

# THE VALUES OF ISLAMIC EDUCATION IN PERSIS ISLAMIC BOARDING SCHOOLS AND THEIR ROLE IN INDONESIA

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## Abstract

Persis Islam/Persis or Islamic Association was a small group of Indonesian Muslim activists from 1923 to 1957 who provided many lessons about the values of Islamic education. The research approach in this article is qualitative. The research findings are that Persis Islamic boarding school education is different from the Islamic boarding school system in general in Indonesia. The Islamic boarding school system seeks to combine Islamic education with general education and needs to recognize the dichotomy between the two. The Persis Islamic Boarding School education system has an educational curriculum that applies to Persis education from childhood education to university. In Persis' view, the purpose of education is not to become a civil servant. Still, the first thing is to believe in Allah, not to associate partners with Allah or forbid committing shirk and maintaining morals. Another finding is that the main source of educational value at the Persis Islamic Boarding School is the Al-Qur'an and Hadith. From this source emanate three main values, namely aqidah, worship, and muamalah; of these three central values is the habit of forming morals al-karimah (character) with all its derivatives such as honesty, sincerity, trust, discipline, struggle, and so on. These values are inherited and shape the students' personalities to later live as Indonesian citizen.

**Keywords:** Persis, Islamic Education Values, Indonesia.

## INTRODUCTION

Islamic education in Indonesia started from Islamic boarding schools (Mas'ud, Fuad, and Zaini 2019). Islamic education in Indonesia is constantly developing to respond to changing times. This situation can be a challenge for Islamic education to ensure its progress in terms of management and existence (Ainissyifa and Nurseha 2022). Islamic boarding schools are typical educational institutions that originated in Indonesia long before independence. Islamic boarding school is a complex whose existence is separate from community life. Inside the Islamic boarding school, there is a caretaker's or Kiai's house, a surau or mosque as a place for recitation, as well as a hut which is used as a residence for students or santri (Sutrisna and Mukh Nursikin 2023)—Islamic boarding schools as a new type of formal education. Education development in Indonesia based on the Islamic boarding school tradition in the first twenty decades has received formal recognition in the national education system (Nurtawab and Wahyudi 2022). Islamic boarding schools are conventionally the oldest traditional Islamic educational institutions embedded in Indonesian society for hundreds of years and have contributed a lot to nation-building (Haryanto 2022; Ma'Arif 2018; Towaf 2017).

After the 1998 reform era, Islamic education in Islamic boarding schools and madrasas experienced very significant growth. Indonesia is now home to the world's most prominent Islamic education system, marked by the establishment of thousands of Islamic boarding schools for Muslim children, including the Islamic Persis Islamic Boarding School (Malik 2023). Persis is a modern Islamic educational institution and reformist Islamic boarding school founded by Indonesian activists who studied in Egypt

(Zarkasyi 2013). Islamic boarding schools are precisely a place in the education field based on Islamic education (Yunarso, Wijayanto, and Ismail 2015).

Historically, the Islamic Association or Persatuan Islam (Persis) was a small group of Indonesian Muslim activists from 1923-1957. The story of these Islamic activists provides many lessons about the context of Indonesian nationalism and Indonesian Islam that developed in the mid-20th century (Hefner 2003). The birth of the Persis as a social, religious organization is a solution to the problems of Muslims in Indonesia, who are trapped by stagnation, khurafat, bid'ah, takhayul, superstition polytheism, and the decline of human morals. Persis made various changes through da'wah media and Persis educational institutions in the primary and secondary education sectors to respond to this. Persis has achieved Islamic education institutions at elementary, middle, and high levels with 230 Islamic boarding schools and one college throughout Indonesia. In terms of its educational curriculum, Persis integrates Islamic education and the study of the Al-Qur'an and Hadith with general education (general subjects). However, in the implementation of the Islamic Education Institution, Persis needs to improve because there are still weaknesses in terms of management and a lack of educational facilities, as well as the inadequate quality of human resources (bin Achjadilaga and Yusof 2018).

Islamic education in Persis has made a significant contribution and effort, especially in developing the Persis Islamic Boarding School institution from time to time (bin Achjadilaga and Yusof 2018). The Persis Islamic boarding school purifies the teachings of traditional Islamic traditions and local arts, which still contain elements of superstition, heresy, and superstition. This aims to return the people to the teachings of the Koran and Sunnah. Through educational institutions, Persis instilled puritanical ideology into society (Fatimah 2018). The cadre formation movement is carried out culturally, with a direct relationship between teachers and students. Persis has an exclusive education system (Ridwan, Fauzan, and Fata 2022).

## **METHODS**

This research uses a qualitative approach in a contemporary, real-life context. A qualitative approach can help researchers determine appropriate and more effective epistemological and ontological attitudes (Janis et al. 2020) . In this case, the researcher conducted qualitative research at the Persis Islamic boarding school in West Java regarding the values of Islamic education and its role in Indonesia. This phenomenon is interesting to research because Persis is a small group of Indonesian Muslim activists growing quite rapidly and provides many lessons about the context of Indonesian nationalism and Indonesian Islam, which developed in the mid-20th century (Hefner 2003).

## **RESULT & DISCUSSION**

### **1. Islamic Education Values**

Education is a means of disseminating religious values , which becomes an intermediary for transforming values and knowledge, which functions as the originator of human culture and civilization (Sujana 2019). Islamic education aims to form an excellent muslim personality by instilling Islamic values characterized by changes in attitudes and behavior per Islamic teachings. The educational process requires efforts, activities, methods, tools, and an environment that supports its success. Personality

is inherent in a person in the form of behavior or actions. If the intrinsic morals are wrong, then the morals are called despicable morals (akhlak mazuma), and if the morals are good, then they are called commendable morals (akhlak mahmudah) (Al-farabi, OK, and Nasution 2023; Chairunnisa 2020; Setiawan and Awaludin 2020).

