

Boarding School Education and Moral Agents In Kudus Society In Indonesia



M. Zainul Umam ¹

DOI: <https://doi.org/10.36339/jaspt.v5i2.459>

Abstract

This research aims to describe the role of boarding school education as a moral agent in the community in Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus boarding school. The use of this research in general as a reference to be used as an example of civil society because it has good religious morals. While in particular this research is useful for teachers and students of *pondok* in order to carry out their duties professionally, full responsibility to improve the quality of learning in boarding schools. The type of research used is qualitative descriptive which is an attempt to provide an overview of situations and events systematically and factually in boarding schools regarding education in Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus boarding school. Based on the results of research and data analysis can be concluded that Raudlatul Muta'allimin jagalan 62 Langgardalem Kudus education conducts good learning by blending the surrounding community, so that the community around *pesantren* has strong Islamic morals. Then in the implementation of learning teachers take action in the management settings of learning in the form of learning mood settings and interaction patterns. Teachers also conduct learning evaluations in the form of written evaluations and practices as well as scripture reading pronability test.

Keywords: Education, Boarding School, Moral Agent

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan peran pendidikan pondok pesantren sebagai agen moral dalam masyarakat. Kegunaan penelitian ini secara umum sebagai acuan untuk dijadikan contoh masyarakat madani karena memiliki akhlak agama yang baik. Sedangkan secara khusus penelitian ini bermanfaat bagi guru dan siswa pondok agar dapat melaksanakan tugasnya secara profesional, penuh tanggung jawab untuk meningkatkan mutu pembelajaran di pondok pesantren. Jenis penelitian yang digunakan adalah deskriptif kualitatif yang merupakan upaya untuk memberikan gambaran tentang situasi dan peristiwa secara sistematis dan faktual di pondok pesantren mengenai pendidikan di pondok pesantren Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus. Berdasarkan hasil penelitian dan analisis data dapat disimpulkan bahwa pendidikan Raudlatul Muta'allimin jagalan 62 Langgardalem Kudus melakukan pembelajaran yang baik dengan membaurkan masyarakat sekitar, sehingga masyarakat sekitar pesantren memiliki akhlak Islam yang kuat. Kemudian dalam pelaksanaan pembelajaran guru melakukan tindakan dalam pengaturan pengelolaan pembelajaran berupa pengaturan suasana belajar dan pola interaksi. Guru juga melakukan evaluasi pembelajaran berupa evaluasi dan praktik tertulis serta tes pronabilitas membaca kitab suci (Umam, 2011).

Kata Kunci: Pendidikan, Pesantren, Agen Moral

1. PhD. Student of Jakarta Islamic University

Email of Corresponding Author :
luniazmu@gmail.com

Submitted :
April 2021

Accepted :
Desember 2021

JAS-PT
JURNAL ANALISIS SISTEM PENDIDIKAN TINGGI
ISSN 2580 – 5339
eISSN 2620 – 5718
Volume 5
Nomor 2
DESEMBER 2021
Hal 95 – 102

DOSEN INDONESIA SEMESTA

INTRODUCTION

Post-independence until now boarding school remains an educational institution that educates generations of the nation in accordance with Islamic teachings in the midst of other educational institutions that prioritize science and technology and tend to ignore the values contained in religion. There is a distance between *Rosulullah Sollalohu alaihi wasalam* and today's people in a matter of time because he lived in the past that reached almost 1500 years. In order to obtain the teachings of *Rosulullah Sollalohu alaihi wasalam*, a liaison or agent is required for the people today. In Indonesia *kiai* and boarding schools are part of the agent of Islamic teachings (Umam, 2019b). *Rasulullah Shallallahu 'alaihi wa sallam* said:which means the Ulama are the heirs of the Prophets. *H.R. At-Tirmidzi dari Abu Ad-Darda radhiallahu 'anhu* (Najmuddin/Fathoni, 2016).

