

# The Role of the Nuhiyah Islamic Boarding School in Empowering Islamic Communities

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**Abstract**— This paper discusses about Nuhiyah Islamic Boarding School. A historical perspective, this institution is an Islamic education institution that was pioneered by Sheikh Adiyin in the early 18th century AD. This institution was later developed perfectly by Kyai Haji Muhammad Nuh and the continuation generation to the present. This institution has a role in the process of Islamic da'wah in the Mandar region, especially in the Kingdom of Balanipa. After entering the era of independence until the development of modern times today, the Nuhiyah Islamic Boarding School increasingly shows its role, especially in the development of religious values that lead to the formation and fostering of the Islamic community personality with the aim of fostering and developing Islamic Knowledge towards the establishment of Muslim scholars. The indication of the role in question is the formation of Muslim personalities, strengthening faith and piety for the purpose of the world and the hereafter. This institution also plays a role in motivating the community to improve the lives of the people by eradicating ignorance and poverty.

**Keywords**— Nuhiyah Islamic Boarding School, Empowering, Islamic Communities

## I. INTRODUCTION

The role played by the institution or organization is an affirmation of the functioning of the institution against individuals and groups in the environment that surrounds it. The role itself will determine the contribution a person or organization can make to the environment in which it is located. Like the existence of an Islamic boarding school in a place that will make an important contribution to the community around it. Islamic boarding schools can be considered as non-governmental organizations at the micro level in the development process. It can be a center for community development, both in the fields of religion, welfare and economic empowerment of the people[1].

The development of Islamic boarding schools is certainly inseparable from the development of Islam in Indonesia. Some studies confirm that the Islamic boarding school tradition took place in the 11th to 14th centuries, namely the transition from Majapahit Hindu Buddhism to the period of development of Nusantara civilization[2]. Islamic boarding school is the oldest system of Islamic education institution in Indonesia[3]. Islamic boarding schools are institutions that can be said as a manifestation of the fair process of the development of the education system[4]. History has shown that Islamic boarding schools have a very important role in empowering Islamic societies, especially in terms of education and the economy. The statement was supported by several experts who had carried out careful research, including Clifford Geertz[5], Hiroko

Horikoshi[6], and Zamakhsyari Dhofier[7]. The results of their research generally state that economic development in an area is inseparable from the role of santri who are alumni of pesantren. This proves that Islamic boarding schools are not only identified with the activities of the residents who only focus on religious books, but also have social sensitivity to develop and empower the surrounding communities.

Discussing about the role of pesantren in the development of society, especially the Islamic community, it is interesting to discuss also the role of the Nuhiyah Islamic Boarding School in empowering the Islamic community. Nuhiyah Islamic Boarding School is one of the pesantren in Balanipa District, Polewali Mandar District, West Sulawesi Province. The location of the pesantren is very strategic, so its existence is strongly supported by the surrounding community. Religious activities such as *Kalinda'da*, the reading of the *barzanji* and the implementation of the Prophet Muhammad's Birthday as a cultural tradition of the Pambusuang community have been influenced by Islamic colors since the implementation of Islamic education pioneered by the Nuhiyah Islamic Boarding School. However, the development of Islamic Boarding School education is hampered by the influence of the times and the flow of information technology, the inclusion of new cultures and technology is feared to make Islamic schools will experience setbacks even though they are still running as they are[8]. Other obstacles that arise from the institutional side are mainly the establishment of modern public schools and madrasas that offer curriculum from the government, including convenient facilities and facilities for students[9].

Islamic boarding schools have very strong roots in traditional Indonesian society.[10] Islamic boarding schools as educational institutions and social institutions grow and develop gradually in line with the situation and conditions of the nation, both in rural and urban areas[11]. Islamic boarding schools become the foundation of hope, in facing increasingly complex challenges in the community, so Islamic boarding schools must dare to appear and develop themselves as a center of excellence[12]. The education system in Islamic boarding schools from time to time changes. Since ancient times along with the occurrence of Islamic reform in Indonesia, one of them is the renewal of Islamic education. Many Islamic boarding schools that were previously categorized as traditional (*salaf*), became a combination of even modern. Most Islamic boarding schools have turned into school systems while still highlighting their Islamic characteristics. The change occurred both in terms of the education system, curriculum and institutional

structure. But on the other hand the existence of traditional Islamic boarding schools still exists.

