



## **Assistance in Preparing the Curriculum and Learning Tahfidz Al-Qur'an at the Ilyasiyah As'adiyah Islamic Boarding School in Santan Tengah Kutai Kartenegara**

**Bunjamin<sup>1</sup>, Riswan<sup>2</sup> & Sri Ayu Rayhaniah<sup>3</sup>**

UIN Sultan Aji Muhammad Idris Samarinda, Samarinda, Indonesia 75131

Correspondance Email: rayhaniah3589@gmail.com

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### **ABSTRACT**

*Islamic boarding schools are traditional educational institutions with the oldest Islamic characteristics in the archipelago. Its presence is expected to be able to improve and improve Islamic traditions. Pondok Tahfidz Ilyasiyah As'adiyah, Santan Tengah Village has the potential to become a superior Islamic tahfidz boarding school. To improve the achievements of students to a higher level such as MTQ at the district/city, provincial, and even national levels, even harder efforts are needed from the administrators and coaches to organize more systematic and well-programmed tahfidz education and teaching through a curriculum that is in accordance with the conditions of the students.*

### **ABSTRAK**

Pondok pesantren adalah lembaga Pendidikan tradisional dengan ciri khas Islam tertua di Nusantara. Kehadirannya diharapkan mampu memperbaiki dan meningkatkan tradisi keislaman. Pondok Tahfidz Ilyasiyah As'adiyah Desa Santan Tengah memiliki potensi untuk menjadi pondok pesantren tahfidz unggulan. Untuk meningkatkan prestasi para santri ke level yang lebih tinggi lagi seperti MTQ tingkat kabupaten/kota, provinsi, bahkan nasional maka diperlukan upaya yang lebih keras lagi dari para pengurus dan pembina untuk menyelenggarakan pendidikan dan pengajaran tahfidz yang lebih sistematis dan terprogram dengan baik melalui kurikulum yang sesuai dengan kondisi para santri.

## **1. Introduction**

Islamic boarding schools are traditional educational institutions with Islamic characteristics, the oldest in the archipelago. It is hoped that its presence will be able to improve and enhance Islamic traditions. C. Geertz and Gusdur term it subcultures. Before independence boarding school become base struggle for indigenous people.<sup>1</sup> It should be noted that a Kiai determines the existence

of an Islamic boarding school. If Kiai control various branch knowledge especially lime religion, then be sure that boarding school will capable exist in period time Which long. Islamic boarding schools must have cadreization to face changing times. Islamic boarding schools must always feel challenged in order to be able to compete in the world of education. Of course, the existence of Kiai must be supported by the preparation of a curriculum, as well as learning methods that must be updated.<sup>2</sup> Islamic boarding schools have a very

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<sup>1</sup> Imam Syafe'i, "Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 1 (16 Mei 2017): 61–82, <https://doi.org/10.24042/atjpi.v8i1.2097>.

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<sup>2</sup> Gatot Krisdiyanto dkk., "Sistem Pendidikan Pesantren Dan Tantangan Modernitas," *Tarbawi: Jurnal*

traditional impression with typical sarongs and kopia, as well as santri and Kiai being in one complex. Islamic boarding schools must also have worship facilities for students' recitation activities led by Kiai.<sup>3</sup>

According to Mr. Sofyan, S.Ag., to establish an Islamic boarding school you must meet the following requirements; (1) The institution/foundation must have a dormitory as a place to live for students, (2) Have a minimum of 15 students, (3) Having a Kiai/Caregiver, (4) There is a mosque/prayer room, and students are required to live in a dormitory (stay overnight).<sup>4</sup> He continued, even though an Islamic boarding school has hundreds of students in all live in their respective homes, so Institution the Not yet enter category boarding school. Related Due to this, the government cannot grant operational permits because it is deemed not to meet the requirements.

Pesantren is a nurturing institution with traditional characteristics. On the one hand, Islamic education must be implemented, on the other hand, students and Kiai must maintain and control the significance of cognitive development. A Kiai has a role central in do parenting to Students. Draft parenting What Islamic boarding schools implement is part of the application of traditional education with the main doctrine of moral development.<sup>5</sup>

Moral development for students is not only implemented by maintaining the behavior of students towards Kiai. However, students must be instilled with cognitive values to always protect the environment. Cleanliness in the Islamic boarding school environment must be arranged as well as possible, be it the yard, canteen and sports facilities because this beauty will affect the health of the students and Kiai. The Islamic boarding school yard must create an aesthetic atmosphere so that it does not disturb the comfort of the students and Kiai. Maintenance and cleaning of the Islamic boarding school area must be maintained properly so that the

students feel at home in the Islamic boarding school. So also when students get visit from parents, will give good impression that the Islamic boarding school is safe for students.<sup>6</sup>

Wise Budiman say that There is three matter Which must noticed humans in protecting the environment; *First, Al-Intifa'*, namely Allah SWT provides the opportunity to make the best use of the land. *Second, Al-I'tibar* means that all living creatures are given the freedom to contemplate the universe. *Third, Al-Ishlah*, humans are obliged to care for and preserve the universe without destruction. By Because That, Islam give affirmation for every individual to always protect the universe.<sup>7</sup>

Furthermore, for a quality learning system, institutions/ Islamic boarding schools are required to prepare a curriculum to standardize learning for students. In the Islamic boarding school organizational structure, there are areas that specifically handle the curriculum. So that learning is more measurable and outputs can be achieved.