Boarding school education in addition to teaching religious science also forms the character of the protégé having good behavior or *akhlakulkarimah*. From this boarding school is very upholding the values of science as it is in the Qur'an

It means: " ... Allah will raise up the believers among you and those who have been given knowledge in degrees." *Q.S. Al - Mujadilah : 11* (Rahim, 1991).

Boarding schools makes students to have good behaviors or *akhlakulkarimah*, as exemplified by the Prophet. Because basically Islam is a moral religion as the prophet said It means: indeed I was sent only to perfect morals. *H.R. Al Bazzar*. (Al-Asqolani, n.d.).

Akhlakulkarimah or good moral is a very vital element in the lives of individuals as well as the lives of nations and countries because of the uprightness of a country if it is moral (Umam, 2013), instead of destroying a country if it is immoral, this is where the role of *pesantren* becomes an undeniable necessity. History has proven how boarding schools have an important role in the effort to uphold independence on Indonesian earth. With the number of fighters who are also citizens of *pesantren* (Umam, 2020c). *Pesantren* is also the forerunner of BKR which eventually turned into TNI.

METHOD

Research is a careful and critical investigation in the search for facts and principles. To achieve valid and reliable research, the authors use appropriate and reliable sources and use appropriate methods. The data source is "the object of research or anything that is the point of concern of a study". Based on these opinions, the source of data in the study is : a) Primary Data. In this data used is an interview to: *Kiai* or nanny, *Ustadz*, Alumni, *Santri*, Community Leaders, and Surrounding communities, b) Secondary Data. Secondary data is supporting data i.e. documentation, records and history.

Field research, which is a way to obtain data with this field study path among others. This research was conducted by conducting observations of objects, either directly or indirectly. The observation method is also defined as a conscious effort to systematically collect data (Arikunto, 2006). Also interpreted as a systematic observation and recording of phenomena seen in research objects (Margono, 2005). The observation methods used are: nonpartisipal observations that obtain data on geographical location and social environment and get data on the role of boarding school education as a moral agent in the middle of society (case study in Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus).

Interview Method. It is a technique of data collection by means of unilateral question answer that is done systematically and based on research objectives. In this interview

using the type of structured interview, the interview that the question and alternative answer given to the interview has been fixed to the problem first (Margono, 2005).

The method the author aimed at : a) Boarding school nanny. Namely to obtain data on the general situation, reasons, and process of the establishment of Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus boarding school which includes the history of its establishment, organizational structure, the state of ustadz and students as well as the facilities and infrastructure of education owned. B) Teaching team (*ustadz*). To process data on the implementation of teaching in Raudlatul Muta'allimin boarding school's Jagalan 62 Langgardalem Kudus. C) Community Leaders. The community leaders who became the object of the research were the head of the Village and the elders of the village. D) Local communities. Is a community that lives around Raudlatul Muta'allimin boarding school.

Documenting Method. i.e. looking for data on things or variables in the form of notes or writings such as: traskip, books, newspapers, magazines, inscriptions, minutes of meetings, regulations and so on (Arikunto, 2006). Data Analysis Method as The approach used in order to solve the problems that have been formulated using the : Deductive methods : Anything that is considered true on all events of any class or type, applies as well as the right thing on all events. Thus the deductive method is a way of thinking that departs from a general statement, then drawn a conclusion of a special nature (Nadzir, 1988).

RESULT AND DISCUSSION

The role of *pesantren* educational institutions is very important in answering the spiritual crisis of modern people, or at least as a balance to the tendency of hedonistic lifestyles and dishonesty, hence its existence needs to get more serious support from all parties. Human success is more determined by the EQ (Emotional Quotient) and SQ (Spiritual Quotient) factors, while SQ is the main aspect that is the focus of traditional boarding school education, so it is recommended to all parties to continue to develop heart education in order to achieve real life success. Boarding school education activities from the beginning of his birth were able to develop positively in the community and even have a vital contribution.