The values of Islamic education do not change with changes in time and place because they originate from the legitimacy of the Koran, Sunni, and national consensus and are the basis for preserving Islamic values and personality, as well as education. In Ibn al-Qayyim's view, there are three elements: subjects, teachers, and students. The success of the educational process is based on content validity. The function of Islamic educational values in public education is to form students who believe in God Almighty, create them with Islamic values, and maintain worship in addition to worldly knowledge, which contributes to the progress of society in all knowledge controlled by law and goodness. Understanding and performance. These values are essential in shaping an individual's personality and determining his orientation and behavior in the society in which he lives. These values direct individuals to evaluate the practices they carry out. And considers education in the final analysis as a valuable effort aimed at analyzing the values of Islamic education and enlivening it among the younger generation (Salama and Marni 2022).

Persis Islamic Boarding School, like other boarding schools in Indonesia, aims to form people who are tafaqquh fi al-dien and have noble morals based on the Al-Qur'an and Sunnah. Based on that, then outline the values of Islamic education at Persis Islamic Boarding School, which include the value of worship, moral values, and social values. (interview results with Dedeng Rosidin, Leader of Persis Boarding School 01 and 02 Pajagalan, Bandung March 2020).

Persis's students are taught from the start how to worship correctly according to the instructions of the Koran and Sunnah. That means that students must have straight creeds (salimul 'aqidah). Because the true and straight belief will give rise to true worship (sahihul ibadah). Therefore, in terms of prayer, the Persis Islamic Boarding School students have been instilled with the principle of worshipping correctly, which means that in worship, they must refer to the Al-Qur'an and Sunnah. Verses that are often referred to as evidence include QS. Al-Maidah verse 3 means: "On this day I have perfected your religion for you, and I have fulfilled My blessings on you, and I have approved Islam as a religion for you (QS. Al-Maidah: 3).

This is also the opinion of Imam Malik in A. Zakaria that anyone who invents a heresy in Islam and considers it good has thought, thinking that Muhammad has betrayed his message because Allah SWT has said: On this day, I have perfected your religion for you. So, anything that was not a religion at that time (the time of the prophet) is still not a religion today (Aceng Zakaria 2003). In addition, the Prophet's hadith was highlighted: "I did not leave anything that could bring you closer to Allah. But I have commanded you (in the same way) I have not left anything that can keep you away from Allah, but I have forbidden you from it". (HR. Thabrani).

The explanation of the argument above by A. Zakaria concluded that: First, Islam is perfect; it does not need to be added, subtracted, or modified; second, the person who invents heresy in Islam is the same as having accused the Prophet of treachery in delivering his message, third, there is no need to create something new that causes oneself to be close to God as commanded by the Prophet, fourth, there is no need to leave something that is allowed by religion with the excuse of getting God's pleasure

because anything that makes oneself distant from God has been forbidden by the Prophet (Aceng Zakaria 2003).

The reference in worship at the Persis Islamic boarding school does not refer to teachers or schools of thought, reason, feelings, or traditions. Still, in religion, the starting point should be from the Al-Quran and Sunnah propositions. It has become a principle in worship at the Persis Islamic boarding school that the intention of the worship is solely because of Allah, and the way it is carried out is correct according to what the Prophet exemplified. So, in matters of prayer, it is haram to do it unless there is information/proof that commands it. Thus, in matters of worship, you should first look for arguments that control it and not vice versa, look for arguments that prohibit it (Aceng Zakaria 2003).

The consistency of the principles of correct worship based on the Al-Qur'an and Sunnah makes the Persis Islamic boarding school somewhat different from most Islamic boarding schools in Indonesia. This does not mean that other Islamic boarding schools do not refer to the Al-Qur'an and Sunnah, but for the Persis Islamic boarding school, in matters of worship, the source of the arguments must be clear, and it must not come to an attitude.

This attitude is firmly embedded in all Persis Islamic boarding schools and generally cannot be refuted if it refers to solid arguments. Howard M. Federspiel, a person who is very concerned about researching Persis, admits that since its inception, Persis has been very serious about moving into the field of education through Islamic boarding schools; Persis has given a lot of color to Muslims in Indonesia. In terms of worship, the Persis Islamic boarding school is influential in instilling its religious attitudes so that Muslims eliminate all beliefs and worship practices contrary to Islamic teachings (Howard M. Federspiel 2009). Through the Persis Islamic boarding school, this value is properly and correctly instilled in the students so that they have strong knowledge about Islam and practice Islam correctly according to the instructions of the Al-Qur'an and Sunnah.

Relevant to that, as presented by Dedeng Rosidin's view that the worship component is more dominant if categorized back to the concept of Luqman al-Hakim education (A person mentioned in the Al-Qur'an in Surah Luqman who is famous for his advice to his son). The first portion that Luqman did in educating his son was to prioritize the education of aqidah (recognition of God) as the first pillar in education. The subject that Luqman first instilled in his son was faith in Allah swt.

Not associating with Him is the initial foundation for further material (Dedeng Rosidin 2015). Next, Rosidin explained that Luqman gave mauidlah (advice) to his son to worship only Allah swt and forbid polytheism. Shirk is a great injustice because it places something in its wrong place and makes God the giver of favors equal to those who do not give favors, like statues and idols (Dedeng Rosidin 2015). Practicing good and upright worship according to the instructions of the Qur'an and Sunnah is an essential pillar for the realization of an obedient and humble person.

