**ISLAMIC BOARDING SCHOOL FRANCHISING: A New Model for the Development of Islamic Educational Institutions in a Disruptive Era**

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**ABSTRACT**

This study aims to find a new model in the development of Islamic Boarding Schools. Adopting a business system, the development of pesantren can be done with a franchise model or in Indonesia it is called a franchise. The data collection method in this study used interview, observation, and documentation techniques. From the data obtained, the results of this study indicate that there is a new model in the development of Islamic Boarding Schools, namely the Franchise model. The Franchise Model in Islamic Boarding Schools can be seen from: 1) the existence of a central Islamic boarding school as the control holder of branch pesantren, 2) the existence of royalties that must be paid by branch pesantren to central boarding schools in exchange for the learning system that has been given to branch pesantren. Royalty here is not material but in the form of tahfidz students who have good character. In accordance with the purpose of establishing the Tahfidz Daarul Qur'an Islamic Boarding School, which is to print thousands of memorizers of the Qur'an in the archipelago. 3) the existence of a standard learning system that can be adopted and followed by the Branch Pesantren.

**Keywords**: *Franchise, Islamic Boarding School Development, disruptif era.*

**ABSTRAK**

Penelitian ini bertujuan untuk menemukan model baru dalam pengembangan Pesantren. Mengadopsi sistem bisnis, pengembangan pesantren dapat dilakukan dengan model franchise atau di Indonesia disebut dengan franchise. Metode pengumpulan data dalam penelitian ini menggunakan teknik wawancara, observasi, dan dokumentasi. Dari data yang diperoleh, hasil penelitian ini menunjukkan adanya model baru dalam pengembangan Pondok Pesantren yaitu model Franchise. Model Waralaba di Pondok Pesantren dapat dilihat dari: 1) keberadaan pondok pesantren pusat sebagai pemegang kendali pesantren cabang, 2) adanya royalti yang harus dibayarkan oleh pesantren cabang kepada pondok pesantren pusat dengan imbalan sistem pembelajaran yang telah diberikan kepada pesantren cabang. Royalti disini bukan materi tetapi berupa santri tahfidz yang berakhlak baik. Sesuai dengan tujuan didirikannya Pondok Pesantren Tahfidz Daarul Qur'an, yaitu mencetak ribuan penghafal Al Qur'an di Nusantara. 3) adanya sistem pembelajaran standar yang dapat dianut dan diikuti oleh Pesantren Cabang.

**Keyword:** *Franchise, Pengembangan Pesantren, Era Disruptif.*

1. **INTRODUCTION**

Pesantren is the oldest educational institution in Indonesia. As an educational and social institution that was born since the Walisongo Era and has survived to this day, pesantren has defended itself from the currents of modernity. It does not stop there, in the midst of the current era of disruption, pesantren are also required to survive and develop so as not to be left behind by other institutions.

The era of disruption is caused by the development of industry 4.0 which results in rapid changes, both in the economic, social, and cultural realms. (Edi Priatna, 2019: 1-4). This condition requires pesantren to think and act faster. Islamic boarding schools are required to respond to changes quickly. So that pesantren must have a high awareness of making changes and progress through new and collaborative ways.

Tahfidz Darul Qur'an Islamic Boarding School or commonly called "DaQu" is an Islamic Boarding School that was born as an effort to develop Qur'anic knowledge, training, and nurturing the memorizers of the Qur'an. DaQu was founded by Ustadz Yusuf Mansur on May 11, 2007. Not too long ago, DaQu Islamic Boarding School already has several branches spread across various regions, including: Cikarang, Semarang, Lampung, Jambi, Banyuwangi, Cilegon, Ambon, and Malang with pesantren in Cipondok as the central pesantren (AS Nawa, Personal communication. 2021, April 25).

As the Central Islamic Boarding School, DaQu in Cipondoh is in control of the branch DaQu Islamic boarding schools in their management and development. Here it can be understood that the position of branch pesantren is not independent, but is based on the central pesantren as the pesantren's stackholder. There is a close relationship between branch boarding schools and central pesantren where the progress of the central pesantren determines progress in branch pesantren, and vice versa.

