

Technology and Noble Traditions in Pesantren

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ABSTRACT

One of the Islamic educational institutions that has a high existence throughout the history of the nation's civilization to date is Pesantren. As indigenous religious education institutions, Pesantren have a significant contribution in creating a generation that has good ethics and etiquette (akhlakul karimah). Pesantren has a noble tradition which is a unique characteristic inherent in it, such as Sufism, ubudiyah, scientific rihlah, book study, thoriqoh practice, and other socio-religious activities. Another unique character that is a special characteristic of pesantren is the use of the yellow book as a literature study with a special method of learning. The development of science and technology as well as the swift currents of modernization pose a major challenge to Pesantren. The convenience that technology brings is in contrast to the character education applied to Pesantren. Pesantren are required to open themselves to changing times so that they are not overshadowed by being left behind, but the obligation to preserve the noble values that have become traditions must be maintained. In this study the authors used a qualitative descriptive method, the data sources were obtained from primary and secondary data. Data collection techniques from literature studies, observations, interviews, and documentation at a number of Pesantren in East Java in terms of the application of technology to support the life of pesantren and its relation to the preservation of the noble traditions that exist in pesantren. Technology can function as a tool to help the life of the pesantren, such as in administration, learning processes and other activities within the pesantren. The application of appropriate, proportional and not excessive technology can help simplify the life of the pesantren without having to diminish the noble values in the pesantren which were passed down by the previous ulama' sacredly.

Keywords: *pesantren, pesantren tradition, technology*

A. INTRODUCTION

Pesantren has the origin of the word "Santri" which gets the prefix "pe" and the suffix "an" (Hafidz, 2021). Refers to a physical place or building that is used as a center for activities and residences for students or Santri. Technically, KH Abdurrahman Wahid defines Pesantren as a place to live for students (Azhar, 2021) From this definition, it can be seen how important the pesantren is as a totality of the educational environment and for the life of the santri as a whole. While the santri themselves come from the word "cantrik" which means students who live in a boarding house (Muhakamurrohman, 2015) to carry out Islamic religious studies. In pesantren, Kiyai is a teacher, educator and role model for the students as well as caregivers and the central leader in the pesantren. Learning in Pesantren has a special characteristic in the form of literature of classic books which are commonly called the yellow book (Irfani 2021) as a source of scientific learning in various fields such as fiqh, nahwu, interpretation, Sufism, morality and so on, in addition to those sourced from the holy book Al-Qur'an and Hadist (Hasanah, 2015).

Pesantren acts as the oldest Islamic educational institution in Indonesia. As a center for religious learning, Pesantren have played an important role in the history of the spread of Islam in the archipelago (Shulhan, 2021). Pesantren have been rooted for centuries alongside Indonesian culture and the spread of Islam through pesantren education is as old as the arrival of Islam in the archipelago. Pesantren have existed since pre-colonial times, even pesantren have made a major contribution to the history of the journey and independence of the Indonesian nation (Isbah, 2020).

The existence of pesantren as a religious educational institution is still maintained today. Characteristics of education that prioritizes improvement of noble character and character as well as Islamic values in behaving in all aspects of life both in society and other ethics in the scientific context. The noble values taught in pesantren are absolute things. A distinctive character that refers to simplicity in life, but does not view life simply. Sincerity, independence and discipline in carrying out all activities, both in the process of education, worship and other activities (Kahar, Barus, and Wijaya, 2019). Doing good things with full awareness and willingness that creeps from the bottom of the heart is expected to be created from the habituation of routine activities programmed by pesantren administrators in addition to strict supervision as a sign in the educational process and teaching activities. Zamakhsyari Dhofier said that another interesting aspect of Pesantren is the feeling of respect and overall obedience of students towards teachers or

kiyai. This feeling of respect and obedience is not bound by time and will be carried over for a lifetime, because this feeling is a strong inner bond (Dhofier, 1994).

Education in pesantren is quite different from other educational institutions. Sociologically, Pesantren have a dual role in the educational process (Shofiyyah, Ali, and Sastraatmadja, 2019). The first role is a directive system where religion is the most important reference in the change process. In this way, religion has a position as a controller of morality which provides guidance and ethical-spiritual strength of society when they are dialectical in the process of change. The second role is a defensive system, religion becomes a kind of life force that is increasingly complex in the midst of the swift currents of change. People who hold on to religious values will have the ability to defend themselves and there is no sense of worry and hesitation in facing life's challenges. In addition, Pesantren also apply strict supervision regarding the norms, both worship and social norms.

