

**SYNTHESIS OF MULTICULTURAL EDUCATION  
AND CARE OF DISTRICT CULTURE IN  
PESANTREN  
(EDUCATION IN TMI AL-AMIEN PRENDUAN  
SUMENEP MADURA INDONESIA)**

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**Abstrak;**

Society of Indonesia should live peace in diversity without leaving regional values. pesantren as education institute has important role in integrating of two items. pesantren of TMI Al-Amien Prenduan is one of pesantren that has strategies in education of multicultural to students (santri), without leaving regional education. It can be witnessed that students' room should stay in community that come from in any districts over Indonesia, it is as education of multicultural (they don't stay in one community). In addition, it is to keep away ethnic fanaticism and tribal, so students should obligated to communicate Arabic, English and Indonesia in daily life. In curriculum, in TMI Al-Amien Prenduan is taught religion confrontation and the Islamic School of Doctrine of jurisprudence (madzhab fiqh), to keep away fanaticism in being religion and Islamic School of Doctrine. But, TMI Al-Amien Prenduan holds student entertainment in a week to continue regional cultural wealth that packed into consulate dynamic event (each district over Indonesia), such as fairy tale folklore competition ect. In addition, the students is obligated to publish month bulletin in Madura that contained of history, legend in journalistic each districts.

**Key word: *Pesantren*, Education of Multicultural and Regional District.**

## **Introduction**

We knew that Indonesia has diversity of ethnics, languages and religions. Pluralism Indonesia is wealth and event it's to be power of social. The number of ethnics that is in Indonesia, 1072 ethnics, 250 Languages, and some of religions that have been admitted: 87,21 % Islam, 6,04 % Protestant, 3,58 % Catholic, 1,83 % Hindu, 1,02 % Budha, and 032 % another religions, include Confucius.<sup>1</sup>

In addition, Indonesia is very large nation that has many islands, namely 13.667 Islands. The diversity of nation is also shown by cultural social level. Colonialist admired the diversity and to be responded by founder of nation in the motto of Unity in Diversity (*Bhinekka Tunggal Ika*), diversity in unity and unity in diversity (we are many but we are one). Indonesia also has basic philosophy of Nation, namely five principle of Indonesia (*Pancasila*).

The diversity of Indonesia oftentimes considered as multicultural by people. Although any another opinion that the diversity is certainly out of multicultural concept, this is according to Parsudi Suparlan, that multiculturalism concept is not to get equated with diversity concept by tribes or regional that is typically of plural society, because multiculturalism impress the diversity in equality.<sup>2</sup>

But the diversity oftentimes marred by conflicts of society that connected to Race tribal religion, race and class (SARA). Such as conflict that was in Ambon, Poso, Sambas and Sampang Madura. The history of conflict and tension oftentimes related to religion in several districts in Indonesia. If we agree it, we support what Karen Amstrong said, that conflict inter-religious that taking place called as "cosmic war".<sup>3</sup>

The issues of following nationality will not be solutive if we always focus on issues that are in the middle of society. Adherents of a religion oftentimes understand that their religion is absolute and the most completely and other

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1 Population census 2004

2 Parsudi Suparlan. *Menuju Masyarakat Indonesia yang Multikultural*. Keynote Adress Simposium III Internasional Jurnal Antropologi Indonesia, Universitas Udayana, Denpasar, Bali 16-19 Juli 2002.

3 Karen Amstrong. *Berperang demi Tuhan: Fundamentalisme dalam Islam, Kristen dan Yahudi*. (terjemah Satrio, dkk). Bandung: Mizan, 2000: Hal XII

considered as a problem. From understanding of religion that is embraced as the trueness absolutely that is believed by Adherents of a religion so that it's caused of conflict.

Adherents of a religion should not only defend of their religion the most completely, but the most important how they show the truth in their religion. In the regarding, we need present a concept of multicultural education that base on usage of religion necessity in society. The understanding of education, is not only an education that is conducted in formal education (School or Higher Education), but exactly cultivation multicultural education has been conducted in pesantren education institution.