Furthermore, the value of Islamic education that continues to be maintained is morals. As morals are a fundamental principle in Persis Islamic boarding school education, this principle crystallizes in the entire education and learning process at Persis Islamic boarding school.

Specifically, regarding this matter of morals, you can read from bai'at (oath of allegiance) of the santri, which every Saturday he swears in the presence of all the ustadz, namely (Interview with KH. Muhammad Romli, Head of the Cibegol Persis of Islamic Boarding School, Bandung, March 2020):

1. Ubayiul' ustadzi means I promise to my teacher.
2. An utia' ustadzi means I will obey my teacher.
3. An abira walidaya means I will do good to my parents.
4. An ajtahida biikhlashin means I will work hard with full sincerity.
5. An aqra' Qur'ana kulla yaumin means I will read the Koran every day.
6. Anla akziba means I will not lie.
7. Anla atkhashama means I will not seek hostility.
8. Anla akhkira ahdan I will not criticize, or insult someone.
9. Anla ubdiya ziynati illa maazhahara minha means I will not show my jewelry except for what is visible.
10. Anla adkhana means I will not smoke.
11. An atruka alfawakhisa ma zahara minha wama bathan means I will leave all ugly deeds (ugliness) visible and hidden.
12. Ma yakunu min najwa tsalasatun illa hua rabiuhum means there is no conversation between three people except Allah, the fourth.
13. Waala khamsatun illa hua saadisuhum means there is no conversation between five people except Allah, the sixth.
14. Wala adna min zaalika wala aktsaru illa hua ma'ahum aina maakaanu means there is no talk of anything less or more than that unless Allah is with them wherever they are.

Morals, such as ty, politeness, tr, and trustworthiness, are prioritized in the learning process. That's why all the students swore allegiance to the 14-item statement every Saturday. Instilling moral values is an educational effort to train students or students constantly to have noble morals and commendable habits. This way, these morals and habits are formed into character and traits firmly embedded in the students. With good character and traits, students are expected to be able to achieve happiness in life in this world and the hereafter and be free from bad morals.

Ibnu Qayyim in Yanuar Arifin said that the source of education khuluqiyyah (a hunch about a creature based on its character) are two of them, namely First Al-Quran, which is a book that serves as a guide, guideline, and guide in the education of the people that Allah swt has described. as the best people. Second hadith or Sunnah of Rasulullah saw. This is the water source for the education khuluqiyyah. Because Rasulullah saw is the best moral example for humanity (Arifin 2018).

Furthermore, Ibn Qayyim said that moral education aims to realize obedience to Allah, which is the main reason for human happiness. Allah SWT created humans, glorified them, and made them caliphs or leaders on earth. Of course, there is no happiness and luck for humans except by fulfilling the responsibilities of his caliphate through the primary and commendable morals (Arifin 2018). Bai'at students at the Persis Islamic

boarding school will impact the formation of the students' nature and character, which is manifested in their personalities. This task will be attached to the students and must be carried out in all their activities in the Islamic boarding school. Therefore, every student is expected; first, to cleanse their heart before seeking knowledge, this is because learning is worship, and worship is not valid unless it is with a clean heart; second, the aim of learning should be to adorn the soul with various noble qualities; third, have a strong will to seek and study in multiple places; fourth, the student must respect his teacher; fifth, the student should study seriously and persevere in learning (Samsul Nizar 2002).

Furthermore, al-Abrasyi added that among the duties and obligations of students, are: First before studying he should; first, cleanse their hearts of all bad qualities; second, the intention to learn should be aimed at filling the soul with various superiority; thirdly, should be willing to leave family and homeland to seek knowledge even if it is far away; fourth, don't change teachers too often except with mature consideration; fifth, Students must respect their teachers; sixth, does not carry out any activity in the form of learning unless instructed and permitted by the teacher; seventh, forgive teachers when they are at fault, especially in using their tongue; eighth, must be diligent in seeking knowledge and persevere in learning; ninth, students are obliged to love and care for each other, as a way to strengthen the sense of brotherhood; tenth, gets along well with his teachers; eleventh, tudents should always repeat their lessons and prepare a good study schedule to improve their learning discipline; twelfth, appreciate knowledge and be determined to continue to study until the end of life (Samsul Nizar 2002).

All forms of action carried out by students must reflect good morals. This aims to build their character because, in the current context, what has been done in Islamic boarding schools has been around for a while. After all, it has been done for a long time. If only we had just started to plan character education in our country, this would have been done for a long time in Islamic boarding schools. So, it's nothing new. This is called akhlakul karimah education, which is instilled from the start. So, building honesty, morals, attitudes, devotion to parents, respect for teachers, and love for others are all taught in Islamic boarding schools.

In terms of helping others, for example, the students instill an egalitarian attitude. Whether rich or poor in the Islamic boarding school, they are treated equally. For example, there is a maximum limit regarding clothes brought to Islamic boarding schools. Nothing should be flashy. The clothes cannot contain pictures of men. So, students are expected to have strong solidarity to the point that there should be no striking differences in clothing. This is done so that there are no differences between students who are rich or poor; they are all the same. And it was put together in one room by several people like that. So, whether they want it or not, they must adapt to each other, whether rich or poor (Interview with Ihsan Setiadi Latief, Deputy Chancellor I for Academic Affairs and Inter-Institutional Cooperation at the Islamic Unity University (UNIPI), Former Head of Jam'iyyah PP Persis Jihad Period 2015-2020, Bandung, March 2020).