The swift currents of globalization, the advancement of science and technology and the echo of modernity pose a big challenge for Pesantren. If you don't keep up with the changing times, it is certain that the shadow of the risk of being left behind has always been a frightening specter. However, if you follow the changing times completely, it will have an impact on the fading of the noble values that exist in the pesantren itself. This creates a dilemma for the pesantren. On the one hand, they must maintain existing traditions, on the other hand, they must face the current reality of modernization.

There are some pesantren that tend to close themselves off from changes in their surroundings and have an old-fashioned attitude in responding to modernization. Azyumardi Azra said that the pesantren's orthodoxy in transferring modern things was a remnant of the pesantren's response to the Dutch colonialism. Because pesantren feel that the things that lead to modernity come from the west and are closely related to the deflection of the Islamic religion in particular (Rosi and Azisi, 2021). So they are reluctant to move and remain steadfast in maintaining the traditions that have taken root in the pesantren environment.

There are also Pesantren that have long been open to and respond to changes by adopting a modern education system. Modern Islamic boarding schools in their development have changed the curriculum of pesantren by including general subjects. The additions sometimes tend to eliminate the previous characteristics, or hegemonize traditions and classical subjects (Muhakamurrohman, 2015). Utilizing technological advances to assist the learning process and establish communication with the wider

community. With the support of technology, it is a learning system that does not require students and teachers/kyiai to be in the same room (Mustopa et al., 2021) and of course accompanied by changes to other educational systems.

Al-turats or what is often called tradition is something that is fundamental to science in Pesantren. Should be able to frame Pesantren in the context of newer changes (Satria, 2019). In other words, contextualization of traditional values is a necessity to be realised in Islamic boarding school education. The study of the tradition in the form of *al-qadim al-salih* (the good old tradition) has direct implications for the importance of developing *al-jadid al-aslah* (a new and better tradition). This is possible because the value of pesantren wisdom is required to respond to the changes that occur. So that there is no shadow of being left behind by the increasingly swift currents of modernity, so that the position Pesantren as guardians of the Islamic movement through education is able to deliver Islam to progress.

One of the noble traditions that exist in Islamic boarding schools is to maintain the pattern of Islamic religious education by using classical yellow book literature and the use of classical learning methods such as *sorogan*, *bandongan* or *Wetonan*, discussion, question and answer and memorization. Holding fast to ethics in the learning process such as the main nature of "*taqlili*" where in a learning process a student or student must deal directly with the teacher or kyai. This is a noble value that is always glorified in Pesantren to maintain the scientific *Sanad* or sequence of knowledge until it reaches the owner of the Book (*Mushonief*) even to the Prophet Muhammad SAW. (Suhendra, 2019).

Technology should be used to make life easier in the pesantren environment. As in utilizing the appropriate automatic alarm in determining the arrival of prayer times, this is very helpful for the students to maintain discipline and prepare for congregational prayers. In addition to this, the use of technology is also applied to the learning process. Technology can be used to assist students in supporting independent learning, in addition to direct learning activities with the teacher or kyai. Administratively, technology can assist in processing student data and other data as well as a medium of socialization to the wider community.

B. METHODS

The focus of this research is to explore the application of technology to facilitate the life of the pesantren without destroying the noble traditions that exist in the pesantren. This study uses a qualitative descriptive approach. Referring to Denzin and Licoln qualitative

research is defined as research using natural settings that function to interpret phenomena that occur (Hafidz, 2021). Qualitative research will produce data in the form of text and oral.

The research was conducted at several Pesantren spread across East Java. East Java was chosen because the distribution of pesantren is even and with various types of pesantren in this area. Using purposive sampling to observe the application of technology in pesantren life.

In this study, the data sources were obtained from primary and secondary data. Primary data is obtained directly from the first source, while secondary data is obtained from journals and other literature studies that can be used as references in finding information to support research. In the form of archives, numbers, pictures, documents, symbols, and so on

Data collection techniques in this study were obtained from observations of learning activities and all life in the cottage environment. Interviews were conducted with the leaders, caregivers, students and alumni of Islamic boarding schools. Documentation is also needed for learning activities and other activities in the pesantren.