Curriculum system is the way to stimulate santri / students so that can be more active and productive. On the application of curriculum, forms, targets and learning systems become conclusion end as well as done evaluation Study. The government has set rule in preparation curriculum. Can be Look on the Act Number 20 of 2013 concerning the National Education System which is designed to achieve education and learning goals.<sup>8</sup>

In the curriculum preparation process, there are several approaches that can be taken, in among them approach philosophy, approach philosophical analyze curriculum system in a way comprehensive. System This try examine characteristic And essence educational science. Then there is a psychological approach that tries to balance mental readiness for

*Ilmu Pendidikan* 15, no. 1 (30 Juni 2019): 11–21, <https://doi.org/10.32939/tarbawi.v15i1.337>.

<sup>3</sup> M. Ferdinan, "Pondok Pesantren dan Ciri Khas Perkembangannya," *Jurnal Tarbawi, Fakultas Agama Islam Unismuh Makassar, Jurnal Tarbawi* Volume 1, No. 1 (2016): 12–20.

<sup>4</sup> H. Sofyan S.Ag, Staff Pontren Kemenag Kutai Barat, Interview saat visitasi di Pesantren Tahfidz Al-Qur'an Ilyasyah As'adiyah Santan Tengah, 12 Januari 2022.

<sup>5</sup> Achmad Muchaddam Fahham, Pendidikan Pesantren: Pola Pengasuhan, Pembentukan Karakter, Dan Perlindungan Anak, ed. oleh Susanto Susanto (Publica Institute Jakarta, 2020), <https://repository.ptiq.ac.id/id/eprint/676/>.

<sup>6</sup> Sri Rahayu Pudjiastuti, Herinto Sidik Iriansyah, dan Yuliwati Yuliwati, "Program Eco-Pesantren Sebagai Model Pendidikan Lingkungan Hidup," *Jurnal Abdimas Prakasa* Dakara 1, no. 1 (30 April 2021): 29–37, <https://doi.org/10.37640/japd.v1i1.942>.

<sup>7</sup> Jumarddin La Fua, "Eco-Pesantren; Model Pendidikan Berbasis Pelestarian Lingkungan," *AL-TA'DIB: Jurnal Kajian Ilmu Kependidikan* 6, no. 1 (1 Januari 2013): 113–25, <https://doi.org/10.31332/atdb.v6i1.294>.

<sup>8</sup> Jarnawi Afgani, "Analisis Kurikulum Matematika," *Jakarta: Universitas Terbuka*, 2011, <https://scholar.google.com/scholar?cluster=18243145252215590166&hl=en&oi=scholar>.

students. Apart from that, the science approach is able to reason students' knowledge.<sup>9</sup>

Temporary That boarding school adhere to system traditionalist in system curriculum preparation. One of the characteristics of Islamic boarding schools is halaqoh. Halaqoh can be translated as "students make a circle around the Kiai/Ustaz while holding a book. Then Kiai read and explained the contents of his book. The students will listen to the Kiai's explanation while paying attention to the book they are reading." This method is still maintained by most Islamic boarding schools.<sup>10</sup>

However, some Islamic boarding schools try to innovate to integrate between learning boarding school Which typical with yellow book with lessons formal.<sup>11</sup> There is also boarding school Which only focus on memorization The Holy Quran, or more familiar called Tahfidz Al-Qur'an.<sup>12</sup> On each boarding school own their respective ways of developing the method. The history of the recitation of the Qur'an has been in give an example by scholars previous when draw Knowledge in Country Middle East to a teacher or Sheikh. This tradition was developed among people in the archipelago by establishing tahfidz boarding schools so that today hundreds, even thousands of The Holy Quran Huffazh (*memorizers of The Holy Quran*) have been born.<sup>13</sup>

Based on the facts in the field, several Islamic boarding schools are trying to transform systemically. First, there are Islamic boarding schools that still maintain their traditions and traditions culture traditionalist. Second, There is boarding school Which adopt system modernist. And thirdly, there are also Islamic boarding schools

that combine traditionalist and modernist, namely a combination of teaching the Salaf book and the formal madrasa system.<sup>14</sup>

However, from results innovation combination formal and non-formal, not all Islamic boarding schools are able to produce good output. Many students complain about the busy schedule at Islamic boarding schools, in the morning they have to study formally in school, on afternoon day they must go through education boarding school, and in the evening, you have to take part in the halaqoh recitation. In fact, in several cases in several Islamic boarding schools, students chose to leave the Islamic boarding school to gain freedom.

For boarding school Which focus the study on reading book salaf, so the output that will be achieved is the students' ability to read the Yellow Book. However, if the competency being developed is memorizing The Holy Quran, then the output that will be achieved is graduates who must be able to memorize The Holy Quran, at least mastery knowledge recitation. Good points First Maun points second, cottage boarding school must create a special method, because not all students have the basics of both, memorizing and read book. So, cottage boarding school must apply learning methods and curriculum in accordance with need Which Can produce adequate output.

In this service we will try to analyze in depth the learning methods and type of curriculum of one of the Islamic boarding schools in Marangkayu District, Kutai Kartanegara Regency, namely the Tahfidz Al-Qur'an Ilyasiyah As'adiyah Santan Tengah Islamic Boarding School. This Islamic boarding school was chosen because it has a learning method that combines formal and non-formal, starting from recitation of the yellow book, Islamic-based formal education, extracurricular activities and several other activities as an effort to improve quality. Besides That, boarding school the is units from Foundation As'adiyah, a branch of one of the largest Islamic boarding schools in South Sulawesi, namely the As'adiyah Sengkang Islamic Boarding School.

The community and Islamic boarding school have a bond that requires each other to maintain Islamic traditions and akhlakul karimah behavior. The relationship between the two must always be maintained in order to improve the quality and

<sup>9</sup> Syafaruddin Syafaruddin dan Amiruddin Amiruddin, *Manajemen Kurikulum* (Medan: Perdana Mulya Sarana, 2017), <http://repository.uinsu.ac.id/3492/>.