The cultivation of good morals at the Persis Islamic boarding school has been carried out from an early age. This is transformed through various daily activities, such as respecting teachers, being respectful to parents, and loving others without differentiating between one another based on social status and origin, and this aims

to build an egalitarian nature. Respect for others has been instilled from an early age, thus shaping their personalities into humans who obey God and are kind to fellow humans. Likewise, Persis Islamic boarding school students must always show honest behavior, whether alone or with many people. The natural attitude displayed becomes their character because it is firmly ingrained in them that wherever they are, they are always under the supervision of Allah SWT.

What the Persis Islamic boarding school then did in cultivating the values of Islamic education was relevant to the goals of national education as stated in Law Number 20 of 2003 concerning the National Education System (UU No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional) namely that national education functions to develop abilities and shape the character and civilization of a dignified nation in To make the nation's life more intelligent, it aims to develop the potential of students to become human beings who have faith and are devoted to God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (UU Sistem Pendidikan Nasional 2003).

Apart from that, the Persis Islamic Boarding School also instills social values like its parent organization, the Persis, which firmly adheres to living within *berjam'iyah* (whole or united people) as a form of Persis uniqueness in congregational life. That is why, as mandated by the figure Persis KH. Drs. Shiddiq Amien, MBA that; Every member and prospective member of Persis must understand properly and correctly the essence of congregational life, *berimamah*, and *berimarah* (live in one command), understand the basics *naqli* and *aqli*, why we have to *jam'iyah*, know the brief history of Persis and its thoughts, know the institutional structure that exists in Persis with its roles and functions so that we can further develop love and being a good, obedient and responsible member so that everything has the value of worship. Furthermore, Siddiq Amien said that becoming a member of Persis should not be due to coercion or simply environmental influence. But it must start from a strong and correct understanding and belief, based on arguments that can be accounted for, so that one does not quickly shake one's beliefs and is ready to carry out the task of preaching sincerely with all the potential and abilities one has (Shiddiq Amien 2014).

Many parties refuse to enter Shaff (line) Persis's struggle with arguing, among other things, that for me, what is important is following the Qur'an and Sunnah, which is not necessarily *berjam'iyah*. This expression directly or indirectly accuses the life of *jam'iyah* of not being an implementation of the values of the Qur'an and as-Sunnah and that it is a partial understanding. Even though there are so many verses and hadiths of the Prophet SAW which lead us towards a life of *jam'iyah*, apart from that, it is not uncommon for those who have become members of Persis to have a low level of obedience and loyalty, even easily or for unclear reasons or just because of one disappointment, and then leave congregational life (Shiddiq Amien 2014).

In the context of the Persis Islamic boarding school, congregational life includes all dimensions of life in educational and teaching activities. The actualization of social values referred to in this case is in the form of Islamic boarding school life with a system surrounding it consisting of *kyai*, *ustadz-ustadzah*, students, and other elements as part of the Islamic boarding school community. As a social unit, it consists of *Kiai* as imams or leaders who are fully responsible for the continuity of the Islamic boarding school, and there are also *ustadz-ustadzah* or teachers who carry out the guidance and learning process in the Islamic boarding school. Some students carry

out learning activities. To control the running of the social system in the Persis Islamic boarding school, starting from the elementary and novice levels, each level has an Islamic boarding school organization.

Through this Islamic boarding school organization, students learn to organize, manage, and carry out the work programs for each division they have programmed. Each program's achievement level is the goal of those who have stated it in the work program formulation during the management period. This Islamic boarding school institution establishes social interaction within the Persis Islamic boarding school community. Although it cannot be denied that this social interaction is found not only through Islamic boarding school organizations but also occurs naturally in the Persis Islamic boarding school environment. Thus, it can be said that all elements in the Persis Islamic boarding school have a role and responsibility in fostering and building social relations as part of the Islamic boarding school community to realize the dream of achieving the future, namely the Islamic boarding school community as a miniature of the nation's community.

## **2. Vision, Mission, Goals, and Exact Existence**

Persis existence in Indonesia has demonstrated its existence as a community organization focused on the da'wah movement and the renewal of religious thought and education through the Persis Islamic boarding school. Precisely as a jam'iyah with the vision of "the realization of Al-Jama'ah" by the guidance of the Al-Qur'an and as-Sunnah, continuing to carry out jihad through various activities, including education. Likewise, missions jam'iyah Return the people to the Qur'an and the Sunnah. Second, revive the spirit of jihad, ijtihad, and tajdid; third, create muwahid, mujtahid, and mujaddid; fourth, improve the well-being of the people. Likewise with the purpose jam'iyah It is precisely the implementation of Islamic law based on the Qur'an and the Sunnah in a kaffah (perfect) manner in all aspects of life (Shiddiq Amien 2014).

Likewise, the Persis Jam'iyah jihad program includes; First, Ishlahul Aqidah by eradicating superstition, superstition, and polytheism among Muslims; Second, Ishlahul Worship By destroying bid'ah and taqlid and guiding the people with the guidance of Al-Qur'an and As-Sunnah. Third; Ishlahul Muamalah namely shows the people in the fields of education, economics, politics, society, and culture based on the Al-Qur'an and Sunnah. Fourth, Ishlahul Khuluqil Ummah, namely by improving people's morals (Shiddiq Amien 2014).