According to Ainurrafiq Dawam, that multicultural education is process of developing all of human being competent that regard plurality and heterogeneity as consequences of ethnic cultural diversity, clan and schooling.<sup>4</sup> From understanding, it is unfair if discussing of multicultural focus on diversity religions only. The diversity of ethnic and clan should have to become the important thing in multicultural context in Indonesia. It can't be denied again, that one of monumental conflict that ever took place in Sambas Kalimantan, which begun of ethnic friction Dayak-Madurese-Malay, it then become national conflict on 1999.

Ethnicity can develop to become an ideology which each ethnic strive the interests of their ethnic. Interests of ethnic has big power and could be felt if the are aware and to realize of external factors that make serious ignoring the role of culture, to dominate their ethnic or to relative ethnic values that they exalted. Therefore, Ethnicity could be viewed as phenomena of local arrogance that lead to lose of nationalism character.

Hereby discourses and implementation of multiculturalism is a place that means and certainly the education is one the important factor. *pesantren* has big responsibility and play strategies role in developing Islamic education that has wide knowledge of multicultural. This is caused *pesantren* is an institute of early education that has been creating religious men and Muslim intellectual. It is emotionally and culturally concerned closely with society. Therefore,

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4 Ainurrafiq Dawam. *Emoh Sekolah: Menolak komersialisasi pendidikan dan kanibalisme intelektual menuju pendidikan multikultural*. Yogyakarta: Inspeal Press,2003: hal 100

the graduation of *pesantren* is very strategies of the role in developing Islamic education that has wide knowledge of multicultural.

Based on above, it is interesting to be researched as far as which *pesantren* has been carrying out of learning that has wide knowledge of multicultural for students (*santri*), who after graduated later will be career in the middle of plural society. But although multicultural education is guided in *pesantren* education, it doesn't mean that students (*santri*) is isolated of their cultural district. Multiculturalism, in *pesantren* is very urgen to be researched, regarding of *pesantren* graduation will be career in the middle of plural society Indonesia that majority of population is Islam. But Students need be introduced to their each culture, in order to district culture remind everlasting. This analysis focused on who is the synthesis of multicultural education and development of district culture in *pesantren* education. This research locates in *pesantren* of TMI Al-Amien Prenduan Sumenep Madura.

### **Mythology of research**

Based on kind of research, it is conducted the implementation of class talent in *pesantren* TMI Al-Amien Prenduan, so the researcher choice descriptive qualitative method to understand and get descriptive based on the field as what is, without any changing or intervention of research target.

Bogdan and Taylor in Moleong,<sup>5</sup> definite the qualitative approach as prosedur of research that obtain descriptive data such as written words and oral from people or behavior who is observed. According to Suharsimi Arikunto,<sup>6</sup> the research of descriptive doesn't need administrasion and controlling of treatment. The research of descriptive qualitative is not meant to examine certainly hipotesis but it is only to describe what it worth of variable, indication or condition.

In the research of descriptive qualitative metode used to describe synthesis of multicultural education dan care of district culture in education in *pesantren* TMI Al-Amien Prenduan. The subjek of research is the implementation of curriculum for 24 hours especially, that is conducted in TMI Al-Amien Prenduan. Data resource is where date could be obtained. Primer data resource got from guardians and functionaries of TMI Al-Amien Prenduan, whereas sounder data

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5 Lexy J Moleong. *Metodologi Penelitian Kualitatif*. (Bandung: PT. Remaja Rosda Karya, 2007) hlm 23

6 Suharsimi Arikunto, *Metodologi Penelitian*. (Jakarta: Rineka Cipta, 2000) hlm 25

resource is teachers and some of students in TMI Al-Amien Prenduan. Technical of collection data is a way that conducted by researcher to get date as necessity. Technical of collection data that is used as follow; (a) Observasion, (b) Interview, (c) Documentation.