<sup>10</sup> Ar Rasikh Ar Rasikh, "Pembelajaran Kitab Kuning Pada Pondok Pesantren Khusus Al-Halimy Desa Sesela Kabupaten Lombok Barat," *Jurnal Penelitian Keislaman* 14, no. 1 (5 Juni 2018): 72–86, <https://doi.org/10.20414/jpk.v14i1.492>.

<sup>11</sup> In general, kitab kuning is taught during recitation after maghrib and shubuh prayers, then in the morning until noon learning is carried out in formal classes.

<sup>12</sup> Students only focus on memorizing without any formal learning in class. However, students are usually given additional material related to Fiqh science. For students who only focus on memorizing, it will usually take at least 4 years to memorize the 30 juz Al-Qur'an.

<sup>13</sup> Ariansyah, "Tahfiz Al-Qur'an di Pondok Pesantren Tahfiz Al-Qur'an Wal Hadits Al-Munawwaroh Bangko" (Jambi, Prodi Ilmu Al-Qur'an Dan Tafsir Fakultas Ushuluddin Dan Studi Agama, Universitas Islam Negeri Sulthan Thaha Saifuddin Jambi, 2019), 4.

<sup>14</sup> Wahyu Iryana, "Tantangan Pesantren Salaf di Era Modern," *Al-Murabbi: Jurnal Studi Kependidikan Dan Keislaman*, Vol. 2 No. 1 (Juli 2015): 70, [https://ejournal.kopertais4.or.id/mataraman/index.php/mu\\_rabbi/article/view/426](https://ejournal.kopertais4.or.id/mataraman/index.php/mu_rabbi/article/view/426).

quality of education in Islamic boarding schools so that it can influence the number of students.

The existence of the Tahfidz Al-Qur'an Ilyasiyah As'adiyah Islamic boarding school is a blessing for inhabitant for development civilization Islam in Village Coconut cream In the middle, the community is very enthusiastic and is trying to set aside their wealth to build facilities in the form of dormitories as a place to live for santri and female students for the sake of the existence of the Islamic boarding school.

Besides That, support government Also very big. On month November 2020 Ministry Religion through DG Bimas Islam RI formalize Santan Tengah Village as Village Built For Development Religion Islam in Kalimantan East considering that Santan Tengah Village is a village that has a very high level of piety with the existence of a tahfidz boarding schools. In fact, with the existence of the Tahfidz Ilyasiyah As'adiyah Islamic Boarding School, Santan Village is being crowned as a Santri Village in Marangkayu District thanks to the many achievements it has achieved, especially in the field of memorizing The Holy Quran.

## 2. Literature Review

### a. Cottage Boarding school

Say cottage originate from *funduq* (Language Arab) Which It means room Sleep, hostel or guest house simple, Because cottage of course as place container simple than students which far from place originally from Islamic boarding school is hostel. Boarding school is part from education national Which own peculiarity, authenticity (indigenous) Indonesia. With independence Which owned, boarding school will be educational institutions which autonomous, Good from system learning and funding. So, cottage boarding school can interpreted that is place stay as well as a place for students to gain knowledge, especially religious knowledge.<sup>15</sup>

Etymologically, pesantren (Islamic boarding school) comes from two words "pondok" And "boarding school". Cottage means dormitories students which made from bamboo or comes from the arabic word funduq, which means hotel or dormitory. According to Nurcholis Madjid, Islamic boarding school has its roots in the word "santri" which comes from Sanskrit which means literacy.<sup>16</sup>

<sup>15</sup> Zamakhsyari Dhofier, "Tradisi Pesantren : Studi Tentang Pandangan Hidup Kyai," Universitas Indonesia Library (LP3ES, 1983), 34, <https://lib.ui.ac.id>.

<sup>16</sup> Muhammad Fahmi, "Mengenai Tipologi Dan Kehidupan Pesantren," Syaikhuna: Jurnal Pendidikan

### b. Elements Islamic boarding school

There are at least 5 important elements in an Islamic boarding school, namely Kyai, hut, mosque, santri, recitation of classical books.<sup>17</sup>

#### a) Kyai

Kyai is the central figure in an Islamic boarding school, the progress and decline of the Islamic boarding school is determined by the authority and charisma of the Kyai.

#### b) Cottage (Hostel)

Pondok is a place where the kyai and his students live together. In Cottage, a student obedient and obedient to regulations held, there are activities at certain times that must be carried out by students. There is time to study, pray, eat, exercise, sleep and even night patrols.

At the beginning of its development, the cottage was not merely intended as a place stay or hostel students, For follow with Good lesson provided by the kyai, but also a place for training or training for the students concerned so that they are able to live independently in society. The students under the guidance of the kyai work to meet their daily needs in a family situation and work together work together fellow inhabitant boarding school. But moment Now This function seems to have a more prominent function as a boarding house or dormitory, and each student is charged a kind of rent for the maintenance of the cottage.<sup>18</sup>

#### c) Mosque

Mosques are central to Muslim activities both in the Islamic and Islamic dimensions deep worldly Islamic teachings, beside functions as a place for congregational prayers at every prayer time, the mosque also functions as a place for teaching and learning. Usually teaching and learning time in Islamic boarding schools.

#### d) Students

Students is element principal from something boarding school, usually consists from two group, that is:

- 1) Migrant students are students who come from distant areas and live in Islamic boarding schools.

Dan Pranata Islam 6, no. 1 (2015): 320–34, <https://doi.org/10.58223/syaikhuna.v6i1.3012>.

<sup>17</sup> Zulhimma Zulhimma, "Dinamika Perkembangan Pondok Pesantren Di Indonesia," Darul Ilmi: Jurnal Ilmu Kependidikan Dan Keislaman Vo. 1, no. 02 (27 September 2015): 169, <https://doi.org/10.24952/di.v1i02.242>.