Today's traditional boarding school education curriculum focuses not only on classical books, but also includes a growing number of common subjects and skills, currently in boarding school education science dichotomy is becoming unpopular. In terms of institutional management, in traditional boarding schools today there has been a fundamental change, namely from centralistic, hierarchical and single fighter-inclined leadership to a collective management model.

Emphasizing the moral values taught by *pesantren* education which is intended to give the view that *pesantren* education is very important to face this modern life.

1. The Role of Education

Education is the process of a person developing abilities and shaping the character, attitudes and other behaviors in society (Fattah, 1996). *Pesantren* education system is the totality of the interaction of a set of educational elements that work together in a unified way, and complement each other towards achieving the educational goals that have become the goals with the perpetrators.

2. Boarding school

JAS-PT
JURNAL ANALISIS SISTEM PENDIDIKAN TINGGI
ISSN 2580 – 5339
eISSN 2620 – 5718
Volume 5
Nomor 2
DESEMBER 2021
Hal 95 - 102

DOSEN INDONESIA SEMESTA

Pondok pesantren is a traditional Islamic educational institution to understand and practice the teachings of Islam (*tafaqquh fiddin*) by emphasizing the moral religion of Islam as a guide to daily life.

3. Moral Agent

Moral agents are distributors of moral/*akhlakulkarimah* or moral changes that Islam brings or teaches. *Pesantren* was born to respond to the situation and social condition of a society that is faced with the collapse of moral joints, through the transformation of values offered (*amar ma'ruf nahi munkar*) its presence thus, can be referred to as a moral agent (Wahid, 1999).

4. Community

Society is a group of people with a life that blends directly or hangs out with each other either in the village or in the city which each has different characters, religions, tribes, dispositions, diverse cultures (in Islam is better known as *muamalah*) (Mastuhu, 1994).

5. Raudlatul Muta'allimin

Raudlatul Muta'allimin is a *salafiyah* boarding school name founded by KH Irsyad which was passed on by his son KH. M. Ma'ruf Irsyad and until now passed on his son KH. M. Ali Fikri. Located on Sunan Kudus street gang Jagalan langgardalem village no.62 Kudus city or about 200 m to the east of Kudus tower (Irsyad, 2000).

Boarding school education. Education should be oriented to efforts to improve the intelligence of students (Umam, 2019a). The purpose of Raudlatul Muta'allimin boarding school education is to "create and develop a Muslim personality, i.e. a person who believes and preaches to God, benefits the community or serves the community by becoming a *kawula* or public servant, by focusing on the behaviors of *akhlakulkarimah*, namely being a public servant as well as the personality of the prophet Muhammad (following the *sunnah* of the prophet), being able to stand alone, free and firm in personality, spreading religion or upholding Islam and the success of Muslims in the midst of society (*'izzul Islam wal Muslimin*'), and love science in order to develop an Indonesian personality. Ideally the development of the intended personality is the personality of muhsin, not just Muslims (Umam, 2010c). The values underlying Raudlatul Muta'allimin boarding school can be classified into two groups: (1) Religious values that have absolute truth, which in this case are *fiqh* sufistic, and oriented towards *ukhrawi* life, and (2) Religious values that have relative truth, empirical and pragmatic patterns to solve various problems of daily life according to religious law. Both groups of values have vertical or hierarchical relationships. The first value group is superior above the second value group, and the second value group should not conflict with the first value group. In this regard *kiai* (KH. M. Ali Fikri) as a caregiver maintains the religious values of the first group, while *ustadz*, which is represented by senior students and students guarding the religious values of the second group. This is why *kiai* as a nanny has absolute power in the boarding school. Obedience, submission, and confidence in his *kyai* are great. They believe that *kyai* always teaches the right things, so the behavior and speech of caregivers is considered a *fatwa* that has absolute truth.