## Discussion

### ***Pesantren* as institute for multicultural in Indonesia**

Religion functions as a values system that consists of certainly norms in human life. The norms is frame of reference in behave and act in accordance with religious beliefs espoused. Each human being has value system that considered useful and maintain as typically. The value system got through learning and socialization process, either interaction with family, friend, and institute of religion or widely society. In addition Emile Durkhreim in his book *The Elementary Forms of Relegious Life* (1965) clarified that religion has sacral character so that it can inspire of overawe. Hereby, religion has power force and manage the attitude and to straighten moral values of embracer group. Thus, Schraf added that religion also functions as supporting and everlasting of society.<sup>7</sup>

*Pesantren* has been carrying out of development religion values in Indonesia in toward developing Islamic values. Discourse regard of *pesantren* education always has interest of society. This is caused by nature of *pesantren* education that multidimension. *pesantren* is instate of *tafaqquh fid-din*, a place to study of religion (*din*). Because religion (*din*) is life, *pesantren* is not only education institute that study for Islamic science and followed developing morality (*akhlaq*) to students but it is also of life<sup>8</sup>. In *pesantren*, at least has chess education center (School, Hostel, Society, and mosque).

*Pesantren* is oldest education system in Indonesia nowadays. It has been developing since 17th century especially in java island. The exsistence of pesantren in history of Indonesia has born hipotesis which possible had been examined, that *pesautntren* in social renewal somehow always function as “platform” spreading and Islamic sosialization. *Pesantren* is not only identic of islamic meaning, but it also include of Indonesia indigenou. Paedagogically

7 Betty R. Scharf. *Kajian Sosiologi Agama*, Terjemahan M. Husein, Yogyakarta: Tiara Wacana, 1995: 93

8 Tidjani Djauhari, *Masa Depan Pesantren Agenda yang Belum terselesaikan*, Jakarta Taj Publishing, 2008.hlm. ix

*pesantren* is institute of Islamic traditional education that aims to understand, inspire, and to apply of Islamic teaching by empressing of important the islmic moral as the way of daily socity life<sup>9</sup>

Science colonialism era, the exististence of *pesantren* is education institute that has got admired, developed dan grown in the middle of society. Poesantren also involved in educating of nation life, it is not only in morality but also it gave contribution enough significant in applying education. As center for Islami studies teaching (*tafaqquh fiddin*) has been creating ulama, figure of sociaty, speaker (*muballigh*), Islamic teacher who is needed society<sup>10</sup> up to now, *pesantren* has been consistence to carry out of it's function well, even thought it parts has developed it's function as central for society development.

As the result of obseravision and study, the experts and observers of education, excellence of *pesantren* education system has been accredited. The product of *pesantren* education has been creating to be figures in any sector building, and it's evidence that it could give the big contribution for nation<sup>11</sup>. In addition, by existence accreditation of *pesantren* education by education wold either in state or in aboard and network of cooperation between *pesantren* and international world always exist up to now.

*Pesantren* education also can be said as social modal and even principle factor for national education development in Indonesia. Because *pesantren* education has been developing up to now by any kinds of models that always harmonic with soul, spirit, and characteristic of Indonesia that majority is Islam. Therefore, it has been properly, if developing and delovement of *pesantren* education will straghten social character of national education system to help in creating human resource (SDM) Indonesia that has yang memiliki reliability mastery of knowladge and tehcnology that is always imbued religious values<sup>12</sup>. Finally, the human resource created of *pesantren* education ideally and practices gets role in every social renewal process to lead of society life perfectly.