Adopting a business system, the development of pesantren can be done with a franchise model or in Indonesia it is called a franchise. In the Big Indonesian Dictionary, franchise is defined as cooperation in the business sector with profit sharing according to the agreement, or is also interpreted as management rights (KBBI: Online). Franchising is also regulated in Government Regulation of the Republic of Indonesia Number 42 of 2007 concerning franchising.

Franchising is a special right owned by an individual or a business entity to a business system with business characteristics in the context of marketing goods and/or services that have been proven successful and can be utilized and/or used by other parties based on a franchise agreement.

If this system is implemented in a boarding school, there will be a central boarding school and a branch boarding school. Where the position of the branch pesantren here is not independent, but is based on the central pesantren as the controller of the pesantren. There is a close relationship between branch boarding schools and central pesantren where the progress of the central pesantren determines progress in branch pesantren, and vice versa.

The franchise system applied by Islamic boarding schools is not a business system in order to develop entrepreneurship and seek profit but rather to develop Islamic Boarding Schools. From here, there is a shift in tradition in pesantren where according to Dofier, the growth and development of pesantren depends on the personal ability of the kiai, who has a dual position, namely as caregiver as well as owner and often the founder (Dofier, 2011). By implementing a franchise system, the progress of the pesantren is not absolutely under the control of the kiai, but rather how the franchise model is run between the central pesantren and branch pesantren.

Many efforts to develop pesantren have been carried out, including in the journal written by Rahmad Arofah and Hadi Cahyadi, (Arofah, 2017) "Development of Islamic Boarding Schools". That the development of pesantren which is focused on this research is institutional development, which can be pursued through two paths, namely: First, the educational path, namely by equating the boarding school diploma with the MA/SMA diploma or known as the muadallah path, (Minister of Religion of the Republic, 2014) as applied at the Tremas Islamic Boarding School in Pacitan (Hidayat & Wahib, 2014) Second, the social path is by building an independent economy in the form of livestock and plantations such as at the ar-Risalah Islamic Boarding School Cijantung IV Ciamis (Zaini Hafidh Badrudin, 2018: 257-267) at the Muslim Islamic Boarding School Mandiri Sidoarjo, and at the an-Nuqayyah Islamic Boarding School in Guluk-guluk Village and a number of other Islamic boarding schools in East Java (Nafik et al., 2018). The development of pesantren is carried out to answer the needs of the community, so that pesantren are not only recognized as informal institutions, but also formal and non-formal. Where there is a curriculum commensurate with formal institutions, and also oriented to community service. From this research, it can be seen that the development of Islamic boarding schools leads to the realm of quality. In subsequent research, the development of pesantren is directed at the quantity domain, namely by adopting a franchise system in the business world.

1. **LITERATURE REVIEW**

*Franchise concept*

Franchising or in English means "Franchise" (Oxford Online) is a distribution system in which semi-independent business owners (franchisees) pay fees and royalties to the franchised parent company to obtain the right to use the parent company's trademark, sell goods or services, and often use the format of the business system. (Thomas W Zimmer et al, 2008: 258). Then the franchisor also has the obligation to provide rights and support to the franchisee, in the form of training and other supports so that the business develops. (Barbara Beshel, 2001: 2).

The franchise system consists of three main components. First, the franchisor is the party who has the system or ways of doing business. Second, the franchisee is the party who buys the franchise or system from the franchisor. Where he is entitled to run the business in a way developed by the franchisor. Third, the franchise (franchise) is the system or method itself that is sold by the franchisor to the franchisee (Gemala, 2005).

The franchise system established in various countries has their own rules. In Indonesia, the franchise system is regulated in "Government Regulation of the Republic of Indonesia Number 42 of 2007" (Government, 2007) and in "Government Regulation of the Republic of Indonesia Number 31 of 2008 concerning Franchise" ((Gazette et al., 2008) and is regulated in "Regulation of the Minister of Trade of the Republic of Indonesia Number 57/M-DAG/PER/9/2014"

*Islamic Boarding School Development*

The word "development" comes from the root word "flower" which means blooming, stretching, opening up, becoming bigger and perfect. Meanwhile, the affix of the word "pe-an" means "to be better". While lexically, "development" means "the thing to develop and develop gradually and regularly, to get to the desired goal". (KBBI Online).