Raudlatul Muta'allimin boarding school education system uses holistic approach (W. Karcher, 1987), this means that caregivers see that teaching and learning activities are a unity or melting in the totality of daily life activities. For residents of Raudlatul Muta'allimin boarding school, studying in *pesantren* does not know the time count, when to start and should be completed, and what targets to achieve.

Curriculum and Learning Resources. This type of boarding school education is non-formal, studying religion, sourced in classical books covering the fields of study : *Tauhid, Tafsir, Hadits, Fiqih, Ushul-Fikih, Tasawuf, Arabic Language, (Nahwu, Saraf, Balagah,*

JAS-PT

JURNAL ANALISIS SISTEM PENDIDIKAN TINGGI
ISSN 2580 – 5339
eISSN 2620 – 5718
Volume 5
Nomor 2
DESEMBER 2021
Hal 95 - 102

DOSEN INDONESIA SEMESTA

dan Tajwid), Mantik, and Akhlak(Mastuhu, 1994).

The curriculum in *pesantren* education type is based on the level of ease and complexity of science or problems in the book, so there are early, middle and advanced levels. Boarding schools teach religious morals that are curriculums that are not obtained from public schools. So that students will get religious and moral education. *Pondok pesantren* Raudlatul Muta'allimin is one of the boarding schools that is still traditional or salafist because the curriculum used still uses classical books or yellow books and in no way / has not used the curriculum of general science which is a product of modern civilization. Among the curriculum used in boarding schools are the following :

- Fiqih* (Taqrib, Fathul Mu'in, Fatkhul Wahab, Kifayatul Akhyar)
- Nahwu sharaf* or arabic language science (Sabrowi, Jurumiah, Imriti, Alfiah Ibnu Malik)
- Ilmu Balaghoh/Sastra Arab* (Jawahirul Maknun)
- Ilmu Mantiq/Logika*(Sulamul Munawaroh, Idohul Mubham)
- Tauhid* (Aqidatul Awam, Kifayatul Awam, Al Hikam)
- Tasawuf* (Hidayatul Hidayah, Durotun Nasihin, Ikhya' Ulumudin)
- Hadits* (Bulughul Marom, Riyadussolihin, Sokheh Bukhori, Sokheh Muslim)
- Tafsir*(Tafsir Jalalain, Tafsir Sowi, Tafsir Ibnu Kastir)

In addition, there is also an education *tarekat* that adheres to the *tarekat* of Qodiriah Naqshabandiyah. For the division of the curriculum remains, as follows:

Level	Scientific	Kitab	
➤ Mubtadi'in	• <i>Fiqih</i>	✓ Taqrib	
	• <i>NahwuShorof</i>	✓ Syabrowi	
		✓ Jurumiyah	
	• <i>Hadits</i>	✓ Arbaun nawawi	
	• <i>Tashowuf</i>	✓ Bidayatul Hidayah	
	• <i>Tafsir</i>	✓ Has not been taught	
	• <i>Balaghoh</i>	✓ Has not been taught	
	• <i>Mantiq</i>	✓ Has not been taught	
	➤ Tsanawiyah	• <i>Fiqih</i>	✓ Fathul Qorib
			✓ Fathul Mu'in
• <i>Nahwu shorof</i>		✓ Imriti	
		✓ Mutamimah	
• <i>Tauhid</i>		✓ Kifayatul Awam	
• <i>Tasowuf</i>		✓ Durrotun Nasihin	
		✓ Kifayatul Atqiya'	
• <i>Hadits</i>		✓ Bulughul Marom	
		✓ Muhtarol Hadits	
• <i>Tafsir</i>		✓ Tafsir Jalalain	
	✓ Tafsir Showi		
• <i>Mantiq</i>	✓ Has not been taught		
• <i>Balaghoh</i>	✓ Has not been taught		
➤ Aliyah	• <i>Fiqih</i>	✓ Kifataul Akhyar	
		✓ Bajuri	
		✓ Muhadzab	
	• <i>Nahwu shorof</i>	✓ Alfiah Ibnu Malik	
		✓ Alfiah Ibnu Aqil	
	• <i>Tauhid</i>	✓ Alhikam	
	• <i>Balaghoh</i>	✓ Jawahirulmaknun	
	• <i>Mantiq</i>	✓ Sulamulmunawaroq	
		✓ Idohul Mubham	
	➤ Mu'allimin	Free Kitab	Serving <i>Kiai</i>