The exististence of *pesantren* education always become alternative for everlasting Islamic religion teaching although society are introduced with new

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9 Nurcholish Madjid, *Bilik-bilik Pesantren Sebuah Potret Perjalanan*, Jakarta: Paramadina, 1997. Hlm. 107

10 Depag RI, *Pola Pembelajaran di Pesantren*. Jakarta: Ditjen Binbaga Islam, 2003.

11 Tidjani Djauhari, *Pendidikan Untuk Kebangkitan Islam*, Jakarta: Taj Publishing, 2008. Hlm. 82

12 Masyhud Dkk, *Manajemen Pondok Pesantren*, Jakarta: Diva Pustaka, 2003. Hlm. 9

renewals. *Pesantren* actually challenged to survive by placing as institution that is able to adaptative receiving the life dynamic. Because *pesantren* supported by education system is not only aim to transfer of knowledge, but also it increases and to want the moral, to try, and to teach attitude and behaviour honestly and morally, and prepare student to humble life. Ideal of *pesantren* may take two position as mandate to, namely religious and knowledge<sup>13</sup>.

The reality above, shown that development of *pesantren* continues up the ladder of progress, even there is tendency to show the trend, a part of *pesantren* developed the institute by opening school system, general school, and there is one of them opening vocational school such as agriculture, animal husbandry, engineering and so on<sup>14</sup>. Although the trip of *pesantren* kept fluctuating changes, the *pesantren* practically has functions as follow: (1) Education institute that carries out the transfer and transformation of religion sciences (*tafaquh fiddin*) and Islamic values, (2) Religious institute carries out of social controlling, and (3) Religious institute carries out of social engineering. It is relevant with the role of *pesantren* era, Mastuhu, a professor of Islamic education divided into three function of *pesantren*; as education institute, Social institute, and religion propagation institute<sup>15</sup>.

### **Profil *pesantren* of TMI Al-Amien Prenduan**

Tarbiyatul Mu'allimien al-Islamiyah (TMI) is education institute the oldest senior high school in *Pesantren Al-Amien Prenduan*, was established on Friday, Syawal 10, 1391 or December 3, 1971, by Kiai Muhammad Idris Jauhari.<sup>16</sup> Vision of TMI Al-Amien Prenduan is only to worship to Allah almighty, and wish His approval (*ridha*) (as in attitude of *tawadhu'*, submissive and obedient to Allah almighty, all over life aspect). To implemented the function as leader (*khalifah*) Allah in the world (as in attitude proactive, innovative, creative and productive).

Meanwhile, the mission is to prepare excellent individuals and qualities to create the best society who born to human (*khairu ummah*). As special mission is to prepare cadres of Islamic Scholar (*Ulama*) and leader of community (*Mundhir*

13 Nurcholish Madjid, , *Bilik-bilik Pesantren Sebuah Potret Perjalanan*. Hlm. 107

14 Hanun Asrahah. *Sejarah Pendidikan Islam*. Jakarta: PT. Logos Wacana Ilmu. 1999.Hlm 190

15 Hasan, T. & A. Barizi.. *Membuka Jendela Pendidikan: Mengurai Tradisi dan Integrasi Keilmuan Pendidikan Islam*. Jakarta: PT. Raja Grafindo Persana. 2004. Hlm.66

16 Muhammad Idris Jauhari, *TMI: Apa, Siapa, Mana, Kapan, Bagaimana dan...Mengapa?* (t.t: t.p., t.th), 1-3.

*al-Qaum*) that *mutafaqqih fi ad-din*; that have desire and capability to conduct dakwah 'ila al-khayr, 'amar ma'ruf nahi munkar and *indhar al-Qaum*.<sup>17</sup>

TMI is institute of Islamic education the intermediate level that basis and forms of *pesantren*, as level as junior high school and senior high school. There are two education programs that were offered by TMI, they are: regular program that special for elementary school graduation by studying period 6 years. And one is intensive program, which graduates from SMP/MTs by studying period 4 years.