The data analysis technique used is descriptive analysis. The analysis is carried out by means of data reduction first, where the data that has been obtained from the data collection process is sorted and selected according to the main points and focused on the important things. The data are categorized as relevant data and raw data according to the research focus. The second is the presentation of data (Data Display) in a narrative manner. From all stages of data analysis, the function is to obtain valid data so as to facilitate the final stage of the entire data analysis process, namely drawing conclusions.

C. RESULTS AND DISCUSSION

1. Islam and Technological Development

Islamic civilization in various ages has played an important role in the development of technology. Classical Islamic civilization in its time proved to have contributed in developing technology, even further being able to outperform other civilizations (Sabra, 2001). Ibn Taymiyyah describes the condition of Islamic civilization at that time: "Muslims developed various knowledge, both prophetic (religious) and rational, which had also been developed by previous people. But they, the Muslims, have an advantage with knowledge that other people do not have. The rational knowledge of other peoples that reached the hands of Muslims was then developed, both in expression and in content, so

that it became better than that of the other peoples, then purged of false standards, and added to it. in it the element of truth so that the Muslims are superior to other people.” (Munawar, Budhy, 2005)

Not a few Muslim scientists were born and have a great influence on the development of science and technology. The findings of these Muslim intellectual figures are still used today. Among them Ibnu Sina who received the title as the "father of medicine", Abbas ibn Firnas the inventor of the concept of flying, Abu al-'izl Ismail ibn al-Razzi al-Jazari the inventor of the modern aviation concept, Mariam Al-astrubali the inventor of the GPS concept, Al-Khuwarizmi in the field of algebra the inventor of the number zero, Al Biruni a scientist in physics, Ibn Al-Haitham the inventor of optical technology. Apart from the figures mentioned above, there are still many other Muslim scientists who have important roles and contributions in the development of science and technology.

From the description above, it is evidence that Islam at that time made progress in science and technology. Many Muslim scholars have an important role in various branches of science and technological development, even today the concepts and knowledge are still used.

Islam has discussed the study of the development of science and technology clearly and clearly both in the Qur'an and hadith. In the Qur'an Allah has described the concept of technology through His word. Technology that was intended for our predecessors, should be used as learning and motivation for the next generation in studying various branches of science and technology. One of the words related to technology is contained in the letter Al-Anbiya verses 80-81.

"And We taught Daud to make armor for you, to protect you in your battles; So be grateful (to Allah). and (We have subjected) to Sulaiman a very strong wind blowing by his command to the land which We have blessed. and We are All-knowing of all things." From the discussion that Allah gave to the Prophet Daud, we can conclude that the development of technology for making armor for war has existed for centuries and continues to develop until now, for those people who are willing to think.

The main concept offered by technology is the convenience and comfort of the user when using it. Technology is able to bring changes in terms of culture and tradition. This is a positive value brought from the development of science and technology. However, the convenience brought by technology will also have another impact on changing traditions if it is not accompanied by a balance in dealing with the negative effects brought about by change.

2. Pesantren and the Noble Traditions in It

As a traditional Islamic religious education institution, pesantren was born and developed rapidly in Indonesia. Its existence cannot be separated from the role of spreading and transmitting Islam in the archipelago (Satria, 2019). Mastuhu even said that pesantren is a treasure trove of local culture that continues to be explored (Mastuhu, 1994). Pesantren is referred to as a continuation of classical Hindu-Buddhist education which has experienced Islamization. The reason is that pesantren is not only a transmission of classical literature but also as a center for spiritual and mystical practice (Wati, F, Y., 2018).

Another opinion states that Pesantren were born from Islamic culture and traditions themselves and came from Islamic educational institutions in the Middle East. Dofier said that pesantren is rooted in Islamic tradition with Thoriqoh nuances. Pesantren is a combination of Islamic school educational institutions or what is often referred to as a madrasa with a Thoriqoh activity center. Sufism-style Islam is the background that has a close relationship with the emergence of Islamic boarding schools (Dhofier, 2011).