Islamic boarding schools are not only educational institutions, but they also become cultural institutions. Islamic boarding schools have a huge influence on people's lives and become a reference in all aspects of life, not only in the scientific and moral fields but also in social, economic and even political aspects. Along with the times, the demands of the community towards the world of pesantren have indeed been growing rapidly, especially in terms of education. And this we can see with the many parents and people who want more things than the existence of a boarding school.

Some of the desires that arise include (1) besides having the ability in religion, the community (parents) now also want graduates of Islamic boarding schools to have the same ability as graduates of public schools, so graduates can continue to pursue higher education freely. (2) People expect their children to graduate from Islamic boarding schools to have excellence in specific skills in the field of religion, such as memorizing the Qur'an, being able to read books, having a strong logic of thinking so that they are able to debate well, etc. (3) the public wants boarding school graduates to also have mastery in the field of technology, such as computer use, website creation, and program operations. (4) the community wants pesantren graduates to have competitiveness in specific skills and filling the workforce.

Islamic boarding schools must be able to find truly enlightening solutions, so that on the one hand, they can develop santri who have broad insights about modernity and at the same time not lose their identity and identity. As for this matter, it was proven by the number of Islamic boarding schools that began to make innovations in their education systems such as curriculum changes, infrastructure improvements and so on. And by sticking to the general principles adopted by the Islamic Boarding School world which read: "*al-Muhafadhah*" *ala al-qadim al-sahih wa al-akhdzu bi al-jadid al-ashlah*", preserving traditions that are still good, while adopting things new things that are much better [13].

Basically there is an innovation in the Islamic Boarding School education system as one of the efforts so that Islamic Boarding School are still said to exist, it is impossible for an education system to run continuously and sustainably without going through a process of change and development. Every educational system that has been implemented in one educational institution will run and develop according to the conditional factors surrounding it. Where when these conditional factors develop and demand adjustment, it is inevitable that educational institutions must undergo a transformation, if they do not want to be left behind. Therefore the education system will always occupy the process of adjustment and development as a policy strategy.

## II. METHOD

The research method used to collect data and information is a qualitative method with participant observation and in-depth interviews. The speakers included santri, teachers (ulama), community leaders, village officials and religious officials. To find a resource person who meets the

requirements, the researcher asks for recommendations and approval from the village head or local authorities. Besides that the work activities of the santri were also observed. While the literature study the researchers did to gather information that could complement information from the field. The observations, observations and interviews are carried out in the hope of obtaining data and information relating to the topic of research. Observation as an initial activity is carried out by visiting the terrain that is related to the activities of the santri such as classrooms and mosques. After that the writer made observations on the habits of the santri starting from the activities in the morning until before sunset. The results of these observations were interpreted after conducting interviews with informants. Interviews are conducted naturally in the sense of talking casually with informants while asking about the phenomena and meanings contained in each activity they do.

## III. RESULTS AND DISCUSSION

### A. History of Nuhiyah Islamic Boarding School

Starting from the emergence of Dutch ethical political behavior that was embodied in *Politik Etis* (irrigation, migration and education) and with its regulations the Dutch efforts to obstruct Islamic education became increasingly apparent, and caused the Pampus scholars to be radical and aggressive against Dutch colonialism. In the 1930s, there was a migration of mountainous inhabitants in the coastal areas, meeting with transmigrants from the island of Java who were mostly followers of the non-Islamic Religion. They were given facilities to procure western-type school buildings, while on the other hand the Dutch issued a "Forced Labor" resolution which was emphasized on the general public. As a result of Dutch actions, the teaching conditions became shaky and could not be controlled organically as before. Facing this situation, Haji syabuddin bin Bukhari issued a fatwa to bring demonstrations to the Dutch colonial government. As a result many ulemas were caught who were caught by The Netherlands included the pilgrimage to the martyrdom itself which was detained by Polewali and was not introduced to continue the recitation of the pilgrimage.

In 1934 Haji Syahabuddin, in captivity in Polewali, handed over the position of Imam and leader of the recitation to the misery of Haji Sayyid Hasan Alwi bin Sahil, where in his leadership he had established a sub-school called "*Al-Islamiyah Arabyah Madrasah*", abbreviated MAI In 1944, after Hajj Sayyid Hasan Alwi bin Sahil handed over the leadership of the Imam to Haji Ahmad Alwi, who gained a lot of organizational experience on his journey to Java (Yogyakarta) gave birth to the thought of constructing the conditions of the MAI. On the basis of his thoughts, a meeting was held which was attended by all scholars, which resulted in a decision:

1. That in order to increase the role of madrasah Arabiyah Al Islamiyah in developing the values of Islamic education which simultaneously stem its competition from the western type Dutch school, it is necessary to establish a building with its equipment.