In the framework of realizing the vision and mission of Jam'iyah Persis mentioned above through the Persis Islamic boarding school; it continues to be realized through various concrete actions, namely through the education and learning process for the students to produce students who have the strength of the moral; carry out worship correctly according to the Al-Qur'an and as-Sunnah; have good knowledge and understanding of muamalah according to the Qur'an and as-Sunnah and have noble morals. Achievement of vision and mission jam'iyah That is precisely in line with the educational vision of Persis, which is the realization of humans as God's caliphs on earth. The establishment of the vision of education refers to Al-Qur'an surah al-Baqarah verse 30. And in this context, humans are positioned as the most noble creatures compared to His other creatures. Humans are creatures of God who were created with the best form of the body (QS. At-Tiin: 4) and the most beautiful appearance (QS. At-Taghabun: 3) equipped with various particular psychophysical



organs such as five senses and heart (QS. An-Nahl: 78) so that people are grateful to Allah SWT. Who has conferred those privileges? (Samsul Nizar 2002).

Furthermore, Nizar explained in more detail that humans have special features, which include the ability to think to understand the universe (QS. Ar Ra'd: 3) and the ability to understand themselves (QS. Ar-Ruum: 20- 21), the mind to understand the signs of Allah SWT's majesty (QS. Al-Hajj: 46), the lowest desires (QS. Yusuf: 53) to the highest, the heart to obtain the highest light (QS. Al -Fajr: 27-30), and the spirit to whom Allah SWT taking human testimony (QS. Al-A'raf: 72-74). Allah SWT created humans not for fun (QS. Al-Mu'minun/23:115) but with a purpose and function (Samsul Nizar 2002)

These goals are categorized into two forms, namely as follows: First caliph and second USA(servant). The Qur'an confirms that humans were created by Allah SWT. as the bearer of the mandate (QS. Ar-Rum/33:72). Among the mandates imposed on Allah, namely the prosperity of life on earth (QS. Hud/11:16). Because of the great honor of humans as bearers of God's mandate, humans were given the position of His caliphs on earth (QS. Al-Baqarah/2:30). According to Mustafa al-Maraghi, the word caliph in verse above has two meanings, First is a substitute, namely a substitute for Allah SWT. to carry out Allah commandments on earth, second humans are leaders who are entrusted with the task of leading themselves and other creatures as well as prospering and utilizing the universe for the benefit of humanity as a whole (Jazila and Suliyana 2020).

In the context of humans as caliphs on earth, which in Persis education is the big vision, then this is transformed through the principles of living in congregation in various Persis Islamic Boarding School educational institutions, from elementary to tertiary level. The actualization of this caliphate was realized through efforts to educate the Persis members themselves, and Muslims in general, to become servants of Allah SWT who practice Islamic law as well as possible. This must be realized with full responsibility and *uswatun hasanah* for the family and surrounding community, both in the fields of *aqidah*, worship, morals, and *muamalah* with the aim that everything becomes *Ibadurrahman* which has characteristics as described by Allah swt. in QS. Al-Furqan: 63-7 (Shiddiq Amien 2014).

Meanwhile, Persis' educational mission is to humanize *ulul albab* people as *kaffah* Muslims who are obliged to seek religious knowledge. In various references, we find the meaning of *ulul* also many and diverse, even though it refers to several verses of the Qur'an, among them QS. Al-Imran: 190-191, but at the heart of the word *ulul albab* contains the meaning of thinking and remembrance where both go hand in hand. To give birth to humans with extensive knowledge and use their minds to read, study, and analyze various implicit and explicit knowledge. Reading the universe as God's creation and various social phenomena in society through reasoning, studying, reasoning and realizing this mission is implemented in the attitudes and behavior of every Persis person in practicing Islamic teachings properly and correctly according to the guidance of the Al-Qur'an and *as-Sunnah*. The correct practice of Islamic teachings can be realized if each individual has extensive religious knowledge. Everyone must continue learning to explore spiritual knowledge in various Persis educational institutions, formal, non-formal, and informal.

This is found in Islamic boarding schools in traditional educational institutions, starting from kindergartens to universities. In non-formal educational institutions, it can be

found in various Persis recitation activities, starting from the mosque environment, prayer room, home, halaqah-halaqah, and recitation at the management level beginning from the congregation level, branch leaders, sub-districts, regional leaders, regional leaders, to central leadership. It is no less important in the informal education environment that each Persis family continues to make various efforts to create a family that is obedient and subject to the provisions of Allah's Shari'a. This is intended to achieve Persis' educational goals, which initially emphasized printing reachers with the emphasis that every missionary (the preachers) who is a jurist mubaligh religion in depth. Over time, the goal of Persis education is not only to give birth to mubaligh and faqih (people who understand Islamic rules) but also to have a Muslim personality in tafaqquh fi al-din (obligation to study religion) (Abdurrahman 2022; Fauzan, Fata, and Basit 2020; Rusli and Muhtadi 2021; Rusnawati, MA 2022; Sapitri, Amirudin, and Maryati 2022).

Persis education is more oriented towards creating the next generation with solid religious knowledge to become this generation; they are expected to become qualified religious members. They become a place where people ask questions in spiritual matters. They are like an oasis in the Sahara desert where travelers quench their thirst. The ability of educational institutions to give birth to the next generation there is no doubt about their knowledge, for example, KH. Endang Abdurrahman, KH. Muhammad Isa Ansory, KH. Siddiq Amien, KH. Solehuddin Usman, KH. Maman Abdurrahman, KH. A. Zakaria, and several other great scholars. In line with the birth of a generation with a Muslim personality tafaqquh in al-dinin line with Zakiah Daradjat's opinion that the ultimate goal of Islamic education is to form a perfect person with a pattern of righteousness. This means that the results of Islamic education products are those with strong faith, extensive knowledge, and independent and responsible individuals. Even though it is realized that people who are already devout in the form of human beings still need to receive education to develop and perfect, at least maintain it so that it does not fade and decrease, even if the education is done by oneself and not in formal education. The ultimate goal of Islamic education can be understood from the word of Allah SWT. QS. Ali Imran/3: 102. Dying in a state of surrender to Allah as a Muslim is the end of righteousness as the end of the life process, which contains educational activities. This is the end of the educational process, which is the ultimate goal. Kamil's human being who dies and will face his God is the ultimate goal of the Islamic education process (Al-farabi et al. 2023; Amaliyyah 2021; Khoiriyah 2016; Setiawan and Awaludin 2020).