TMI provides "program matrikulasi", for who has not passed of inter selection, by taking preparation class (*Shu'bah Takmiliyah*), it is caused, didn't fulfill minimal conditions to seat at class one. Preparation class has two kinds of programs: *Shu'bah Tamhidiah* for who graduates SD/MI, and *Shu'bah I'dadiyah* for who graduates SMP/MTs. And also TMI provides acceleration program for who has intelligent over averages that selection process is held at Mid I Semester I.<sup>18</sup>

Since 1982, certificate (*ijazah*) of TMI Al-Amien Prenduan got accreditation (*mu'adalah*) with high schools in Islamic countries in the middle-east, they are:

Al-Jami'ah al-Islamiyah Madinah al-Munawwaroh, by SK No. 58/402 dated on 17/8/1402 (1982).

Jami'ah Malik Abdil Aziz (Jami'ah Ummil Quro) Makkah al-Mukarromah, by SK No. 42 dated on 1/5/1402. (1982).

Jami'ah Al-Azhar Cairo, by SK No. 42 dated on 25/3/1997.

International Islamic University Islamabad, Pakistan by formal letter dated on 11 July 1988.

Az-Zaytoun University of Tunisia, by formal letter dated on March 21, 1994.

Meanwhile, the certificate of TMI Al-Amien Prenduan got accreditation from some of institute, either state school or private school in Indonesia, they are:

Leadership of Pondok Modern Gontor ( accredited as level as KMI Gontor) by SK No. 121/PM-A/III/1413, dated on September 25, 1992

Religious Department of RI. (accredited as level as MTsN and MAN), by SK Dirjen Binbaga No. E.IV/PP.032/KEP/80/98, dated on December 9, 1998.

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<sup>17</sup> Ibid., 4.

<sup>18</sup> Muhammad Idris Jauhari, *Kerangka dan Pedoman Dasar Pelaksanaan Kurikulum Sistem Muallimien* (Prenduan: t.p., 2001), 5.



National Educational Department of RI. (accredited as level as SMUN), by SK. Ministry of National Education affairs No. 106/0/2000, dated on June 29, 2000.<sup>19</sup>

Nowadays, TMI Al-Amien Prenduan has educators number of 180 male and 168 female, of education degree S1 till S3. The students of TMI number of 2.835, consist of 1.450 male and 1.385 female. They are both students or teachers obey to stay in *pesantren* TMI Al-Amien.

### **Education of TMI, creates human being Indonesia multicultural**

Some of *Pesantren* have been developing and growing up for long era in Indonesia, in outline could be clarified in two main systems: tradisional *pesantren* (*salafiyah*) and modern *pesantren*. According to Suwendi, that modern *pesantren* is always responsive of renewal and demands of the times, has wide knowledge for future, always important of efectivity principle and efficiency. But Suwendi gave limited on modernization of *pesantren*. In addition, modernization of *pesantren* should not change or reduce the orientation and idealism of *pesantren*. Therefore, values of *pesantren* should not be sacrificed for the project modernisasi of *pesantren*.<sup>20</sup>

Early 20<sup>th</sup> century took place some revolutions of Islam in Indonesia that outline can be described as revival, renewal, even renaissance. To respond modernisasi of Islamic education, *pesantren* should undertake a renewal in Java. One of modern *pesantren* in Madura is *pesantren* Al-Amien Prenduan, as well but it isn't same 100% as modern *pesantren* Darussalam Gontor Ponorogo.

In the context of modern *pesantren*, indeed, education of multikulturalisme has become basic education that is not only tough in formal class but it is also carried out of daily student's life. Education of multikulturalisme formal formatted in integrated of Islamic values, Indonesianness, uniquely *pesantren* and struggleness.<sup>21</sup> System of teaching in modern *pesantren* is dominated by foreign languages (Arabic and English) as introduction languages, it is not to lose

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19 Ibid., 4.

20 Suwendi, "Rekonstruksi Sistem Pendidikan Pesantren: Beberapa Catatan", dalam *Pesantren Masa Depan: Wacana Pemberdayaan dan Transformasi Pesantren*, ed. Said Aqiel Siradj, et al. Bandung: Pustaka Hidayah, 1999, halaman 217.