It can be concluded that there are two opinions regarding the entry of Pesantren in Indonesia. First, the forerunner to the establishment of pesantren in Indonesia is a continuation and takeover of the pesantren system that already existed in the classical Hindu-Buddhist tradition. In his era, the establishment of a place of religious education with a living system existed in the previous Hindu-Buddhist tradition in the archipelago (Khairuddin, 2019). Both pesantren have cultural roots and Islamic traditions themselves, namely Thoriqoh, where in their socio-historical studies, pesantren has a close relationship with the culture of the Sufis. Azra argues that, at the beginning of the emergence of Islam in Indonesia, its broadcasting was more widely known in activities in the form of Thoriqoh. (Azra, 2013)

Despite differences of opinion about the long history of its early emergence in the archipelago, Pesantren are growing rapidly as the Islamic educational institution of choice. Because it has a strong socio-historical value, Pesantren are able to occupy a central position in society. Not only considered as an educational institution to deepen the Islamic religion alone, pesantren has another position that is seen as reluctant by the community. As indigenous religious education institutions, Pesantren have a significant contribution in creating a generation that has good ethics and etiquette (*akhlakul karimah*) (Hamdani 2018). The education system in pesantren has a high level of resistance and adaptability.

Pesantren are able to survive and adapt in the midst of the onslaught of modernity. In addition, the Kyai's position as a central figure in the pesantren is also considered a "figure" in society (Isbah, 2020).

In pesantren, the relationship between santri and kiai is not only limited to the relationship between students and their educators. Zamakhsyari Dhofier said that another interesting aspect of Pesantren is the feeling of respect and overall obedience of students towards teachers or kiyai. This feeling of respect and obedience is not bound by time and will be carried over a lifetime, because this feeling is a strong inner bond (Dhofier, 1994). Kyai is considered to have supernatural powers that can bring good, good luck (blessing) or bad luck (*malati, mudllarat*) (Hafidz, 2021). It is quite natural if in life outside the pesantren then a santri will always remember the teacher or Kiayi as a role model and respect for the knowledge that has been obtained.

Another unique character inherent in pesantren is the noble traditions inherited from previous scholars. In the life of pesantren, there are many traditions inherited from the previous ulama' which are proven to be still running and maintained to this day, including Sufism, ubudiyah, scientific rihlah, book study, thoriqoh practice, and other socio-religious activities. Simple lifestyle, courage to repent for the sake of getting a better life in the future, habituation of discipline in every aspect of life and also rules that are firmly planted in the heart regardless of the rules written and pasted on walls and bulletin boards (Hafidz, 2021).

Another uniqueness that is characteristic of the pesantren is the yellow book. The position and function of the yellow book is as a study of literature from various scientific disciplines (Irfani, 2021), such as fiqh, tasawuf, balaghoh, monotheism, nahwu and so on. The yellow book is a guide in all religious actions and a universal reference to address various kinds of dynamics of life. Another term states that the identity of the sarong can be seen from the mastery of the yellow book, although there is an assumption that the term refers to the difference between traditionalist Muslims and reformist Muslims from a literacy point of view (Azhar, 2021).

Dutch researcher Martin van Bruinessen in his book yellow book (*kitab kuning*) states that the tradition of studying the yellow book has existed since ancient times. Books written by previous scholars, especially those by Imam Nawawi Al-Bantani and Mahfudz Al-Tirmizi, are the main references studied at Pesantren in Java (Amrizal, 2017). The yellow book is positioned as a text book, reference, and curriculum in the education system in Pesantren.

The reason that makes the position of the yellow book very important is that first the yellow book is the masterpiece of previous scholars whose truth and content need not be questioned. The yellow book was written a long time ago and has been used as a reference from various cycles of life showing the truth of the yellow book has been tested throughout its history. The yellow book is seen as a literacy supplier of theories and teachings that rely on the Qur'an and Hadist. The yellow book is very helpful in the process of understanding religion and others with fresh but not flawed explanations from the historical side of Islamic teachings, on the Qur'an and the Hadist of the Prophet (Siradj, 1999).

