



# The Role of KH Muhammad Amin Azhari (Kyai Cek Aming) in the Development of Madrasa Ibtidaiyah Najahiyah

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**Abstract.** KH Muhammad Amin Azhari (Kyai Cek Aming) is a cleric of Chinese ethnic descent who lives in 3–4 Ulu Village, Palembang, South Sumatra Province. Kyai Cek Aming had the title “baba” before his name, this title was given to him because his predecessors played a role in the construction of Kuto Besak Fort. This paper uses the historical method by using research steps such as Heuristics, Source Criticism, Interpretation, and Historiography. The result of this research shows that Kyai Cek Aming is a cleric who had a role in the construction of Madrasa Ibtidaiyah Najahiyah by donating part of his land to build roads and madrasa, the construction process was supervised directly by his descendants, which until now is known as the Najahiyah Foundation. Then in 2002, Kyai Cek Aming breathed his last due to an old illness.

**Keywords:** biography · education · madrasa

## 1 Introduction

Education is a process that cannot be separated from all efforts that should be developed by human resources with qualities, while human resources with qualities can be seen from the aspect of education, which is clearly included in the goals of national education [1]. The purpose of national education itself is producing humans who will have faith in God, who have faith, noble character, healthy, intelligent, considerate, strong will, hard working to meet their needs [2].

Islam views education as a form of worship in which Muslims share a common set of values based on the Qur’an (the fundamental and most reliable source for many fields of knowledge) and the Sunnah. Hassan describes education from an Islamic perspective as a long process of preparing a person to actualize his role as the caliph of Allah on earth thereby contributing fully to the reconstruction and development of his society to achieve prosperity in this world and the hereafter. In order to reach agreement on the objectives of Islamic education, it may be useful to understand the concept of Islamic education and education in general [3]. One of the institutions that plays a role in developing Islamic education is the madrasa.

Madrasa is an *isim makan* from the word *darasa* which means a place to sit for study. In the Indonesian context, the term madrasa has merged with the term formal school

or college under the guidance of the Ministry of religion, but it differs in its history. “Madrasa is the third stage of the historical development of Islamic education, the first stage is Mosque, second stage is Mosque-khadan and then Madrasa”. Mosques, in the early development of Islam, were not only used as a place to worship as in prayer but also can be used for other purposes [4].

According to Mastuhu, madrasa as Islamic educational institutions are now placed as school education in the national education system. In one of the dictums of the joint decree (SKB) three ministries (Ministry of Religion, Ministry of Education and Ministry of Home Affairs) it is stated that steps need to be taken to improve the quality of education in madrasas so that graduates from madrasas can continue to public schools (elementary to college) [5]. Indonesia has many madrasas, both traditional and modern, which have contributed to the process of increasing the education level throughout the nation. One of them is Madrasah Ibtidaiyah Najahiyah in 3–4 Ulu Village, South Sumatra Province.

Madrasah Ibtidaiyah Najahiyah was founded by a cleric with chinese-descent namely KH Muhammad Amin Azhari. He is the grandson of Demang Jayo Laksono, he was also given the title Baba by the Sultanate of Palembang Darussalam because of his contribution to the sultanate. He was born in Kampung Ulu Laut, Lorong Sungai Semajid (the passage is now known as Lorong Firma Haji Akil) [6].

## 2 Research Method

The method comes from the word *methodos* (Greek: means way, method, means, tool, and so on) which at any time can be replaced with a more appropriate one in order to solve a problem in an object of research [7]. This paper used historical method. The historical method is the process of critically examining and analyzing historical records and relics of the past [8]. The method itself means a way, procedure, or technique to achieve a goal effectively and efficiently. The method is one of the characteristics of scientific work. Writing this history has a method like in other social sciences. The historical research method has four stages that must be carried out, steps such as Heuristics, Source Criticism, Interpretation, and Historiography.

## 3 Discussion

### *A. Biography of KH Muhammad Amin Azhari (Kyai Cek Aming)*

According to Guy Robertson, biography is one type of historical writing that is more popular and interesting to the readers libraries because it is more fun to read someone’s journey that can inspire them to be better [9]. A biography is a story about a person’s life that comes from a true story that tells a process starting from family background and environment [10]. A biography is life story of someone written by another person, whether the person is still alive or dead [11]. Based on the opinions of the experts above, it can be concluded that a biography is a life history of someone who has an important role in his life. From the above understanding, it can be clarified that the role of KH Muhammad Amin Azhari in the spreading of Islam in 3–4 Ulu Village is very

big in adding the knowledge of Islam to his followers to the knowledge of Islam for his followers.