21 Muhammad Idris Jauhari, *Sekilas tentang Pondok Pesantren Al-Amien Prenduan* (t.t: t.p, t.th), 3-4.

spirit of student's multikulturalisme education. Because this subject is placed as primer subject and should be taught by medium of Indonesia language too.

System of multikultur education that unities in role and disciple of *pesantren* TMI Al-Amien Prenduan. One of them is Salah satunya dalam urusan placement in hostel (*asrama*) affair. In Modern *pesantren*, is not applied the permanent placement in a hostel. It means, all of student must move to other hostel in each semester, to have social soul of diversity. Moving of hostel. This is shown to give variation of life for students, they have also wide association and open their insight several of tradition and cultures another students.

The placement of hostel is not based on the regional or clan. Even the placement of hostel has been managed by guardian of *pesantren*, and maximally pursued small probability of occupying a certain area of the same room. Regulation just for maximal one room is 3 people only in one regional. This is aimed to develop their spirit regional in more universal.

Besides, students also learn larger social life, national scale, even Internasional with foreign students. But, application of education style, is not to denying the element of area. Because the element of regional has been accommodated in regional call "consulate", this program is organized by organization, in order to avoid to the regional fanaticism.

TMI Al-Amien holds consulate dynamic in every Friday night to know their regional culture. This program is competed in demonstration of the unique *khazanah* and culture that their domicile, either colossal drama on theme cultural archipelago, fairytale folklore, fashion show wearing each regional. All of students should be involved of the program. It is usually held in annual ceremony that performance each their culture from Nangro province of Aceh Darussalam to Papua Province.

In addition, development the care of regional culture is not only done in action, but also it is involved in developing of literacy regional bulletin publication over Indonesia in TMI Al-Amien Prenduan. It is published each month, that is written by each student based on their consulate. It is contained of, such as folklore as legends and history of each region. One of concrete fact, In 2008, one of the female students of TMI, Vita Kurnia Hidayatillah, winner of the trophy Rector of the University of Madura Pamekasan, the writing competition Madura folklore by language Madura.

Another multikulturalisme education in intensitas of modern *pesantren* education is implemented the binding roles that prohibit students to speak local languages. But Arabic and English, student can speak Indonesia in several of opportunity when they came in around *presantren*. The discipline of multikulturalisme education through language got attention seriously. For students broke the language will get variation educative punishment.

In curriculum of TMI is thought to senior student (Class V or XI Grade) of *Muqaranat al-Adyan* (comparative Religion) that contained of history, octrine, ism, religious phenomena and dynamics in the world. This subject is very substantial in multikulturalism education, because student is given insight in several of faith basic different (*Islam*) with other religions in the world. This subject is very potential to build awareness tolerance of diversity in beliefs of student that will face in the next future. It is not only comparative religion, but also it is though about comparison of Islamic doctrine (*madzhab*) in *fiqh* (*Bidayatul Mujtahid* book, work of Ibn Rusyd) is a book of Islamic *fiqh* comparison. So that is hoped to live in society could live harmony in spite of deference in understanding of *fiqh* practice. Besides, it also could live harmony and receive all kinds of diversity.

## Conclusion

*Pesantren* TMI Al-Amien Prenduan is one of *pesantren* in Madura, has strategies to integrate multikultural education and care of regional culture. Some of strategies in TMI Al-Amien Prenduan, are role of placement student, that is each room contained of all archipelago district (no special room, neither district nor certain clan). besides, daily introduction communication language is Arabic and English and Indonesia. Students is banned to speak local language so much. In addition, the curriculum of TMI is thought religion comparison (*adyan*) and *fiqh* Islamic doctrine comparison (*Bidayatul Mujtahid*), by hope student can harmony to receive difference, in the middle of society next future. but not only it, but also it guides and introduce their regional culture over Indoensia, so that they are not foreign in their district. In form care of district culture such as district dynamic (drama competition on the them each district), besides, development of It conducted in literacy, like publishing of district bulletin over Indonesia.

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