2. To meet the objectives of the diary, sufficient funds are needed by forming a board of fundraisers. The board is given the name "Help Council" (*Dewan Tolong Menolong*). For the realization of the results of the meeting, a simple building was located 80 meters west of the Great Pambusuang Mosque, then the madrasah system. originally named Arabiyah Alilamiyah (MAI) Madrasah Replaced with Madrasah Diniyah Islamiyah (MDI).

So far the ideals of Mochtar Husein want to revive the role of MDI in the reality that the conditions of social life will be shifted due to the occupation and the increasingly violent insurgency of the Darul Islam / Indonesian Islamic Army (DI / TII) with various intimidations committed against the people. This condition made Mochtar Husein take the decision to immediately leave Pambusuang. As for replacing Mochtar Husein in controlling MDI is Muhammad Ilyas Gani, because he also feels threatened, then MDI is by itself a name that no longer functions properly as expected by its supervisors. This situation lasted from 1959 to 1968.

### B. Embedded Values

It is understood that one of the Islamic educational institutions is a subculture Indonesian people are boarding schools. Islamic boarding schools are one of the institutions unique education with distinctive and strong characteristics. Role taken in an effort to educate the nation's education that has been passed down for generations no stopping. Islamic boarding schools as a place for students to study, note that since the old has actually been able to deliver the nation's children to become personal strong, independent, polite, polite, simple and knowledgeable knowledge, even though it is dominantly dominant in the religious sciences. Islamic boarding schools are also considered to have been able to become a media for scientific transformation which can shape the self of the santri who has good character. However, along with the rapid development of the times, in the modern century now where is the current of globalization and transformation so fast it seems to have given its own color for development

Indonesian education, including boarding schools. With the onslaught of foreign cultures which is so terrible, in a way has had an impact on the effort planting religious values in the santri. That's why, effort education in Indonesia includes pesantren, in terms of character to the day this is a very difficult challenge. Even in reality, education Islamic boarding schools are allegedly still not successful in building the character of students and form character optimally. However, it is in line big missionary education boarding to form Muslims who are Muslim personalities who are pious and pious, presumably educational efforts Islamic boarding schools with character building need to be seen from the application of culture his.

Islamic boarding schools as educational institutions and socio-religious institutions whose caregivers also become leaders of the people and become a source of reference for the people in giving legitimacy to the actions of their citizens, including Nuhayah Islamic boarding School of

course have a religious foundation in carrying out their actions, especially if they are considered 'new' by the community. This is because the character of religious leaders and their supporting communities who are fiqh oriented always places activities carried out in a black-and-white pattern or truly demands Islamic law. One activity that is considered new according to the pesantren community is community development, at least if viewed culturally from the main mission of the rapid school, as well as the portion of its activities globally, in the field of education.

In its journey, some of the roles of Islamic Boarding Schools with the mission of Islamic scholarship and the improvement of the scientific quality of santri make every effort to conduct constructive innovations and real actions to create conditions that are conducive and supportive by exploring various information from the community. The role to empower people is a priority of a pesantren how to shape human beings and prepare their mature personalities and ready to plunge into the midst of society[14].

The Education System in the Nuhayah Islamic Boarding School in achieving its objectives is to adhere to the classical education system and according to the maritime formation in it, and with the individual education system which colors the image of the Islamic Boarding School. Giving the name of the Nuhayah boarding school was taken from the name of H. Muhammad Nuh bin H. Maemana who contributed a lot to the development of Islamic teachings in Pambusuang, and many of his descendants also took up the role of *Annang Guru* who taught his *santri* in Pambusuang to this day. Institutionalization of the Islamic religious education system from a cultural recitation model to a formal education institutionalization system, as an effort to answer the community's need for formal education which can open up opportunities for them to continue their education to a higher level. The Pambusuang children were able to continue formal schooling without losing the opportunity to get teaching in the cultural recitation that was attended by *Annang Guru*. Likewise, school-age children from outside Pambusuang (including those from outside the province of West Sulawesi) who want to get an exclusive reading lesson from the *Annang Guru* also did not lose the opportunity to get formal education from the Nuhayah Islamic Boarding School. To date, the Nuhayah Pambusuang Islamic Boarding School has accommodated 544 santri with four levels of built institutions consisting of the level of the Early Islamic Madrasah institution of 60 santri, 150 santri Madrasahs, Islamic School 211 Islamic students, and 103 santri Madrasahs. The condition of the building also looks so permanent with the addition of 4 learning building assistance units from the local government[15].