The development of pesantren is an effort or process to develop pesantren with all its components to achieve effective and efficient goals. This development leads to developments towards being bigger, better, more advanced, wider, and more perfect (Anwar, 2017). M. Arifin argues that the development of Islamic boarding schools means a gradual process of change towards a higher, wider, and deeper level, so that perfection and maturity can be created (Arifin, 1991). The development of pesantren can also be interpreted as an effort that is carried out in stages towards better changes, both in quality and quantity. Where the development in question is the development of all components in the pesantren.

There are four models of developing Islamic Educational Institutions, namely: First, Development of Islamic Educational Institutions adjacent to Islamic Boarding Schools. Second, the development of Islamic educational institutions in the community. Third, Development of Islamic Educational Institutions located in Islamic Boarding Schools. Fourth, Development of Integrative Islamic Education Institutions. From this model, the development of Islamic Educational Institutions is influenced by leadership management, quality improvement, capacity, commitment, and integration of human resources, management management, and community support (Baharuddin, 2012).

1. **METHOD**

***Type* of research**

This research belongs to the type of field qualitative research (Muri Yusuf, 2014) which will directly understand the portrait of "Franchising Pesantren: A New Model of Development of Islamic Educational Institutions in a Disruptive Era". This research is focused on the Tahfidz Daarul Qur'an Islamic Boarding School, which is located in Ketapang, Cipondoh, Tangerang City and in Keji Village, Ungaran, Semarang City. This phenomenon will be presented in a holistic descriptive manner. This research uses a case study approach (John W Creswell, 2013). In accordance with its characteristics, the case study approach will show an in-depth understanding of the franchise-based pesantren development model applied by the Tahfidz Daarul Qur'an Islamic Boarding School.

***Time and place of the research***

This research was started from April to August 2021. The first two months, April and May, the research was conducted at the Tahfidz Daarul Qur'an Islamic Boarding School, Keji, Ungaran, Semarang City. Meanwhile, in June and July, the research was conducted at the Tahfidz Daarul Qur'an Islamic Boarding School, Ketapang, Cipondoh, Tangerang City. In August the research was conducted online, in order to complete the data that was still lacking.

Tahfidz Daarul Qur'an Islamic Boarding Schools are spread across various regions, including: Tangerang, Cikarang, Semarang, Lampung, Jambi, Banyuwangi, Cilegon, Banyuwangi, and Malang. The research location is focused on the central boarding school in Ketapang, Cipondoh, Tangerang City. Where pesantren is the forerunner to the establishment of branch boarding schools. In this pesantren there is also a directorate of education and da'wah which is in charge of managing all pesantren management which is the reference for branch pesantren.

In addition to focusing on the central boarding school, this research was also conducted at branch boarding schools in Keji, Ungaran, Semarang City. The selection of branch pesantren is done randomly. By taking two pesantren, namely the branch and the center, it is hoped that they will get data that describes the development model at the Tahfidz Daarul Qur'an Islamic Boarding School.

***Research Subject***

The subject of this research is the Tahfidz Daarul Qur'an Islamic Boarding School located in Ketapang, Cipondoh, Tangerang City and in Keji Village, Ungaran, Semarang City. Sources of data were obtained from central caregivers and Foundation Trustees namely Kiai Yusuf Mansur, Kiai Ahmad Jamel as Head of the Directorate of Education and Da'wah, pesantren caregivers, ustadz, and santri both at the central boarding school and branch boarding schools. The type of data in this study is the pesantren franchise system which includes the pesantren curriculum, the financing system, the Decree on the establishment of the pesantren, the pesantren infrastructure, and the SDI (Human Resources) recruitment system.