<sup>18</sup> Zulhimma, 170.

2) Santri kalong, namely students who come from areas around the Islamic boarding school. And usually they do not stay in boarding school. They go home each time after attending lessons at the Islamic boarding school. In the world of Islamic boarding schools, it is also common for a student to move from one Islamic boarding school to another. After a student feels that he has been there long enough something boarding school, so he move to boarding school other. Usually His move was to increase and deepen the knowledge that was the expertise of the kyai he visited.<sup>19</sup>

e) Study Book Classic

Wrong One element in boarding school is exists teaching book -book classic. Classical Islamic books are more popularly known as the "yellow book". These books were written by scholars Islam era mid. Cleverness and proficiency a students measured from his abilities read as well as lecture (explain) contents of the books the. To know read A book with Correct, students sued for proficient in auxiliary knowledge, such as *nahwu*, *sharaf*, *balaghah*, *ma'ani*, *bayan* and so on.<sup>20</sup>

c. Types of Islamic Boarding Schools

As for type boarding school Which growing up to moment This There is as follows:

a) Boarding school Salafiyah (Traditional)

In the sense that it has not experienced any significant transformation in its education system or there is no prominent innovation in its Islamic boarding school style and it still exists and maintains the classical Islamic boarding school traditions with its Islamic style based on Minister of Religion Regulation Number 3 of 1979 concerning Assistance to Internal Islamic Boarding Schools. The mosque is used for learning Religion Islam beside place Salat. Type This usually used by Tarikat groups and are called Tarikat Islamic boarding schools. The students generally live in dormitories located around the kyai's house or in the kyai's house. This type is a means his physique consists from mosque And House cleric, on generally found the early days of the establishment of the Islamic boarding school

b) Boarding school Modern

Pattern boarding school This has undergone the transformation very significant both in the

education system and its institutional elements. Learning materials and systems already use modern and classical systems. Educational level held start from level base (PAUD And Kindergarten) until on College. This type is very concerned with developing students' talents and interests so that students can explore themselves according to their talents and interests. Nothing less important is seriousness in mastery Language foreign, Good language Arab and English and other international languages. For example, the Gontor, Tebuireng Islamic boarding schools and other modern Islamic boarding schools in the country

c) Boarding school Modern and Salafiyah

Type boarding school This try combine between founding formal with non-formal. There are many Islamic boarding schools that adopt this system, for example in the morning they attend formal education at school, then in the afternoon the students attend activity boarding school form activity tahfidz Al-Qur'an or recitation book.<sup>21</sup>

d. Management Boarding school

The progress and decline of Islamic boarding schools will depend greatly on the management system from boarding school that, good management finance nor Other businesses that are a source of income for an Islamic boarding school. Good management will produce huge profits. On the other hand, if it is not controlled, the Islamic boarding school will experience setbacks. The trust of each manager will have a significant impact on the development of Islamic boarding schools.

### 3. Method

a. Type Study

The research approach used in this research is the PAR method or *Participatory Action Research*. *Participatory Action Research* is a research model that seeks something to connect the research process to the process of social change. The social change in question is how the empowerment process can realize three benchmarks, namely the existence of a shared commitment with the community. *Participatory Action Research* involves carrying out research to define a problem and implement it information to in action as solution on problem Which has defined. According to Yoland Wadworth, basically *Participatory*

<sup>19</sup> Zulhimma, 171.

<sup>20</sup> Zulhimma, 172.

<sup>21</sup> Syafe'i, "Pondok Pesantren."

*Action Research* (PAR) is research that involves all relevant parties in actively researching together current actions (which they experience as problems) in order to change and improve them. They do this by critically reflecting on the historical, political, cultural, economic, geographic and other contexts in which they are understood.<sup>22</sup> Basically, PAR is research that involves in a way active all parties Which relevant (*stakeholders*) in reviewing actions Which currently taking place in frame do change and improvement for the better through critical reflection on what has happened and is happening.<sup>23</sup>

Through this PAR, it is hoped that there will be changes in the learning process at the Ilyasiyah As'adiyah Islamic Boarding School through assistance with the Islamic boarding school curriculum so that the teaching and learning process can run optimally, effectively and efficiently with *outcomes* for the *hafizh-hafizhah* that make the Islamic boarding school proud and make the name of the Islamic boarding school proud. With assistance, it is hoped that a formulation will be developed curriculum systematic so that produce output Which quality and quality. For maximizing results study This, moreover formerly will done a *review* of the curriculum that has been implemented by Islamic boarding school administrators, so that it will trigger the emergence of various ideas from both Islamic boarding school administrators and assistants.

On part This will explain method and tool find and mobilize assets for empowerment public. In principle A B C D, ability society to identify the assets, strengths and potential they are deemed capable of move and motivating they for do change as well as being the main actor of this change. This section will explain the method or technique What just Which will used For find out asset, strength, And potential that exists in society.

## b. Source data

Source data in study This is subject from where data That obtained.<sup>24</sup> In study This source data

<sup>22</sup> Peter Reason dan Hilary Bradbury, *Handbook of Action Research: Participative Inquiry and Practice* (SAGE, 2001), 1.

<sup>23</sup> Agus Afandi, "Participatory Action Research (PAR) Metodologi Alternatif Riset dan Pengabdian Kepada Masyarakat Transformatif," dalam *Workshop Pengabdian Berbasis Riset Di LP2M UIN Maulana Malik Ibrahim Malang*, vol. 53, 2020, 41, <https://lp2m.uin-malang.ac.id/wp-content/uploads/2020/02/Materi-PAR-P.-Agus.pdf>.