The development of Islam in South Sumatra is inseparable from the role of ulama, kyai, and other religious figures. Kyai Cek Aming is one of the scholars who played an important role in the spread of Islam in Palembang and even outside Palembang. His full name is Baba Haji Muhammad Amin Azhari or better known as Kyai Cek Aming bin Baba A. Azhari bin Baba H. Balkiah bin Baba M. Najib bin Baba Abdul Khaliq Ki Demang Wirolaksono bin Baba M. Najib Ki Demang Layo Sepuh Wiroguna son of Baba Yu Cin, son of the Captain of Bela Tikou, son of the Chinese King of the Si Suan nation. He was born to a mother named Nyayu Siti Aminah bint Kgs.H Nanang Hasanuddin Ngabehi Gajah Nata on 17 Rabiul Akhir 1326 H or 1910 AD in Palembang [12].

KH Muhammad Amin Azhari, who is familiar to the community the community as Kyai Cek Aming, is the youngest of 16 siblings. The title “Baba” before his real name is in the form of a title for the ethnic Chinese Muslim descendants who contributed to the Palembang Darussalam Sultanate at that time. The title was given by Sultan Mahmud Badaruddin 1 for the contribution of his ancestor Prince Saudagar Kocing in designing the Kuto Besak Fort and Palembang Grand Mosque (Field Study Results 1, 12 July 2019).

KH Muhammad Amin Azhari married his cousin Nyayu Hajjah Maimunah bint Kgs.H.Muhammad Nur Ngabehi Gajah Nata in 1935. From this marriage he had 9 children, respectively: Baba Ahmad Azhari, Miss Ayu Zainatun Hafsa, Baba Haji Badril Misbah, Drs. Baba Haji Badril Munir, Baba AKZailani, Drs. Baba Abdul Azim, Miss Ayu Umami Kalsum, Baba Muhammad Assa’at and Miss Ayu Maliha Maya. He died on the 13th of Zul Qaidah 1422 Hijriyah simultaneously on January 27, 2002 [12].

Kyai Cek Aming’s role is that he acts as a scholar by teaching the science of monotheism, tasawuf, fiqh, Arabic, besides that he also acts as an expert in falah science which he uses to calculate prayer schedules and imsak schedules during the month of Ramadan, he also acts as a judge, where on In 1957, KH Muhammad Amin Azhari became a member of the Honorium for Extraordinary Judges at the Syar’iah Court (Palembang Religious Court), in addition he was also active in an organization called Nahdatul Ulama (NU), then also played a role in the social sector, and lastly he present the idea of establishing an Islamic religious education-oriented foundation (madrasah) which is now known as Madrasah Ibtidaiyah Najahiyah.

### *B. Education KH Muhammad Amin Azhari (Kyai Cek Aming)*

Education in Greek comes from the word pedagogic, which is the science of guiding children. The Romans saw education as educare, that is, to bring out and guide, the act of realizing the potential of a child who was brought into the world when he was born. The Germans see education as Erziehung which is equivalent to educare, namely: awakening hidden strengths or activating children’s strengths or potentials. In Javanese, education means “processing”, processing, changing the psyche, maturation of feelings, thoughts, will and character, changing the child’s personality [13].

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state.

Based on the explanation above, it can be concluded that education is a conscious effort made by humans in order to develop the potential that exists within themselves. His early education was given by his own father who was a Muslim cleric of Chinese descent. The word Baba is listed before his real name, because he is a descendant of the Chinese King of the Suan nation who has embraced Islam from China. They moved to Palembang as traders and eventually married the daughter of the Sultan of Palembang. Furthermore, Baba Cek Aming at the age of 5 years, learned to recite the Qur'an from his uncle Haji Muhammad Arif, and when he was 7 years old he was entered into the People's School until he graduated in 1922 [12].

KH Muhammad Amin Azhari at the age of 15 wanted to study in Mecca, but was not approved by his father. His father ordered him to study with *pedatuan kyai* in Palembang (Results of Field Study 1, 12 July 2019). When he was 22 years old, he studied with KH M. Asik, studying Nahwu Shorof, Tawhid and Fiqh. In 1932, he also studied Hadith from KH. Abubakar Bastari. In 1933, he was 23 years old, then he also studied with Ki.Kms.H.Abdullah Azhari *Pedatuan* studying astronomy until his teacher died (1938). Then at the age of 30 he continued to study astronomy in Banten, West Java, from KH. Shabrowi and the great scholars at that time [12]. The *Falaq* book taught by Kyai Haji Shabrowi Menes is the book of Zaid Ibu Satir. ±

### *C. History of Madrasah Ibtidaiyah Najahiyah*

KH Muhammad Amin Azhari (Kyai Cek Aming) received from Kyai Demang Jaya Laksana. So he had the idea to set up a foundation. In 1986 he donated his land to establish an education-oriented foundation. The foundation was eventually founded by the generation of Muhammad Amin Azhari (Kyai Cek Aming). The end of 1964 was the beginning of the construction of the Najahiyah Foundation.