The Nuhayah Islamic Boarding School as a forum for social communication made this boarding school survive in the Polewali Mandar community since 1968, found elements that support each other in the purpose of this Nuhayah boarding school which reads "Every element of effort for human beings born of common sense is forever aimed at improvement for life and life, especially if the idea is based on Islamic religious views as motivation".

In order to achieve the goals of Islamic education as the aim of establishing Islamic boarding schools, the main emphasis of the development of *santri* is to instill monotheism, morality and worship values, because with these values *santri* will be able to strengthen his obedience,

such as obeying religious orders and abandon the prohibition, obey the rules in the community (State), and the rules set by the family. Likewise, it will enhance the spirit of study, brotherhood, love for the nation and the homeland. These values are integrated in the curriculum, because the curriculum can influence the thinking patterns of *santri* as the younger generation[16].

In essence, all of the educational values covered above are embodied in the "Islamic" value system that is scientific and religious and faithful, namely a value system with Islam as the essence of giving authority to humans to develop knowledge according to their ability and practice it in order life according to the situation. Therefore the first condition which emphasizes the sound of the sentence for the establishment of the Nuhayah Islamic Boarding School is to foster and develop Islamic knowledge, namely science within the scope of "*akliyah* and *nakliyah*" which has the logical consequence of fostering and developing Muslim scholars, able to see the situation of world development which with its conceptual scientific actions is carried out into the efforts of forming the people of the Nation If this is not fulfilled, at least the members of the community with knowledge and experience gained from the pesantren can benefit the lives of themselves and their communities, namely community members whose deeds and actions are inspired by the attitude of *mukhsin* and *mukhlis*, from which the Nuhayah Islamic Boarding School is intended. because with Islam the indication and source of value, has a function whose formulation is the function of spiritual, psychological, and social.

education developed by the Nuhayah Islamic Boarding School greatly appreciated the nuances of culture, but at the same time was able to criticize the local culture that developed in the wider community. Therefore, even though the educational curriculum developed in this institution is emphasized in a pattern similar to other Islamic worlds that adheres to the Shafii school of fiqh, this pattern was developed in an integrated manner with the archipelago's Islamic heritage which had emerged and developed before, namely mysticism. This scientific amalgamation gave birth to intellectuality with the nuances of fiqh-sufistik, which was very accommodating to the traditions and culture of the archipelago that existed at that time. This curriculum is then formulated in the vision of the pesantren which is very loaded with educational and social orientation.

The fiqh-sufistik adopted by the pesantren is very transformative in character that makes pesantren have the ability to juxtapose universal values of Islam with real life. In other languages, as early as boarding schools spread the teachings of Islam, this institution has attempted to contextualize Islam with the realities of life that exist, especially in the Pambusuang community in Polewali Mandar. Absolute and meta-historical normative Islam is dialogue with space and time that developed at that time.

Through such an approach, Islamic boarding schools on one side emphasize the afterlife and attitude and behavior piety, and on the other hand pesantren have a high appreciation for local traditions. Keserba-worship, sincerity, independence, love of science, appreciation of the treasures of classical Muslim intellectuals and similar values become a strong example of pesantren which is placed in synergy with the wisdom of local culture that develops in the community. Based on these strongly held Islamic values,

Islamic boarding schools are able to interpret the local culture in a frame and Islamic perspective. Thus, Islam developed by Islamic boarding schools grew as something familiar in the archipelago. Islam is not just an item of attachment, but is integrated into the life of the community.

### *C. The Role of Nuhayah Islamic Boarding School in Pambusuang*

As a forum for social communication in the midst of the social life of the Polewali Mandar community, various elements that support each other in the role of the Nuhayah Islamic Boarding School are found, namely the elements of infrastructure, equipment, teachers (*ulama*) as coaches, and students as (*santri*) objects coaching. In terms of the number of *santri* and the attention of the community since the functioning of the building and the unit of arrest, it is clear that the Nuhayah Islamic Boarding School experienced an increase in the meaning and appeal of the surrounding Muslim community, because in addition to the increasing number of students, the training activities were more realized than in the past, this means that the position as a forum for social communication is to further clarify its role in the life of the Islamic community in the Polewali Mandar area.