<sup>24</sup> Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, Revisi 4 (Jakarta: Rineka Cipta,

mainly is words And action, the rest is additional data such as documents and others related to this type of written data, photos and statistics.<sup>25</sup> What is meant by data in this research is all data or information obtained from informants who are considered to be the most knowledgeable detailed and clear regarding the focus of the research being studied. Apart from data obtained through informants, data is also obtained from documentation that supports data in the form of words and actions. In research This will explore type data Which related with each the focus of the research being observed.

There are two types of informants in this research, namely informants who come from supervisors and boarding school administrators and informants from the community. Informants from Islamic boarding school supervisors are expected to be able to provide detailed information regarding the learning system Which during This applied so that later will done *revision* and improvements to systems that could hinder the learning process. Apart from that, the assistants hope to be able to make maximum contributions to the preparation of the curriculum.

As for the second informant, namely from elements of society, the existence of the Ilyasiyah As'adiyah Islamic boarding school cannot be separated from the large contribution of the local community. Starting from idea For make Santan Tengah Village as village Students So the community then proposed the formation of the Ilyasiyah As'adiyah Islamic boarding school. Of course, the community is the main support for the formation of Islamic boarding schools by maximizing the construction of boys' and girls' dormitories and other facilities.

From two informant the that is Builder boarding school and public It is hoped that locally there will be information regarding the challenges experienced by supervisors and formulation of ideas for developing Islamic boarding schools in the future.

## c. PAR technique used

### a) Technique historical search

The technique of tracing the flow of village history is a PAR technique that is used to

2010), 102, <https://cir.nii.ac.jp/crid/1130000795354347648>.

<sup>25</sup> Lexy J. Moleong, "Metodologi Penelitian Kualitatif Edisi Revisi," *Perpustakaan Sekolah Tinggi Ilmu Kepolisian (STIK) (Remaja Rosdakarya, 2007)*, 112, <http://library.stik-ptik.ac.id>.

reveal the history of the community in a particular location based on narratives public Alone. Events in history village the arranged sequentially according to the time of occurrence (chronologically), starting from events that occurred in the past that can still be remembered, up to current events.

b) Interview

The interview technique is a PAR technique that is used to examine a number of information topics regarding aspects, which are compiled in an interview guide. Guidelines This its nature semi- open, Because only is material interview reference; This means that the content of the study can be changed and adapted to the discussion process to achieve the study objectives.

c) Observation

Observation is "a way to make an assessment by making direct and systematic observations".<sup>26</sup> Data that obtained in the observation is recorded in an observation note. Recording activities in matter This is is part from activity observation.

d) Documentation

"The documentation method is a technique used to collect data from non-human sources, these sources consist of documents and recordings like letter news, book daily, script personal, taking pictures, notes case, and so forth".<sup>27</sup> Through this documentation technique the author collects the necessary data at the research site or location.

**d. Triangulation**

Triangulation according to Susan Stainback in Sugiyono (2007) is " *the aim is not to determine the truth about the same social phenomenon, rather than the purpose of triangulation is to increase one's understanding of whatever is being investigated.*"<sup>28</sup> Thus, triangulation is not aimed at finding the truth, but at increasing the researcher's understanding of the data and facts they have.

The triangulation technique to ensure the validity of the data in this research is carried out using the technique:

- a) Triangulation of data sources. Triangulation with data sources is the use of various data sources or research informants to mutually confirm or strengthen the validity of the data. In this case, the data or information obtained from the boarding school administrators is compared or *cross-checked* with data from the supervisors, students, religious leaders, community leaders, parents/guardians of the boarding school, and also members of the community around the boarding school.
- b) Triangulation method. Triangulation this is used with method use several data mining techniques to obtain data that is accurate, valid and closest to reality. In this case, for example, researchers use various techniques or method collection data that is through interview, observation and documentation, and *focus group discussions (FGD)* so that the data collected is valid and comprehensive. Triangulation researcher, in matter This researcher main And *co-* researcher during research process each other cooperate, each other correct And each other evaluate data and information collected respectively related to the problem being researched.
- c) Theoretical triangulation. This triangulation uses the principle that the more researchers' perspectives, the more comprehensive and valid a picture will be obtained. In this case the researcher compares the data he obtained with theories Which has There is so that obtained confidence strong on the data obtained.

**e. Data analysis**

Data analysis is carried out at each PAR cycle to find a solution formulation Which appropriate related problem Which researched. Analysis problem on cycle PAR the first stage followed up with look for And apply solution temporary on In the second PAR cycle. Analysis of problems found in the second PAR cycle is followed up by finding and implementing temporary solutions in the third PAR cycle, and so on until the ideal final solution to the problem is obtained,<sup>29</sup> that is learning process Tahfiz Islamic Boarding School based a good and ideal curriculum of Islamic boarding school for students at the Tahfidz Al-Quran Ilyasyiah As'adiyah Islamic Boarding School, Santan Tengah Village.

<sup>26</sup> Wayan; Sumartana Nurkencana, *Evaluasi Pendidikan* (Usaha Nasional, 1986), 46.

<sup>27</sup> Imron Arifin, "Penelitian Kualitatif dalam Ilmu-Ilmu Sosial Dan Keagamaan" (Malang: Kalimasahada Press, 1996), 82.

<sup>28</sup> Dr Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif dan R&d* (Bandung: Alfabeta, 2013), 330.

<sup>29</sup> Peter Reason dan Hilary Bradbury, *The SAGE Handbook of Action Research: Participative Inquiry and Practice* (SAGE, 2013), 41.