Relevant to the educational goals of Persis in realizing a Muslim personality who tafakkuh fi al-din stated by Abdurrahman Saleh Abdullah in Armai Arief that Islamic education aims to form a personality as the caliph of Allah swt. At least prepare for a path that leads to the final goal. The primary purpose of Allah's caliphate is to believe in Allah and submit and obey God completely (Armai Arief 2002).

Apart from that, Persis formal education is Islamic-oriented, systemic, based on educational science theory and national goals, and refers to educational components. The goal is to form a generation that is tafakkuh fi al-din education. This is done through the effort of a dead body (development) and added (update). That's why tafakkuh fi al-din is a characteristic of Persis' educational goals because she wants to give birth to fuqaha (people who have deep knowledge about Islam). To achieve this goal, the emphasis is on the in-depth religious study (tafaqquh) received significant attention in Persis Islamic boarding schools. If not, giving birth to fuqaha in the next

generation will be challenging. That is how Islamic solid education at the Persis Islamic boarding school is to give birth to generations of fuqaha then its existence is highly anticipated by Muslims in Indonesia (Abdurrahman 2022; Fauzan et al. 2020; Rusli and Muhtadi 2021; Rusnawati, MA 2022; Sapitri et al. 2022)

### 3. Education system

Historically, it must be acknowledged that the Persis Islamic boarding school in Indonesia has been around for a long time and has contributed to the independence and development of the nation and state of the Republic of Indonesia in all fields. Its existence still exists today. The Persis Islamic Boarding School has made a significant contribution in producing cadres of ulama who later became people who were very aggressive in preaching the religion of Islam and carrying out reforms in religious thought. With the vision of realizing humans as God's caliphs on earth, the Persis Islamic boarding school continues to struggle with time in carrying out various educational and teaching activities to create humans who will carry out the noble task of carrying out the commands of Allah SWT. Prosper the earth as caliph. KH mentioned the caliph in this context. Jeje Zainuddin is building an Islamic society that can reflect and implement Islamic law in all aspects of life, including its faith, worship, and muamalah. Furthermore, KH. Jeje Zaenuddin said that in the context of Persis education, it was to strengthen the position and status of the caliph of Allah. So, through Islamic boarding school tarbiyah, Persis aims to humanize humans in their position as caliphs and servants of Allah on earth. That is why, historically, the existence of the Persis Islamic boarding school in Indonesia cannot be separated from the socio-historical background of the Indonesian nation, especially when discussing the Persis Islamic boarding school education system itself. (Interview with Zaenuddin, Deputy General Chair of the Central Leadership of the Persis, Bandung, March 2020).

Persis Islamic boarding school education is different from the Islamic boarding school system in Indonesia because, in terms of naming, it is attached to the name of its parent organization, namely the Persis. The Persis Islamic Boarding School education system has a curriculum that applies to Persis education, from preschool, primary, and secondary to tertiary education. Because of this, the education system at the Persis Islamic boarding school is rather distinctive and private. By using the term pesantren as the name of its institution, which is essentially no different from the classically managed madrasa system, Persis is trying with all its might to remain within its corridor, namely providing madrasa education with a pesantren spirit. However, it is different and beyond the reach of the government education bureaucracy. Latief Muchtar said that the Islamic Union from 1950 until now did not seem like Muhammadiyah; there was no idea of establishing elementary, middle and high schools or models of religious schools organized by the Ministry of Religion. In Persis' view, the aim of education is not to become a civil servant. Therefore, Persis continues to maintain the madrasa model with the spirit of an Islamic boarding school by the policy lines adopted in 1936. This policy applies from the central level to the branch level. The educational curriculum is the same; they are not bound by the curriculum of the Ministry of Religion schools. Likewise, most of the teachers are Muslim-level alums from the Persis Islamic boarding school itself (Amin 2018).

It is relevant to A. Latief Muchtar's statement that Persis is not an Islamic organization that provides education by following the government education system. This is different from the education managed by NU and Muhammadiyah. NU, for example,

offers an Islamic education called the NU Ma'arif Educational Institution; according to Imam Chuseno, this educational institution still needs a system and curriculum that they produce themselves. The educational system and curriculum used by the Ma'arif Educational Institution still use the educational system and curriculum issued by the government, with added NU content and religious subjects with Aswaja characteristics (Chuseno 2003).

Likewise, with educational institutions managed by Muhammadiyah. According to Ahmadi, Muhammadiyah has established madrasahs and schools that are institutionally under the Ministry of Education and Culture and the Ministry of Religion. Therefore, the implementation of Muhammadiyah education always follows and adapts to the pattern and arrangement of government education institutions. The teaching principles of Muhammadiyah madrasahs align with those of madrasahs under the Ministry of Religion. Similarly, the school board is adapted to the Ministry of Education and Culture curriculum. The tendency to follow the government's education system has made Muhammadiyah's education irrelevant to its ideals (Rohyani 2015).

Pay attention to the progress of the Persis Islamic boarding school if you look at its contribution to strengthening Islamic education in Indonesia. Even though Federspiel considers an Islamic organization in Indonesia small and loosely knit because it has not become mainstream for the current Islamic politics in Indonesia, since its founding, Persis is an organization that is very serious and concerned about providing Islamic education in Indonesia. This was emphasized again in the Guidelines for the Implementation of Islamic Boarding School Education in 1984 and 1996, which stated that "educational institutions jam'iyah this is called the Islamic Unity Islamic Boarding School.