As an educational institution, Raudlatul Muta'allimin boarding school is one of the many boarding schools that emphasize more morality. This is evidenced by the curriculum used by many of the books that are moral. In addition, the strict boarding school regulations

print each *santri* to behave in accordance with the provisions of moral.

Among these moral teachings by multiplying the scientific sufism, in addition at the end of the study period is given teaching through devotion and *tarekat* which are both part of the form of moral values. The method used has scored many generations who are willing to appear in the community as an example and successor to something that was once taught in *pesantren*.

The teachers of boarding schools are *kiai* and assisted by the *ustadz*. *Kiai* as a nanny as well as the main teacher while the *ustadz* as an auxiliary teacher consists of mentors and senior students (Mastuhu, 1994). *Kiai's* position as a caregiver is in addition to being a teacher as well as determining the graduation rate. *Ustadz* mentors who are generally from *kiai* family are directors in teaching learning activities. As for senior students (*mu'allimin*) is the daily executor of teaching learning activities.

Santri is a protégé who stayed or stayed for several years. Most students are from the surrounding community and even from outside the city (Mastuhu, 1994). In addition, there are students who do not live in the cottage, they come from the surrounding community. Usually they participate in learning activities at night. This kind of *santri* is known as *santri kalong*. if approved *kiai* usually the students follow the teaching of the *tarekat* and also some who continue education through the method of *tabarukan* (expect *barokah* by serving the needs of *kiai*).

Management. Islamic boarding school administrators in general are *kiai*, *ustadz*, and senior students, who are also alumni, in connection with this so they and their role not only take care of *pesantren* in the field of managerial, physical disingendiation of *pesantren*, and other things that are educational only, but they also participate in giving religious lessons, providing guidance to students, even giving consideration to *kiai* in making decisions (Mastuhu, 1994).

Teaching techniques given in *pesantren* are *sorogan* and *bandongan*, namely : *Sorogan*, It is learning where a student faces a *kiai*, there is an interaction between them (Hasan, 1985). *Bandongan*, This system is part of a routine daily learning activity. The teachers of *bandongan* are the *ustadz*. Lessons are given in groups, all students (Hasan, 1985). Both *sorogan* and *bandongan*, lessons are delivered in Javanese, according to *kiai* language. *Santri* carefully understands the explanation given by *kiai* by giving certain notes in his own book with certain codes, so that the book is called the book of beards, because of the many notes that resemble beards, *kiai* translates the book by word, or sentence by sentence from the contents of the book in Javanese, there is no question and answer. With *bandongan* technique, *kiai* does not know individually anyone who comes to follow his studies.

Besides, there is another way, but it is a self-learning activity of students, namely *halaqah* and *lalaran*. *Halaqah*, This system is a discussion system (*batsul masa'il*) that is carried out regularly every 3 days of the week, namely Mondays, Tuesdays, and Wednesdays. *Lalaran* is self-study individually with the way memorization is usually done anywhere, near the tomb, the foyer of the mosque, and the foyer of the room.

Students usually once a week, i.e. on friday nights, hold speeches or learn to give religious lectures, mostly telling the moral goodness of the Prophet Muhammad *Sollalohu alaihi wasalam*, the heroism and honesty of the Prophet's companions, from verses of the Qur'an and Hadith.

The evaluation of the success of learning in *pesantren* is determined by the appearance of the ability to teach books to others. If the audience is satisfied, then it means that the students in question have graduated, as the legalization of his approval is a blessing *kiai*

that the students in question may move to study other books higher level and may teach the book that has been mastered to others(Mastuhu, 1994).