## 4. Results

### a. Profile of Pondok Tahfidz Al-Qur'an Ilyasiyah As'adiyah Santan Tengah

The Tahfidz Al-Qur'an Ilyasiyah As'adiyah Islamic Boarding School was founded with a vision forming generation Qur'an Which intelligent, moral glorious, soulful leader and have responsibility and care for others. Founded by the As'adiyah Santan Tengah Foundation, as a charity in the field of education and religion Which follow conserve The Holy Quran with open program Tahfidz Al-Qur'an. The boarding school has students who still sit in the madrasah, starting from MI, MTs, MA to memorize The Holy Quran without neglecting their formal education at school.

The Tahfidz Al-Quran program at the Ilyasiyah As'adiyah Al-Qur'an Islamic Boarding School was formed in 2016 in order to realize one of its missions cottage boarding schools that is forming students which own morals Qur'an. The aim of the tahfidz Al-Qur'an program in this Islamic boarding school is so that students can read the Qur'an well and fluently in accordance with the rules of the science of tajwid. Apart from that, it's not just about reading, but how students can also memorize The Holy Quran fluently and fluently. Because memorizing the Qur'an can encourage, develop and guide Students For love and practice The Holy Quran in everyday life.



Figure 1 The atmosphere of the coaching process of the Sartri of Tahfihz Ilyasiyah As'adiyah Pesantren, Santan Tengah Village

The Tahfidz Al-Qur'an program can be said to be a new program at this Islamic boarding school, until now the program has been running for approximately five years. In the midst of busy Islamic boarding school activities, it is not an obstacle for students to take part in this Tahfidz Al-Qur'an program even though the implementation of tahfidz Al-Quran activities is carried out in between

the students' rest time, namely after Asr prayer, evening prayer. And continued with Arabic and English lessons until 10 pm and continued with memorization after Salat dawn start day Monday until Saturday proven in not enough over five year done There is a number of Students Which memorize The Holy Quran in count juz It varies according to the ability and sincerity of each student, some memorize 1 juz, 2 juz, 3 juz, 5 juz, 10 juz, 15 juz and there are even 30 juz.

### b. Challenges and Problems of Pondok Tahfidz Al-Qur'an Ilyasiyah As'adiyah

Based on the findings of problem identification, the following data were obtained:

- The priority scale of santri is still divided between memorizing and studying formal school subjects.
- Lack of coaches in the pesantren environment.
- The tahfidz environment that still mingles with the community so that it disturbs the peace of the pesantren.
- The coach expects a standard curriculum that can be used as a reference to produce students and students who memorize the Qur'an.
- There is no well-documented and implemented pesantren curriculum, so the coaching and learning process is carried out conventionally.

## 5. Discussion

### a. First cycle: Discussion of Community Responses and Expectations, and Identification of Problems in the Development of Pondok Tahfidz Al-Qur'an Ilyasiyah As'adiyah in Santan Tengah Village

Santan Tengah Village is famous for its character his religiosity, this is proven by his high enthusiasm in developing the tahfidz Islamic boarding school. As further information, the existence of the Tahfidz Ilyasiyah As'adiyah Islamic Boarding School was a encouragement from the community who wanted a special Islamic boarding school for memorizing the Koran, so the chairman of the As'adiyah Foundation and with board Teacher Which involve public try designing superior program that can be developed at the As'adiyah Foundation in Santan Tengah Village.

In its development, the community has high hopes for the Tahfidz Ilyasiyah As'adiyah Islamic Boarding School to be able to produce a Koranic generation. The community hopes that memorizers of The Holy Quran will be born from the central coconut village under the guidance of caregivers

who are experienced in the field of tahfidz Al-Quran. Of course, people's hopes are very well founded, it is proven that the Santan Tengah Village succeed print *output* in various event race. Call just when the students succeeded in bringing the Santan Tengah village to become the overall champion of the MTQ at the Marangkayu three sub-district level times streak. This makes it even stronger opinion which during this awakened that Santan Tengah Village is The *Santri* Village.

From a number of performances which has engraved by builder And Students, Of course just there a little bit problem which become attention And must quick resolved. Among them; *First*, limitations facility infrastructure, call just hostel. Condition this makes the tahfidz administrators very overwhelmed, because the dormitory intended for students is inadequate and is still under construction. The number of santri, which should number hundreds of people, is limited to only 50 (fifty), because the dormitory cannot accommodate more than that number, many prospective santri have to queue. Because late register. So that administrator take option that If there are students who leave the dormitory, it will be filled by students who are on the waiting list.

*Second* problem is the limited number of supervisors. The Islamic Boarding School Tahfidz Ilyasiyah As'adiyah was founded in 2018 at the initiation of the Chairman of the As'adiyah Foundation, K. H. Musa Ilyas by looking at various input from the local community. From beginning formed, boarding school the only own two builders main and endure until moment This. Limitation's budget become reason mainly, cause If you want to recruit a supervisor, the management must prepare a budget to pay the supervisor every month. On the other hand, currently the Islamic boarding school does not have a permanent donor so there is no clear budget source. So far, the management has only relied on community donations and utilized social media facilities. From limitations builder, of course just system memorization No Can maximum. The two supervisors had to face as many as 50 students with various characters and memorization abilities, of course this was very difficult for them. Therefore, it is believed that the addition of coaches will really help the memorization process for coaches Can each other share task in do training to students in studying and memorizing The Holy Qur'an.