Islamic Unity Islamic Boarding School is an integrated whole of all Islamic Unity academic units, components, and activities from preschool to higher education. Islamic Unity Education, with the Islamic boarding school system, combines Islamic religious education with general education according to its specific nature. In other words, there is no dichotomy between religious education and public education at the Persis Islamic boarding school. Persis is so strongly associated with this Islamic boarding school that it is said that the Persis was an Islamic boarding school before it became an Islamic boarding school jam'iyah. Therefore, the nature of Islamic boarding schools will not be separated by Persis from the past, present, and future. It was further stated that the relationship between the Persis and its Islamic boarding school institutions shows that the existence of Persis itself depends on its educational institutions (VAN BRUINSEN 2003; Fauzan and Fata 2021; Hefner 2003).

Persis Islamic boarding school was first introduced or used in 1936, long before Indonesia's independence. At that time, an educational institution was formed called Persis Islamic Boarding School on March 4, 1936, in Persis of Qanoen Bandoeng Islamic Boarding School; this Islamic boarding school was founded as an effort to implement the decision of the "Converentie Persis 1935" which demands that the Executive Board or now the Leadership of the Persis to hold a "Muballigh Course" which in the Qanoen states that the aim of keeping the Persis Islamic Boarding School is "solely to produce muballighs by teaching Arabic and its tools and religious knowledge Islam is necessary, and bits and pieces of religious studies, and bits and pieces of arithmetic, biography, natural sciences, and otherworldly knowledge that will help a preacher in his work of tabligh." To fulfill this goal, nazir-nazir or Persis Islamic

boarding school administrators were formed who were selected by the Persis Central Leadership whose task was to change, add to, or reduce the contents of the "Qanoen Pesantren" so that it was by the conditions and changing times. The administrators of the Persis Islamic Boarding School include Ahmad Hassan (chairman), H. Zamzam (deputy chairman), Samsudin (secretary), and Nastari (treasurer) and assisted by H. Azhari, E. Abdurrahman, H.M. Raml, Kemas Ahmad, and Mohammad Natsir. Meanwhile, the teachers who taught included H. Zamzam, H. Azhari, H.M. Ramli, E. Abdurrahman, O. Qomaruddin, Mohammad Natsir, Fachruddin, Samsuddin, A.A. Bana Ama, Sulaiman Abu Su'ud, A. Hassan, and Abdul Qadir Hassan (Interview with Ihsan Setiadi Latief, Deputy Chancellor I for Academic Affairs and Inter-Institutional Cooperation at the Islamic Unity University (UNIPI), Former Head of Jam'iyah PP Persis Jihad Period 2015-2020, Bandung, March 2020)

Regarding the curriculum taught, it includes the sciences needed to be able to mold students into Islamic preachers based on the Qur'an and Sunnah, which consists of the subjects of monotheism, fiqh, reading the Qur'an, tajwid, Sharaf, nahwu, dates, tafsir, hadith, khat, ushul fiqhi, reading, badi', ma'ani, mantiq, Malayu language, and other general sciences including hisab science, natural sciences, journalism sciences, and other available sciences that are considered essential. This curriculum is presented to students using Malayu as the language of instruction and Arabic as a support language used at certain times. It was from the Qanoen of the Perisis Bandung of Islamic Boarding School that he first introduced the term Persis Islamic Boarding School and managed education using modern methods. The combination of religious sciences and general sciences in the curriculum proves that the Persis Islamic Boarding School introduced an integralistic curriculum model and form without dichotomizing religious sciences and available sciences. Moreover, journalism has been taught, and this indicates that through journalism lessons, it is hoped that students, after graduating from the Persis of Islamic Boarding School, can become reliable journalists or writers who can help spread the renewal of Islamic religious thought, namely returning to the Al-Qur'an and Sunnah.

which is distributed through magazines, and this supports publishing. Through Qanoen this also became the embryo for the use of the name pesantren in the Persis perspective, which is different from Islamic boarding schools in the sense of traditional Islamic educational institutions in Indonesia (Interview with Ihsan Setiadi Latief, Deputy Chancellor I for Academic Affairs and Inter-Institutional Cooperation at the Persis University (UNIPI), Former Head of Jam'iyah PP Persis Jihad Period 2015-2020, Bandung, March 2020).

The term pesantren in Persis differs significantly from that in the traditional education system. According to Federspiel, Islamic boarding schools in formal education systems are often understood as private institutions owned by clerics, generally managed with their families' help. In its early days, Islamic boarding schools were a rural phenomenon that interacted with the local community. His teaching is based on classical books by leading scholars of the Middle Ages (1250-1850 AD), usually from the Syafii school of law. The teaching material includes Arabic grammar, such as wahyu and its conjugations (sharf), the art of reading the Al-Qur'an (qiraah), explanation of the Al-Qur'an, monotheism, fiqh, morals, mantiq, history, and Sufism. These subjects are taught using the halaqah method, where students sit in a circle in front of a seated kiai and are asked to take turns reading the yellow book (VAN BRUINSEN 2003; Fauzan and Fata 2021; Hefner 2003).