Boarding school education facilities are (a) mosque (b) *kiai* house's (c) *ustadz* house's (d) study building (e) office (f) living room (g) library (h) bath/WC (i) kitchen and so on(Umam, 2010b). Educational tools, in the sense of teaching tools(Umam, 2020b) for *pesantren* education include: whiteboard, stationery writing, loudspeakers, and so on.

Some Community Morals in *pesantren* :

- a. Customs. Before the arrival of Islam, Javanese people were generally Buddhist Hindu. But after the arrival of Islam Hindu religious customs little by little began to be replaced islamic habits until now. In addition to *Walisongo* services are also the services of his successors, namely the *kiai* who began to build education through boarding schools such as KH. Raden Asnawi (founder of Madrasah Qudsiyyah), KH. M. Arwani Amin (Pondok Tahfidz Yanbu'ul Qur'an), KH Irsyad (founder of Raudlatul Muta'allimin boarding school)(Umam, 2010a). For example in Hindu custom is to have the myth that some animals have extraordinary powers as the incarnation of gods among the sacred animals is cows. This caused Sunan Kudus to give a fatwa about the should not slaughter cows for anyone in the Kudus area as a tolerance towards Hindus. The form of the thick ness of Hinduism so that Sunan Kudus makes a tower similar to the Hindu temple famous for its Kudus tower.
- b. Economic. The economic level greatly affects the moral condition of society because if the economy in the society is balanced then it can reduce the social jealousy that often causes criminality(Noeh, 1985).
- c. Government. The government as a regulator and community leader plays an important role in the behavior it leads. therefore, if the government provides steps in moral development then the community will automatically follow it(Noeh, 1985).
- d. Education. The existence of education is very important in shaping the behavior of society. If education prioritizes moral coaching then its students can be expected to have moral qualities that can be implemented in the lives of individuals and society(Noeh, 1985).

The role of boarding school education towards morals. The moral stipulated here is Islamic moral or *akhlakul karimah* as the basis of the life of Muslims(Umam, 2020a).

- a. The role of boarding school education. As one of the centers of moral education, *pesantren* has printed many alumni who have a moral basic indicated in the society where the students are from. The alumni are a cadre of successors and as an example to the surrounding community about Islamic moral behaviors(Umam, 2010d).
- b. Economic role. *Pesantren* in addition to giving emphasis on moral education also provides self-reliance education. Because self-reliance is one of the basics for living in a society without having to rely on others. This is evidenced by the number of alumni who have been successful in the field of economics so that the moral education that he has maintained from un commendable actions such as criminalism because without independence it will be difficult to create a life with good morals(Umam, 2010e).
- c. Role of government. Because the majority government system around *pesantren* is more likely to be with Islamic government, it is certainly about morals is a basic commitment that is the foundation of the government's journey. This is evidenced by raids on liquor, raids of sinful places as the realization of the establishment of a moral

JAS-PT
JURNAL ANALISIS SISTEM PENDIDIKAN TINGGI
ISSN 2580 – 5339
eISSN 2620 – 5718
Volume 5
Nomor 2
DESEMBER 2021
Hal 95 - 102

DOSEN INDONESIA SEMESTA

society(Umam, 2010d).

- d. The role of customs. The people around *pesantren* are people who tend to Islamic patterns then automatically the Islamic patterns become the inherent customs in the community so that Islamic customs become the benchmark of the behavior of people's lives.

CONCLUSION

Kudus People were originally Hindus. After the entry of Islam, little by little the Hindu customs began to be Islamized, without leaving in its entirety and still being used that was not contradictory. As an educational institution, Raudlatul Muta'allimin boarding school is one of the many boarding schools that emphasize more morality by focusing on moral development. The Islamic system of government in Kudus does not mean the Islamic system but is more inclined to the spirit of Islam. The government in Kudus is a government that brings the spirit of Muslimism so that in addition to building physically also building the morals of society (inner) through the improvement of human resources that are sincere. Customs is a binding force even if it is not written. The customs of Kudus people are very thick with Islamic values that automatically bind their people.