The preservation of the yellow books teaching in Pesantren is still maintained today. Culturally, the study of the yellow book has been able to become the identity of the pesantren to this day. The yellow book learning method also has its own characteristics, namely using classical methods such as *wetonan* or *bandongan*, *sorogan*, discussions, lectures, question and answer and memorization (Rosi and Azisi, 2021). The *wetonan* or *bandongan* method is a yellow book learning method where students listen and pay attention to the teacher or kyai in studying the yellow book with a regularly scheduled time. In this method the teacher or kyai will read the book and translate it into the mother tongue, such as Javanese, Madurese, Sundanese and so on. Meanwhile, the students will listen and write the translation one by one according to what the cleric reads (Hasanah 2015). *Sorogan* is a method in which the students hand their books to the teacher or kyai. In this case, the students individually can learn directly with the teacher (Muhakamurrohman, 2015).

From the application of the yellow book learning method mentioned above, the learning process is carried out directly, specifically in one classroom and at the same time. A group of students with a certain level will be guided by the teacher in studying the book. Ethics and etiquette in the learning process are highly respected. For example, in the learning process, usually both teachers and students maintain ablution and remain in a holy condition. It is believed that this will facilitate the absorption of the knowledge being studied. The attitude of respect and humility of students towards the teacher is also a top priority. Another important thing that is a concern and should not be missed in the learning process is the nature of *taqlili*.

The nature of *taqlili* aims to maintain the scientific chain or sequence of knowledge so that it reaches the owner of the book or mushonief even to the point of the Prophet Muhammad S.A.W. *Sanad* of scholarship is a matter of pride for Pesantren and is a differentiator from other educational institutions. Guaranteed *mu'tabaroh* scientific

transmission from one teacher to another (Suhendra, 2019). The goal is to obtain useful and blessed knowledge with clear and coherent scientific sources.

The actual benchmark of scientific eligibility in the consideration of pure religious knowledge does not come from modern academic standards that are oriented to the Western world, but from the scientific backing of someone who teaches religious knowledge, both scientific sanad, tadrīs diplomas, or other scientific references. (Hasanah, 2015). In pesantren, it is obligatory to have a clear and reliable responsibility for the authority of scientific transmission from the kyai, his teacher, and so on. This kind of scientific transmission has become a distinctive feature of the pesantren in maintaining its intellectual tradition.

A quote from Hadratus Shaykh KH. Hasyim Asy'ari said that "You (Ulama) have acquired Islamic knowledge from previous generations of scholars. And they (scholars of previous generations) in turn have learned from those (ulama) before them. therefore, they are connected in an unbroken chain of transmissions reaching you. Therefore, you know who you should study Islam with. You are the holder of Islamic knowledge and also the key to acquiring it." (Khoiron Nahdliyin, 1999). This quote explains how important and needed scientific sanad is.

Ibn Abdil Bar narrated from Imam Al-Auza'I that he said, "Knowledge (religion) is not lost but with the loss of sanad (religious knowledge). "Even Al-Imam Abu Yazid Al-Bustamiy, quddisa Sirruh (Meaning of Tafsir QS. Al-Kahf: 60); "Whoever does not have an arrangement of teachers in his religious guidance, there is no doubt that his teacher will be the devil" (Tafsir Ruhul Bayan Juz 5 p. 203). Meanwhile, Al-Hafidh Imam Ats-Tsauri said "The seeker of knowledge without a chain is like a person who wants to go up to the roof of a house without stairs." (Bizawie, 2016). Thus the importance of the chain of knowledge and the chain of teachers is the same as the sanad of hadith. A scientific discipline may be self-taught, but the existence of a teacher is much more secure and reliable.

3. Pesantren and Technological Development

As an Islamic educational institution that has existed since the pre-colonial era until now, the existence of pesantren is still maintained. Islamic boarding schools are able to play many important and crucial roles in all situations and conditions throughout the history of the Indonesian nation (Isbah, 2020). Pesantren have proven to be able to survive and continue to grow in the changing socio-economic conditions of society.

Along with the development of science and technological advances as well as the swift currents of modernization, Pesantren are again faced with socio-cultural changes that cannot be avoided. There are many other developments that are wrapped up in the dynamics of society that raise questions about resistance, responsibility, capability, and sophistication of pesantren as well as demands that are constantly changing.

The development of science and technological advances has a positive impact on human life, such as ease of communication, speed in obtaining information and activities that can be completed more easily, quickly and lightly. Today it will be very difficult to separate human life and technology. Technology has merged and wrapped in needs. When the existence of technology has been developed in the structure of human action, the existence of technology can also be placed within the framework of the development of human rationality. Technology has influenced the mindset of humans and as a result indirectly technology also affects the actions and patterns of human social life.