***Procedures***

The method of data collection in this study was carried out by three events, namely interviews, observation, and documentation. *First*, the interview. This method is done by communicating directly with resource persons to exchange information and ideas through question and answer (Sugiyono, 2010). The interview used is a structured interview, the researcher has prepared an alternative written interview instrument. Among the data obtained from interviews are the pesantren curriculum, the financing system, the Decree (SK) for the establishment of the pesantren, the pesantren infrastructure, and the SDI recruitment system.

*Second*, the Observation Method, namely the collection of data obtained from systematic recording and observation according to what happened to the object of research (s. Margono, 2010). The observation used is non-participant observation. Observations were made to find out the general description of the pesantren, the curriculum of the pesantren, and the infrastructure of the pesantren. *Third*, the documentation method is a method of taking or collecting data from the object of research by obtaining information from various written sources or existing documents (Sukardi, 2009). The documents used to complete the data are: the management structure of the Daarul Qur'an Foundation, the structure of the pesantren's care, the decree for the establishment of the pesantren, and the financing of the pesantren. The documentation in this research is in the form of photos and data documents of Islamic boarding schools. Photo documents as reinforcement and evidence from data obtained through observation and interviews.

***Techniques for data analysis***

Data analysis in qualitative research begins with preparing and organizing data (John W Creswell, 2007). Creswell defines a data analysis step which is illustrated in the following scheme: (John W Creswell, 2016)

**Skema 1.2: Data analysis in qualitative research**

Raw data (transcripts, field notes, etc.

Theme

Interpret the meaning of the theme/description

Compile and prepare data for analysis

Read all data

Give data code

Validation of information accuracy

description

Connecting themes/descriptions

From this scheme, there are six steps in data analysis, namely as follows: The first step is to process and prepare data in the form of curriculum, infrastructure, financing, and the SDI recruitment system at the Tahfidz Daarul Qur'an Islamic Boarding School for analysis. This step involves transcribing interviews, scanning material, typing field data, or sorting and arranging the data according to the type of data. The second step, read the entire data. At this stage, general ideas or specific ideas are recorded about the data obtained. The third step, start coding all the data. Namely by grouping data according to the type of data and also grouping data including pictures, in the form of photos of Islamic boarding schools, sarpras, financing, curriculum, and learning activities, and grouping data in the form of texts from interviews and observations obtained from foundation coaches, chairpersons, caregivers and administrators. boarding schools, and students.

The fourth step, after the coding process, the grouped data is used to describe the types of data in the form of photos of Islamic boarding schools, sarpras, financing, and pesantren curriculum. The fifth step is to describe the data that has been selected and presented in the form of a qualitative report. The sixth step, data analysis, is to make an interpretation or interpret the data in the form of a franchise system implemented by the Tahfidz Darul Qur'an Islamic Boarding School.

1. **DISCUSSION**

The development of pesantren institutions is absolutely necessary, because pesantren must exist to adapt to the needs of the community. Previous research revealed that the institutional development of Islamic boarding schools is more focused on quality development such as the addition of general knowledge, development of learning methods, as well as development of Islamic boarding school infrastructure. In this research, the institutional development in question is the development in quantity. Where the beginning of its establishment, the new pesantren is located in one location, namely Ketapang, Cipondoh, Tangerang City. By adopting a franchise model in the business world, Islamic boarding schools can open branches in several locations with certain conditions.

Franchise is a distribution system in which semi-independent business owners (franchisees) pay fees and royalties to the franchised parent company to obtain rights to use the parent company's trademark, sell goods or services, and often use the format of the business system (Dkk, 2008). Then the franchisor also has the obligation to provide rights and support to the franchisee, in the form of training and other supports so that the business develops (Beshel, 2001). Bohdan Stetsiuk et al in his journal explained that the international franchise system must include provisions for several things, including:

1. Knowledge, which includes: confidential and valuable company information, experience and work methods of the franchisor.
2. Commercial names, trademarks and patents.
3. Product and region.
4. Payment of fees and royalties.
5. The validity period and extension of the contract (Stetsiuk et al., 2018).