The main network of the Nuhayah Islamic Boarding School institutional system concerning the development of community personality is embraced by the education, which is a combination of the traditional system of leadership which focuses on developing the spiritual value of Islam with the concept of worship with its elements, and with the classical system of religion transformation of world life that builds up on relationships. Departing from the reality of the development of modern life today, the pattern of building worship and *muamalah* is an essential pattern for the life of society, given that modern influences with world-science identity and technology that reach the corners of the world have caused other social changes than others the profit side settles the negative influence on the concept of life balance. The obvious impact is that there is life competition between material-patterned individuals and above the life of the Islamic community in the Polewali Mandar area with its apparent symptoms, further emphasizing the role of Nuhayah Islamic Boarding School in achieving its goals. Personality formation in a social bond, dynamization and *amaliyah* attitudes and strengthening faith and essence of Islam.

Thus it can be concluded that the role of Nuhayah Islamic Boarding School in shaping Muslim personalities is faithful and scientific in the deeds of good deeds, where their organs are connected by alternative *ihsan khalis* in building a culturally world life. The existence of the Nuhayah Islamic boarding school in the modern era is a separate phenomenon in the world of education in Pambusuang, giving rise to the hypothesis that the way in which Islamic boarding schools maintain their existence is worthy of investigation. This is because Islamic boarding schools are educational institutions that emerged long before Indonesia was formed and until now its existence deserves to be taken into account in the modern era[17]. If viewed from a historical point of view, Islamic boarding schools are the legitimate heirs of Indonesian intellectual property, especially in Islamic treasures.

In character development there are several things that are applied in the Nuhayah Islamic Boarding School, namely: 1) Ukhuwah Islamiyah. The education process in the pesantren is woven by a close bond of brotherhood between religious teachers and santri, so that pleasure is felt together, all difficulties are borne together. 2) Sincerity. The sincerity of clerics in teaching is the main capital. They live simple and independent. At the Nuhayah Islamic boarding school, the teacher does not have a nominal value written as a teaching fee. This proves that the clerics teach with sincerity so as to maintain the existence of Islamic boarding schools. 3) Simplicity. In boarding schools taught simplicity through concrete actions in the dayah life. For example, simplicity in dress, simplicity in appearance, and simplicity in eating and drinking, and modest speech. 4) Education without violence. The Nuhayah Islamic Boarding School has never taught santri to take violent and radical actions in responding to religious differences. Even in the pesantren it is taught to accept differences without changing their identity. When santri appear in the community, they must always prioritize slogans to provide knowledge that is understood, acknowledge ignorance and not maintain wrong opinions. 5) Development of santri skills. In this case the santri is given the skills to support da'wah when performing in the community. The students were taught how to build buildings, sew, repair simple electricity, grow crops and trade techniques. In addition, the Nuhayah Islamic Boarding School also teaches students not to appear awkwardly in the community such as giving speeches, procedures for carrying out yasin wirid, how to conduct prayer services, social behavior, how to use gentle language, zikr and wirid and so on.

#### IV. CONCLUSION

Viewed from the dimensions of the past, namely since the history of the educational institution identified as a cottage educational institution pioneered by Sheikh Adiyin in the early 18th century AD Then developed perfectly by the pilgrimage of Noah and the generation of continuation from the 19th century until the arrival of Dutch colonial rule in Mandar area in the early 20th century (1908 AD). Has succeeded in organizing Islamic *da'wah* in the Balanipa (Mandar) Kingdom both in terms of the process of spreading Islam and the formation of social cultural institutions with the values of Islamic teachings. In the development period in this modern era the role of Nuhayah Islamic Boarding School was increasingly demanded, especially because the values it developed led to the formation of a pattern of community personality with the aim of fostering and developing Islamic knowledge, forming Muslims who are scientific, *muksin* and *mukhlis*. Meant is the formation of Muslim personalities, strengthening faith and piety for the purpose of the world and the hereafter. Motivating Indonesian human resources as a whole between moral and material tendencies, including national resilience. Damaging the occurrence of humanist and secular social changes as values that are contrary to Islamic teachings. The role of the Nuhayah Pambusuang Islamic Boarding School in the community in Pambusuang, Balanipa Subdistrict, is not only about the history of the present, but the future is a more valuable benchmark of its orientation, and it is the hope of the development of religion (Islam) and the state.

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