REFERENCES

- Al-Asqolani, A. bin A. bin H. (n.d.). *Fathul Bari Syarah Shahih Al-Bukhori Juz. 1*. Darul Ma'rifah.
- Arikunto, S. (2006). *Dasar-Dasar Evaluasi Pendidikan*. PT. Bumi Aksara.
- Fattah, N. (1996). *Landasan Manajemen Pendidikan, cet.1*. PT. Remaja Rosda Karya.
- Hasan, F. (1985). *Selayang Pandang tentang Pendidikan Islam dalam pesantren* (no. 1/vol.). P3M.
- Irsyad, K. M. (2000). *Sejarah Berdirinya Pondok Pesantren Raudlatul Muta'allimin*. Perc. menara Kudus.
- Karcher, W. (1987). *Dinamika Pesantren* (M. oepen dan W. Karcher (ed.)). P3M.
- Margono, S. (2005). *Metodologi Penelitian Pendidikan*. Rineka Cipta.
- Mastuhu. (1994). *Dinamika Sistem Pendidikan Pesantren*. INIS.
- Nadzir, M. (1988). *Metodologi Penelitian*. Ghalia Indonesia.
- Najmuddin/Fathoni, A. (2016). *Ini Makna "Al-Ulama Waratsatul Anbiya" menurut Habib Luthfi*. NU Online. sumber: <https://www.nu.or.id/post/read/67230/ini-makna-al-ulama-waratsatul-anbiya-menurut-habib-luthfi>
- Noeh, Z. A. (1985). *Bercermin dengan Fiqih Al-Mawardi*. P3M.
- Rahim, P. dan A. T. (1991). *Islam dan Peranan Wanita Sebagai Ibu Rumah Tangga dan Tiang Negara*.
- Umam, M. Z. (2010a). *Interview, dated December 22, 2010 at 13.00-15.00 WIB*.
- Umam, M. Z. (2010b). *Interview and Observation, dated December 21, 2010 at 13.00-14.00 WIB*.
- Umam, M. Z. (2010c). *Interview on December 21, 2010*.
- Umam, M. Z. (2010d). *Observation and Interviews, dated December 23, 2010 at 12.00-13.00 WIB*.
- Umam, M. Z. (2010e). *Observations and Interviews on December 23, 2010 at 12.00-13.00 WIB*.
- Umam, M. Z. (2011). *The Role of Boarding School Education As a Moral Agent in The Community (Case Study of Pondok Pesantren Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus)*. Wahid Hasyim University of Semarang.
- Umam, M. Z. (2013). *An Analysis of Aqidah Akhlak Learning Effectiveness (A Case Study in Madrasah Ibtidaiyah Al-Islam Mangunsari 02 Gunungpati Semarang Year Lesson 2012/2013)*. Wahid Hasyim University of Semarang.
- Umam, M. Z. (2020a). The Moral Aqidah Between Learning and The Method of Effectiveness. *Jurnal Masohi, 1*(Islamic Education), 11.
- Umam, M. Z. (2019a). Analysis of The Development of Islamic Higher Education In Indonesia. *ICOIRE UIJ's Proceeding*, 10.
- Umam, M. Z. (2020b). Analysis of The Effectiveness of Learning Aqidah Akhlak In Madrasah Ibtidaiyah in Indonesia. *ICIIS's Proceeding*, 10.
- Umam, M. Z. (2019b). Pesantren Contributors People Voice and Builders Ahlakulkarimah. *ICIIS's Proceeding*, 6.
- Umam, M. Z. (2020c). Role of Boarding School As a Moral Agent and Community Empowerment. *ICIIS's Proceeding*, 6.
- Wahid, M. (1999). *Pesantren Masa Depan Wacana Pemberdayaan dan Transformasi pesantren*. Pustaka Hidayah.