In practice, the Franchise system implemented by the Tahfidz Daarul Qur'an Islamic Boarding School is not a business system to obtain material benefits, but rather the development of the Tahfidz Islamic Boarding School. Where Ustadz Yusuf Mansur as the first founder of the Tahfidz Daarul Qur'an Islamic Boarding School invites the public to give alms and infaq for the construction of the Islamic Boarding School. With the real example of Ustadz Yusuf Mansur and his charisma, the community is happy to participate. With this strategy, currently the Islamic boarding school has several branches in various regions which are headquartered at the central boarding school in Ketapang, Cipondoh, Tangerang City. Among the current branches of the Tahfidz Daarul Qur'an Islamic Boarding School are in the areas of Cikarang, Semarang, Lampung, Jambi, Banyuwangi, North Kayong, Tarakan, Karawang, and Malang. In addition, the Tahfidz Daarul Qur'an Islamic Boarding School also has takhassus Islamic boarding schools, namely free boarding schools and Tahfidz Camp Islamic Boarding Schools with non-formal learning at the high school level.

Referring to the franchise criteria in business, franchises in Islamic boarding schools must have the following criteria:

1. Has the characteristics of Education
2. Proven to have many graduates
3. Have a clear curriculum
4. Have a clear system, both financing, infrastructure and others related to pesantren
5. There is continuous support
6. Have a registered Islamic Boarding School Decree.

Pondok Pesantren Tahfidz Daarul Qur'an or known as 'DaQu' was founded by Ustadz Yusuf Mansur on May 11, 2007 (A. S. Nawa, Personal communication. 2021, April 25). DaQu stands as a center for the study and development of al-Qur'an science, training, and nurseries for memorizing the Qur'an. For approximately thirteen years of existence, DaQu has grown very rapidly. DaQu which is centered in Ketapang, Tangerang City already has several branches spread across all regions in Indonesia, including in Ambon, Bandung, Bogor, Cikarang, Semarang, Solo, Malang, Lampung, Banyuwangi, Solo, and other areas (Hadiyatullah, 2018).

The management of the Tahfidz Daarul Qur'an Islamic Boarding School is held by the Directorate of Education and Da'wah, both curriculum, infrastructure and financing. First, the Islamic Boarding School Curriculum. The learning curriculum at the Tahfidz Daarul Qur'an Islamic Boarding School combines three curriculum models, namely the National Education curriculum (Diknas), the Dirosah Islamiyah curriculum, and the Tahfidz al-Qur'an curriculum (Mahfud Fauzi, 2019). Second, the infrastructure at the Tahfidz Daarul Qur'an Islamic Boarding School is in accordance with the standards set by the pesantren secretariat. Among the infrastructure facilities that must be in Islamic boarding schools are: dormitories, mosques, sports fields, mosques, ustadz's residence or pavilion, canteen, laundry, marketing gallery, classrooms, fashion daqu, and Daqu business mart. Third, the financing of the Central Tahfidz Daarul Qur'an Islamic Boarding School was obtained from the finance bureau of the directorate. Every year, the Central Tahfidz Daarul Qur'an Islamic Boarding School submits a budget for the next year. In detail, it cannot be explained because the needs are different every year. Fourth, the recruitment of employees at the Central Tahfidz Daarul Qur'an Islamic Boarding School is carried out by the HRD bureau of the Directorate. Technically, the boarding school caregiver proposes to the HRD bureau, then the HRD bureau announces it via social media to be disseminated and also determine the requirements of applicants that have been adjusted to the needs.

The franchisor or called the central boarding school, or the owner of the foundation, namely Ustadz Yusuf Mansur, sells the learning system to franchisees or is called a branch boarding school. By having been sold to a branch pesantren, he has the right to use the learning system owned by the central pesantren. Instead, the franchisee must pay royalties to the franchisee. In contrast to the practice of franchising in the business world, the franchise system adopted by Islamic boarding schools is not in order to develop entrepreneurship and seek profit but rather to develop Islamic Boarding Schools. So that the royalties here are not in the form of material, but in the form of graduate students who have good character and competence. Where in the future they will be the successors of the following generations in spreading religion and becoming leaders of the nation. The following is a table of the franchise system at the Islamic Boarding School.