The name Madrasah Najahiyah Foundation has a very deep meaning, which is or glory. The name was given in order to remember the name of Kyai Demang Jayalaksana who in the 1848–1850s had made his hometown a center for Islamic education and *da'wah*. By gathering a number of Malay scholars and writers and publishing a number of religious books and Malay literatures, in particular publishing *al-Qur'anul-Azhim* as many as 105 copies which were distributed to various countries inhabited by the Malay community at that time. The madrasa was then legalized along with the emergence of several policies from the government [15].

Madrasa Ibtidaiyah Najahiyah is one of the madrasas in the city of Palembang. This madrasa is located at Jalan KH Muhammad Asyik, No. 57 RT.30, 3–4 Ulu Village, Seberang Ulu 1 District, South Sumatra Province. Where this madrasa has an area of 925 m<sup>2</sup> which has been accredited B (Good) by the government [15].

The early process of building the madrasah happened in the 1960s when the nation's leaders planned, but in Palembang City was preoccupied with development in the physical field such as the construction of the modern Musi bridge by Japanese engineers scholars, while in government education is preoccupied with starting to be preoccupied with abolishing the subjects of reading and writing Malay language and literature at all State Elementary Schools, or better known as the People's School (SR), it is not impossible that this policy is very worrying for some *ulama'*, because it is felt that it can eliminate the identity of some scholars. Large people of the government [15].

This condition can also be one of the factors in the establishment of a Private Ibtidaiyah Islamic School which carries a special mission by actively participating in educating the people in order to maintain and strengthen the identity of the Palembang people's extended family, so at the end of 1964 an Islamic educational institution was established by several community leaders and ulama in 3–4 Ulu Palembang sub-districts who are supported by the government [15].

After the establishment of Madrasah Ibtidaiyah Najahiyah, a family deliberation was needed, in that meeting all family members entrusted K. Muhammad H. Din as chairman generally assisted by 8 (eight) other people as daily administrators, equipped with elements of the coach, advisory board, and board of directors. Konatur, then during his tenure, KH Muhammad Din carried out his management mandate by teaching of wooden study rooms on his family's boarding house located in Lorong Seberang Sungai, namely Seberang Sungai Saudagar Kucing. Now better known as Lr. Yucing Merchant. This madrasa is led directly by Ustadz Kms. Abd. Aziz (Check Dung), 5 Ulu Palembang. However, sometime in the 1973's,

The condition of the foundation is so apprehensive that it is heard by the government. Then the government through the elaboration of Presidential Decree No. 34 of 1972 and Presidential Instruction No. 15 of 1972 which was carried out in 1973 as an effort to effort to improve the quality of madrasas through a Joint Decree (SKB No. 6 of 1973; No. 037/U/1976; and No. 36 of 1975, which contained a joint effort to improve the quality of education in madrasas, so that the quality of general knowledge of madrasa students can reach the same level as the general subject level of equal general school students. Thus, the standard of general subjects in madrasah is the same as in government public schools [15].

In 1975 the foundation was led by HNA Muhammad. The head of the education sector is K. Hasanuddin Nur, BA who is one of the leading and excellent private junior high school teachers in Palembang. During this management period, KH Muhammad Amin bin Baba Azhari bin Ki. H. Baba Balqia bin Baba Muhammad Najib, known as Ki Demang Jayalaksana, will donated part of his business land (ratified by Lurah 3–4 Ulu; No. 11/SK/VI/5/1975 and by Camat No. 102/SUI/1975, dated May 28, 1975) to the management of the Madrasah Najahiyah Foundation to build a Madrasa. Also at this time, K. Hasanuddin Nur, BA as Chairman I of the foundation, received waqf building materials from the family of Ustadz A. Malik Tadjudin 1 Ulu, because the status of the land owned by KH Muhammad Amin Azhari was sued by Kemas Usman bin Kemas Idris.