The convenience offered by the positive impact of technological developments will affect the character taught in the pesantren. Such as the virtue of patience, qonaah and tirakat behavior. Character education that accustoms students to get something not from an instant way will be contrary to the "convenience" brought by technology. In addition, other noble traditions will also shift slightly as a result of technological developments.

Pesantren as the oldest Islamic educational institutions are certainly required to have various efforts to solve and respond to the challenges of every era, especially in the current technological era. Islamic boarding schools cannot be separated from scientific and social responsibilities for the survival of human civilization. Islamic boarding schools must be able to open themselves to the changing conditions of the times with the development of science and technological advances.

Pesantren based on theology are challenged to respond critically and wisely to globalization and modernization (Suhendra 2019). Pesantren must be able to find a solution that balances these obligations. Pesantren are able to encourage students to have broad knowledge, and have resilience in the face of modernization changes, but are also able to maintain their historical identity and not diminish the noble values embedded in the pesantren tradition.

Contextualization of traditional values is a necessity to be realised in Pesantren education. The study of the tradition in the form of *al-qadim al-salih* (the good old tradition) has direct implications for the importance of developing *al-jadid al-aslah* (a new and better tradition) (Satria, 2019). This is possible because the value of pesantren wisdom

is required to respond to the changes that occur. So that there is no shadow of being left behind by the increasingly swift currents of modernity, so that the position of pesantren as guardians of the Islamic movement through education is able to deliver Islam to progress.

The current of modernity forces pesantren to change a little in terms of the curriculum in learning. Some pesantren include general subjects with different compositions in each pesantren. The goal is that the students can recognize changes and the flow of modernity so that later they are ready to face change with open arms.

Apart from the curriculum, the application of technology to help the life of the pesantren can be an alternative solution that can be chosen in responding to change. As in the case of administration, the management can take advantage of the management information system to manage student data and other data that supports the life of the pesantren. In addition, information technology and the internet can also be used as a medium for socializing pesantren to the wider community. In terms of discipline, automatic alarm technology can help students manage the time to prepare for congregational prayers. In addition, the use of automatic bell technology can also help students and administrators in managing the schedule of activities in the life cycle of the pesantren.

Technology can also be applied in the learning process, such as the example of metronome technology that can help regulate the beat of the tempo in learning maharijul letters and learning to read the Quran. In learning that is rote and reasoning, students can be helped by voice recordings, or when studying the yellow book, other digital learning technologies that can be used as support for students to study independently in addition to learning activities and studies directly with the teacher or cleric in the sorogan learning method, *wethonan* or *bandongan*.

The use of technology in Pesantren is a natural thing. The goal is to keep up with the times, without being carried away by the swift currents of modernization. The application of technology in the life of Pesantren must be carried out proportionally and remain within its limits. It aims to continue to preserve the noble traditions that exist in the pesantren.

The development of science and technology should be positioned as a tool in the activities of Pesantren life. Technology can be applied as a tool that can be an option to assist the learning process, the application of disciplinary behavior in terms of administration and all other student activities in the pesantren environment. So that character education that has been embedded and has become a noble tradition in Islamic

boarding schools will be embedded even stronger without being eroded by the presence of technology and the development of science.

D. CONCLUSIONS

As the oldest Islamic educational institution, pesantren has various noble traditions inherited from previous scholars. Pesantren cannot be separated from scientific and social responsibilities for the survival of human civilization. Along with the development of science and technology, Pesantren are faced with big challenges to balance change. Pesantren must be able to open themselves to the changing conditions of the times with the development of science and technological advances.

Technology can help activities and life in pesantren. Such as in the learning process, the application of discipline, administrative management and as a medium of socialization. With the right application, technology can be applied as a tool that can be an option to help the learning process and all other student activities in the pesantren environment.

The use of technology in Pesantren must be proportional and not excessive. It aims to continue to preserve the noble traditions of the pesantren. With the application and management of the use of appropriate technology, it is possible to maintain and preserve the noble traditions in the pesantren without any threat of being left behind and the disappearance of the nsoble traditions that were passed down by the previous scholars in a sacred manner.

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