**Picture 1.1**

**Islamic boarding school franchise model**

Islamic Boarding School Central

1. Name and decree of establishment
2. Learning curriculum
3. Financing system
4. Sarpras
5. Ustadz recruitment system

Boarding school

branch

Boarding school

branch

Boarding school

branch

Boarding school

branch

By applying the franchise model, the position of the branch pesantren here is not independent, but is based on the central pesantren as a stackholder that has a pesantren learning and management system. There is a close relationship between branch pesantren and central pesantren where the progress of the central pesantren determines the progress of branch pesantren, and vice versa. This was confirmed by the caregivers of the Tahfidz Daarul Qur'an Islamic Boarding School, Keji, Ungaran, Semarang.

Tahfidz Daarul Qur'an Islamic Boarding School, Ungaran is a branch of the central Daqu Islamic Boarding School in Tangerang. The learning carried out is exactly the same and regulated by the Directorate of Education and Da'wah, the central boarding school. I as a caregiver just follow the system that has been created. Sometimes when evaluating between caregivers, I submit a suggestion from the head of the Directorate of Education and Da'wah. We also have a WA group between caregivers, which we use to coordinate with each other every day (Hidayatullah, Personal communication. 2021, May 25)

The Pesantren Franchise Model can be a pesantren strategy in developing its institution. Where branch boarding schools no longer need to compile a learning system or pesantren institution, but simply adopt the system applied by a central boarding school that is already established, known to the public, and proven to produce graduates who are competent in their fields. This strategy can also be a step for institutions that previously died to revive with the name and learning system owned by the central boarding school. This model can be an answer to the needs of the community, that pesantren is not inferior to formal education in general. Pesantren also do not have to wait several decades to become big. Because the need for education is getting faster, pesantren must also respond quickly.

Similar to the activities in the central Islamic boarding school, it is the same here. It's just that the implementation schedule is different. Then, in terms of curriculum, here there are only junior high schools. So the extracurricular is also not as complete as in the Central Islamic Boarding School that reaches high school. If the tahfidz curriculum is the same, Ms. Although here it is only limited to three years, we are also targeting students to be able to memorize thirty juz.

The franchise model can be a separate strength for pesantren. Where if the traditional boarding school is the main strength with riyadhoh. Meanwhile, the main strengths of pesantren in the era of disruption are financial, managerial, and riyadhoh. These efforts are made to become a strategy for accelerating pesantren in developing their institutions. When factories, restaurants, shops, and other institutions can open branches and spread their wings in various regions, educational institutions also have this potential, especially Islamic boarding schools which are currently the best solution for education in Indonesia today. Ustadz Yusuf Mansur often motivates clerics and the public that Indonesia will become a laboratory for memorizing the Qur'an.

1. **CONCLUSSION**

The franchise system adopted by the Tahfidz Daarul Qur'an Islamic Boarding School, Ketapang, Cipondoh, Tangerang City is not a business system in order to develop entrepreneurship and seek profit but rather to develop Islamic Boarding Schools. By applying the franchise model, there is a central boarding school that has a pesantren learning and management system. So that the position of the branch pesantren here is not independent, but is based on the central pesantren as the pesantren's stackholder.

The Pesantren Franchise Model can be a pesantren strategy in developing its institution. Where branch boarding schools no longer need to compile a learning system or pesantren institution, but simply adopt the system applied by a central boarding school that is already established, known to the public, and proven to produce graduates who are competent in their fields.

*Suggestion*

This research adopts business theory. Although it has a positive impact, the franchise system in Islamic boarding schools also has a drawback, namely the waning of the sacredness of the pesantren. Where if the development of pesantren in the past was influenced by the leadership of the kiai, then the franchise system of pesantren was more about its management. So the kiai's position here is not the central leader of the pesantren. This research has many shortcomings, so it needs input from the readers and also needs to be completed by the next researcher.

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