To overcome these obstacles, the foundation is trying to borrow vacant land for the establishment of madrasa. After successfully obtaining them, around 1976, three new classrooms built from woods and waqf tiles were built on a land belongs to one of the administrators' family of the administrators, K. Arsyad Halim, in Lorong Jayalaksana. This madrasa is led by Ustadz KM Jusuf bin K. Hasan; 5 Ulu Palembang government [15].

A few years later, the land will be used by the owner to build a house, so the teaching and learning process was moved and underneath the house of house of Baba H. Abdul Kholik bin Baba Azhari which is also located in the Jayalaksana alley. At that time, the madrasa was led by Ustadz KA Hamid bin K. Hasan; 5 Ulu Palembang.

On May 18 and June 1, 1986, a Board of Directors meeting was held at Langgar Nurul Misbah in order to elect the management of the new foundation, so K. Hasanuddin Nur, BA was elected to serve as General Chairman of the Madrasah Najahiyah Foundation with secretary I for education administration held by Drs. Abd. Azim Amin, and treasurer I for finance is held by H. Baderel Misbach Amin. During this management period, KH Muhammad Amin bin Baba Azhari as wakif has donated land belonging to his business covering an area of  $17.65 \times 70 \text{ M} = 1,212 \text{ M}^2$  legally before Ka. KUA Seberang Ulu I to the three daily administrators of this foundation as Nadier with his letter numbered W.1/KP.9/05/BA.03.2/01/1987, dated 2 Sya'ban 1407/1 April 1987 at this time the foundation was registered at the office Palembang District Court with No. 105/1987/Y. In that same year, at the residence of KH Muhammad Amin Azhari received a visit from Mayor M. Cholil Aziz, SH. Furthermore, the land dispute can be resolved and KH Muhammad Amin Azhari and the foundation are stated in the Supreme Court's decision as the legal holders of land rights. Since then, the plan to build a three-class study room with a forked, walled and boarded floor, and a tile roof has continued. The building was completed in 1989, all students who originally studied under the house moved to a new study room, the place is very strategic on the edge of the through road, now the road is called Ki.HM Asyik Amir (Field Study Results 1, 12 July 2019).

Furthermore, around 2001, Ust Cek Esa served as the head of the madrasa. The physical condition of the school building is getting better; semi-permanent. Because the wooden classrooms are replaced with stone building materials. In 2004 Ustadzah Cek Esa, was replaced by Ustadzah Hasnah, then in 2008, Ustadzah Hasnah was replaced by Ustadz A. Junaidi Halim, S.Pd due to a change of assignment. At this time, equal to public school in general, because through PP no. 19/2005 concerning National Education Standards, and Permendiknas No. 22, 23, 24 of 2006, has provided standardization, both content, process, management, and assessment of all forms and types of formal education in Indonesia starting from the basic level/ibtidaiyah.

In 2007, the management of the Madrasah Najahiyah Foundation worked hard to raise funds for Muslims in Palembang to permanently build three new classrooms (see Morning News, 11 July and Sumeks, 12 July 2007). Alhamdulillah, a year later, the collected Muslim funds have been used to build three study rooms and two toilets; for teachers and students.

Activities at Madrasah Najahiyah until now (2008–2009) is managed by 17 staff; including 14 temporary employees, and 3 civil servants who are seconded by the Ministry of Religion of Palembang City, with a total of 457 students. In 2013 it was also recorded that 4 2-storey classrooms, 2-storey office and management rooms and 7 non-storey classes were built. With an increasing number of 480 people and 25 teaching staff. Some of the alumni from Madrasah Ibtidaiyah Najahiyah have become scholars (Field Study Results 1, 10 November 2019).

Based on the information above, it was found that KH Muhammad Amin Azhari played a role in providing the idea of building a foundation and endowing part of his land to make the KH Muhammad Asyik road and partly building a foundation, which until now is known as the Najahiyah Foundation.

*D. Vision, Mission, Objectives and Work Programs of Foundation Management*

Vision: Achievement Based on IMTAQ and Science and Technology.

Mission:

1. Produce achievements in academics.
2. Produce graduates who can compete in secondary schools.
3. Producing achievements in the extracurricular field.
4. Fostering the experience of faith and piety.

Aim:

1. Optimizing quality and quantity in improving student achievement.
2. The development of the potential of students to be able and skilled in facing the demands of the times in the era of IMTAQ and science and technology.
3. Preservation of local quality values.
4. The prediction of the moral values of karimah.

Based on the vision, mission and objectives above, it can be explained about the achievement of Madrasah Ibtidaiyah Najahiyah that the madrasa is successful by proving that one of them is that alumni from the that can compete and accepted in public and private universities in or outside the province. And the enrollment of students continues to increase every year.