**b. Cycle second: Workshops Drafting Curriculum Cottage Tahfidz Al-Qur'an Ilyasiyah As'adiyah Santan Tengah**

In the learning process at the Tahfidz Ilyasiyah As'adiyah Islamic Boarding School, administrators and supervisors only use makeshift methods, in accordance with the experience of the main supervisors who were brought in from the As'adiyah Sengkang Islamic Boarding School, South Sulawesi. The process of accepting students is carried out as is, the supervisor only accepts students according to the capacity of the Islamic boarding school dormitory. Every new student must go through two stages of learning. In the first stage, new students who do not yet have good reading must take part in the tahsin program. So that's expected own memorize in accordance with rule recitation. Stages second, Students Those who are deemed to have passed the tahsin process will continue with the rote deposit process. On process This Students will alternate deposit memorize to builder in accordance with their level of memorization.

K. M. Ahmad Amiruddin, S.Pd.I as builder, say that The Islamic boarding schools that are being developed do not have standardized learning, making it difficult to produce the expected *output*. The learning system implemented by the Islamic Boarding School Tahfidz Ilyasiyah As'adiyah which still in lower standard, so companion offer For quick compile curriculum Which standard in accordance with Islamic boarding school standards through workshop activities.

In the mentoring process, we conduct a *Forum Group Discussion* (FGD) with presenting builders, administrator boarding school, And female students. In the discussion, the supervisor revealed several problems experienced in dealing with dozens of students, such as;

<b>First</b>	: There is no standardization of pesantren entrance tests. Of course, this system will affect the learning process and output of pesantren.
<b>Second</b>	: <i>Ziyadah</i> (addition) memorization only done in 1x24 hour time. Reason mainly is boarding school Ilyasiyah only has two persons builder, so that Students own time which very limited for increase memorization.
<b>Third</b>	: No muroja'ah is carried out (repetition) memorize gradually.

<b>Fourth</b>	The students accepted are students who cannot recite the Koran. In process This, of course just will slow down performance <i>builders</i> which only numbered two people facing a large number of students dozens, so make builder overwhelmed. By using system base tahsin Students no permitted deposit memorizes before the reading in accordance with rule recitation.
<b>Fifth</b>	No There is <i> ziyadah</i> (addition) memorize after holiday. This Wrong One weakness of the students is when they are given time off by the supervisor. Students only will memorize when There is demands from <i>supervisor</i> , when they go home, the students no longer repeat their memorization, so when they return to the dormitory, the students have to repeat return memorize which is lost, process this very hinder addition memorize.

Apart from developing tahfidz Al-Quran, the Ilyasiyah As'adiyah Islamic boarding school also routinely carries out recitations of the book on Monday nights. The goal is to add outlook religious Students, like learning fiqh and interpretation. Besides That's it, students Also equipped with strengthening Language Arab and English with instructor which are already Once draw knowledge in Pare-Kediri. Strengthening Language proven produce *output* with appearance female students when trusted become MC with use 3 languages at every religious event within the As'adiyah Foundation.

### c. Third cycle: Implementation of Pondok Tahfidz Al-Qur'an Curriculum Ilyasiyah As'adiyah Santan Tengah

Curriculum is pattern structured in system learning. Every educational institutions have a curriculum to achieve the desired targets, of course the method adapts to individual needs. By paying close attention to several problems faced by the mentor, it is important to immediately implement the curriculum that has been prepared by the mentor. First, the system for admitting female students must be carried out through formal selection, with objective so that candidate students ready in a way physique and mental for stay hostel. The selection system must directly involve the parents of prospective students, so that every rule is met enforced by boarding school become attention for every Students And his parents.

The goal is clear, if at any time a student commits a violation, then the parents must accept decision builder For issued his son from boarding school. Second, The Holy Quran memorization system must prioritize muroja'ah (repetition), meaning that each student must ensure that his memorization is fluent, then ziyadah (addition). Third, parents of female students are obliged to control their children when they are at home. Parents must pay close attention to their children doing muroja'ah every day when they are at home. In this case, parents must also have high motivation to make their children memorize the Koran so that they can always continue to provide motivation and support and conditioning when students are at home so that they cannot be separated from memorizing the Qur'an.<sup>30</sup> When all these things are ignored by the students' parents, the boarding school supervisors and administrators have the right to expel the students. The curriculum that is being implemented at the Ilyasiyah As'adiyah Islamic Boarding School contains a set of subjects and educational programs that must be taken by students at the Ilyasiyah As'adiyah Islamic Boarding School which are oriented towards The Holy Quran as the main teaching material.

The goal is for students to memorize 30 juz well, correctly and fluently within 2-3 years. Apart from that, students are required to understand and apply the contents of The Holy Quran in everyday life. In other words, the curriculum aims to make students or students memorize, understand, practice and spread the great values of the Koran. During the educational process, students focus on participating in various programs that support educational goals, among them every student must follow *tahsin* and crushed during three first month with the hope that the students will have sufficient scientific knowledge as a foundation for the next stage, namely Tahfidz Al-Qur'an.

During the first three months, the students were trained and provided with material on Islamiyah: *hadith, fiqh, tafsir, sirah* and others *tsaaqafah*. Every stage process education, development students measured and evaluated in order meet the expected targets. Next stage, students are required to memorize 10 juz every year. So that for two years the students achieved the target of

<sup>30</sup> Hamsyah Kholidyah Siti, "Peran Orang Tua Dalam Memotivasi Minat Anak Untuk Masuk Ke Pondok Pesantren Di Desa Mekar Sari Kecamatan Pasir Sakti Kabupaten Lampung Timur" (diploma, UIN Raden Intan Lampung, 2023), <http://repository.radenintan.ac.id/23172/>.

memorizing 20 juz. And in the third year of education, the students have memorized 30 juz. Then, at the end of the third year, students are required to take part in a service program placed in internal Islamic boarding schools or other institutions so that they have sufficient experience for further application.