Work program:

Long-term:

1. Cultivate a plot of land for the expansion of Islamic da'wah and education efforts; it is necessary to have waqf property/land acquisition funds;
2. To work on the facilities and infrastructure of Islamic da'wah and education, it is necessary to have supporting equipment and tutoring rooms;
3. Collecting public funds to finance the construction, repair, and maintenance of a number of study rooms, teacher rooms and madrasa offices as well as foundation offices;
4. To regulate the administration and finances of the Najahiyah Madrasah Foundation, as well as to publish some of the contents of its activity reports to all administrators and donors.

Medium-term:

1. Establishing a secondary school for MTs/SMP Najahiyah;
2. Holding a computer complete with a printer;
3. Establishing a money-borrowing cooperative for the guardians of students at Madrasah Najahiyah;
4. Publish a bulletin as an effective communication medium.

Based on the long-term and medium-term work programs above, it can be concluded that there are several work programs that have been implemented and some have not been implemented. The programs that have been implemented can be seen from the facilities,

which is evidenced by the existence of facilities and infrastructure that support the teaching and learning process (KBM) fulfilled. There are also mid-term work programs that have not been implemented, namely establishing a secondary school equivalent to MTs.

#### *E. Goals*

- a) The foundation can carry out nine-year compulsory education activities for every urban child, a poor Indonesian citizen who lives in their environment.
- b) The foundation can carry out Islamic da'wah activities through various events in the life cycle of the people and at the Commemoration of Islamic Holidays (PHBI) for the guardians of students and the surrounding community.
- c) Foundations can encourage the birth of a limited number of entrepreneurs/businesses among the underprivileged parents in order to foster the dignity and worth of their identity.
- d) Foundations can foster friendly relations and solidify understanding of the teachings of Islam Ahlus-Sunnah waI-Jama'ah to all guardians of students and members of the Palembang people.

Based on the target set by the Ibtidaiyah Najahiyah Foundation, it can be said that the target has been carried out, as evidenced by the nine years of compulsory education carried out by children and accompanied by the commemoration of major holidays, which is an example of how to respect each other. Thus their thinking is trained and remains firmly in the understanding of its teachings, namely Ahlussunnah wal-jamaah.

#### *F. Target*

1. Poor children/madrasa students/urban poor;
2. The guardians of students who are in a state of fuqoro' and cooking;
3. Other dhu'afa'u Muslims;
4. Members of the ta'lim assembly/cawisan assemblies on several mosque.

Based on the existing targets, it can be explained that the students at the Ibtidaiyah Najahiyah Foundation are not all well off when viewed from an economic point of view. Therefore, with the existence of the madrasa in 3-4 Ulu Village, all people can receive education, so there's no excuse not to receive a basic level education.

#### *G. Type of activity*

- a. Organizing education for underprivileged/urban poor students for free;
- b. Fostering the guardians of students to become city people with Muslim/Muslim personalities;
- c. To cultivate the spirit of business/trade and others among the poor;
- d. Suppressing the proliferation of disobedience and violence.

If we look at the types of activities that exist at the Ibtidaiyah Najahiyah Foundation, it can be said that a foundation that accepts students from various economic backgrounds



with no discrimination. This is so that there are no differences that result in the personality of the students being affected by it. So that the students who learn at the madrasa can build good personality as a muslim, as well as teachers who are required to be creative in teaching their students in small things, so students are required to have a business spirit.

## 4 Conclusions

KH Muhammad Amin Azhari (Kyai Cek Aming) is one of the clerics in 3–4 Ulu Village, who has the title “baba” in the form of a title for the descendants of ethnic Chinese Muslims who contributed to the Palembang Darussalam Sultanate at that time. The title was given by Sultan Mahmud Badaruddin 1 for the contribution of his ancestor Prince Saudagar Kocing in designing the Kuto Besak Fort and the Palembang Grand Mosque. Kyai Cek Aming is a person who is very persistent in studying in accordance with his motto, namely “learn religious knowledge to people who are really experts”.

Kyai Cek Aming played a very important role in the spread of Islam in 3–4 Ulu Villages. Madrasah Ibtidaiyah Najahiyah is a foundation built by a descendant of a Chinese cleric named KH Muhammad Amin Azhari (Kyai Cek Aming). Where initially Kyai Cek Aming had thought of building a school, but in its implementation, those who continued the process of making the madrasa were his descendants, which was finally established at the end of 1964.

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