As for Program Curriculum Boarding School Ilyasiyah As'adiyah namely:

- 1) Tahsin recitation 2 month First
- 2) Dirosah Islamiyah 3 month First
- 3) Recital 10 times deep khatam the first three months
- 4) Tahfidz Al-Qur'an
- 5) Exam increase juz
- 6) Exam 5 juz every semester
- 7) Semester exams
- 8) Exam end lesson
- 9) Muroja'ah jama'i
- 10) Exam muroja'ah each juz
- 11) Study Sunday
- 12) Study conscientiousness
- 13) Solemn/devotion
- 14) Muroja'ah Tsunai
- 15) Islamic Education
- 16) Memorize The Holy Quran
- 17) CCQ (Intelligent Careful The Holy Quran)
- 18) Motivational Training
- 19) Qiyamul lay together
- 20) Khotmil The Holy Quran/ Graduation
- 21) Semester break
- 22) Mukhoyam The Holy Quran

**d. Fourth cycle: Sending supervisors from the Ushuluddin Adab Faculty And Da'wah To Cottage Tahfidz Al-Qur'an Ilyasiyah As'adiyah Santan Tengah**

After providing assistance and curriculum preparation, there are several request cooperation from party boarding school. *First*, Builder and the management hopes that there will be follow-up cooperation by the Faculty of Ushuluddin, Adab and Da'wah regarding the development of students. At this point, the Islamic boarding school hopes that there will be supervisors from students who are currently studying at UINSI Samarinda, with the hope that it can help current coaches and can provide additional motivation to students to keep the spirit of memorization and always be close to the atmosphere and learning environment.<sup>31</sup> Of

<sup>31</sup> M. Ali Basyaruddin dan M. Arif Khoiruddin, "Peran Pembina Asrama dalam Pembelajaran di Pondok Pesantren," *Jurnal Pendidikan Islam* 4, no. 1 (21 September 2020): 9.

course, in terms of this agreement, UINSI, through FUAD, must carry out MoU activities with the Islamic boarding school administrators. So that all forms of funding for sent students can get facilities, starting from travel accommodation, living expenses while coaching, and so on.

*Second*, the addition of a pocket book (handbook) to the Tahfidz curriculum. In this section, the coach hopes that there will be a curriculum pocket book as a basic reference in implementing the learning system Which systematic, so that *output* Which expected Can achieved. *Third*, giving prizes to students who excel. This point is considered important as motivation for Students For still Spirit in memorizing. Present could be cash funds or scholarships to continue studying at UINSI Samarinda. *Fourth*, create an Islamic boarding school Tahfidz ilyasiyah as'adiyah as Tahfidz built by Faculty Ushuluddin, Adab, and Da'wah. In maintaining the existence of Islamic boarding schools and the presence of UINSI in the capital city of East Kalimantan, this point is very worthy of consideration, for several reasons student which there is in FUAD own background behind boarding school. Reason another is increase mark sell FUAD specifically Program Studies IAT so that can know by the public at large. *Fifth*, send students to UINSI Samarinda as a first step in getting to know the campus before going to university. This is because female students who live in Islamic boarding schools sometimes experience this saturation in environment hostel, so that need There is refreshment brain so that enthusiasm and motivation to memorize can be stable.

## 6. Conclusion

Based on the research results, it can be concluded that, Pondok Tahfidz Ilyasiyah As'adiyah, Santan Tengah Village has the potential to become the leading Tahfidz Islamic boarding school in the Marangkayu District area, as proven in various competitions, the students succeeded in making the village of Santan Tengah become the overall MTQ champion at the Marangkayu sub-district level three times in a row streak. For increase performance students to higher levels again like MTQ district/city level, provincial, even national, efforts are needed which are harder again from administrators and builders for organize more systematic and well-programmed education and teaching through a curriculum that is appropriate to the conditions of the students, most of whom are *kalong students*, that is students which originate

from areas around boarding school and not stay in boarding school.

The curriculum taken by the students is that they focus on following various things program Which support objective education, among them every Students It is mandatory to take part in tahsin and do rosah for the first three months in the hope that the students will have it provisions science which enough as foundation for stages nextua namely tahfidz Al-Qur'an. During the first three months, the students were trained and provided with materials in rosah Islamiyah: hadith, fiqh, interpretation, sirah and other staqafah. Every stage educational process, the development of students is measured and evaluated in order to meet the expected targets. The next stage, students are required to memorize 10 juz every year. So that during two years students reach target memorize 20 juz. And on third year of education, students have memorized 30 juz. Then at the end In the third year, students are required to take part in a service program placed internally at the Islamic boarding school nor institution other so that own provisions experience which enough for further application.

Apart from implementing this curriculum, assistance for supervisors and also students' needs to be carried out continuously through the Tahfidz program under the guidance of The Holy Quran and Tafsir Science Study Program, Faculty of Ushuluddin, Adab and Da'wah UINSI Samarinda. Presence builders good from element student as well as lecturers at the IAT FUAD Study Program who have had many achievements and whose experience has had a very significant influence on the students of Pondok Tahfidz Ilyasiyah As'adiyah, Santan Tengah Village. The students are very motivated to continue to improve their memorization and mastery of Al-Quran knowledge, and they are happy to be able to share experiences from seniors from the IAT FUAD Study Program whose achievements are at national level. The involvement, participation and support of various parties ranging from parents, teachers, coaches, communities, universities and other stakeholders will help integrate social, cultural and local wisdom values into the pesantren curriculum, which in turn will enrich students' learning experience.<sup>32</sup>

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<sup>32</sup> Muh Ibnu Sholeh dkk., "Partisipasi Stakeholder Dalam Pengembangan Kurikulum Pendidikan Islam Di Pesantren," *Edu Journal Innovation in Learning and Education* 1, no. 2 (28 Desember 2023): 132, <https://doi.org/10.55352/edu.v1i2.759>.

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