Entering the 20th century, traditional Islamic boarding schools came under pressure from society and the government to adopt new techniques and include several general subjects. Many Islamic boarding schools responded positively, so they turned into modern Islamic boarding schools, madrasa Islamic boarding schools, or school Islamic boarding schools that follow the government system. Then, anthropologically, Zamakhsyari Dhofier mentioned five elements of traditional educational institutions called Islamic boarding schools, namely the existence of huts, mosques, santri, teaching yellow books, and kiai. However, boarding schools by the Persis are not like those in this opinion; they are dynamic and modernist Islamic boarding schools. These, namely Islamic boarding schools, try to change and overhaul the negative image of Islamic boarding schools themselves, not Islamic boarding schools that display the face of old age, backwardness, secularism, or an attitude of fatalism. That is the meaning of Islamic boarding school for the Islamic Union, so the educational institution is called the Persis Islamic Boarding School, a new style Islamic boarding school, which is different from the old style Islamic boarding school (Nurul Zuriah, Rahmad Widodo 2016; Yaqin 2017; Zamakhsyari Dhofier 1982).

Therefore, for Federspeil, what differentiates between Islamic boarding schools in traditional educational institutions and Islamic boarding schools in Islamic Unity is a matter of method. If the ulama (kiai) through their conventional Islamic boarding schools apply to teach methods with an approach master-student (kiai-santri) or what is called weton, then it is the same as the Islamic boarding school that uses the classical method or classrooms (VAN BRUINESSEN 2003; Fauzan and Fata 2021; Hefner 2003). Seeing this difference, Deliar Noer believes that the education model implemented at the Persis combines a Western model education system, which emphasizes general education, and a religious education system still based on Islam. This system is no different from the Islamic boarding school system. Meanwhile, Jusuf Amir Feisal said the Persis education system is a symbiosis between Islamic boarding schools and Islamic schools. The curriculum has religious characteristics, but the administrative management follows the Islamic school model.

In contrast to the two figures' views, Azyumardi Azra called the Persis education system of Islamic school. An education in Persis schools emphasizes religious aspects, which makes no difference between Islamic and state public schools. This institutional model of madrasa education with the spirit of a pesantren is what the Persis are trying to implement, while other reform organizations such as Muhammadiyah only adopt the substance and methodology of western model education but with Islamic content (Madjid 1997).

#### **4. Implementation of Islamic Education at the Persis Islamic Boarding School**

As is the aim of Islamic Unity education, namely the realization of a Muslim personality *fi al-din*, to achieve such a noble goal, various strategic steps and efforts were carried out in the educational environment of the Persis of Islamic Boarding School. The Persis Islamic Boarding School is very focused on adhering firmly to the Qur'an and Sunnah because its students are expected to make the Al-Qur'an and Sunnah their guide in life. This is as explained by Tiar Anwar Bachtiar:

*"The vision of education at Persis is that the students will later become people whose foundation in life is the Quran and the Sunnah of the Prophet Muhammad; peace be upon him. Why? Because the religion is there, in the Quran and the Sunnah of the Prophet Muhammad, peace is upon him. Being a religious person in today's context*

*after the abandonment of Prophet Muhammad, peace is upon him. He is a person who commits to the source of religion so that later, we can distinguish which source comes from religion and which does not. This is expected to give birth to absolute obedience to faith and Allah SWT. Through teaching, the Muslim person who is formed later is a Muslim person whose responsibility is direct to Allah SWT because he pledges himself to what is taught, namely the Quran and Sunnah, and this is his central vision (interview with Dr Tiar Anwar Bachtiar, PP Persis Management, Bandung: March 2020).*

A solid commitment to the Al-Qur'an and Sunnah is the basic principle of Persis Islamic boarding school education. From here, it comes down to creating students with an Islamic personality and extensive knowledge. Not only that, they are also required to have noble morals. Therefore, philosophically, Islamic education aims to formalize insan al-kamil or as a perfect human. Based on the concept above, at least Islamic education should be directed at two dimensions, namely; horizontal dialectical dimension towards each other and dimension of vertical submission to Allah SWT (A.M. Saefuddin 1987; Imaniar Mahmuda 2018; Mu`minin 2016)

In the first dimension, education should develop an understanding of concrete life in the context of oneself, fellow humans, and the universe. The accumulation of various knowledge, skills, and mental attitudes is the primary provision for understanding the meaning of life. Meanwhile, the second dimension means that science and technology education, besides being a tool for utilizing, maintaining, and preserving natural resources, is also a bridge to achieving an eternal relationship with the creator. For this reason, the implementation of worship in the broadest sense is a means that can lead humans toward vertical submission to Allah SWT (Samsul Nizar 2008)

Forming noble morals is the first and foremost priority in education at the Persis Islamic boarding school, apart from creating students who are tafakkuh fi al-din. To realize the formation of this noble character, not only the Santri are the target, but the ustadz who first set the best example so that they are imitated or followed by the Santri. Fourth, Instructors (teachers) hold an essential role in determining the success of education. These factors include what makes Persis Pesantren superior and popular with the community. In addition, several factors attract people to choose Persis boarding schools, namely first because of the quality of the teachers, loyalty, and discipline as the orientation of the ustadz's teaching. Second; there is a high awareness of the ustadz to carry out the mission of printing minutes missionaries based on the Quran and following the Sunnah of the Prophet. Third, guidance and flowing examples from the ustadz. Fourth, The peaceful atmosphere of the Islamic boarding school environment supports the creation of religious, obedient and honorable behavior among students. Fifth, santri bai'at (oath of allegiance) at all times to be reminded and guided always to be obedient to Allah and the Messenger, obedient and devoted to parents, obedient and respectful to teachers, have commendable morals, and so on. Sixth, The learning pattern begins with cultivating and habituating moral values, such as honesty, discipline, solidarity, obedience to religious commands, simplicity, and so on.

So it can be concluded that Persis Islamic boarding school education has a high level of productivity in achieving educational goals, namely to create people who are good Muslims and children of the nation who have excellent and superior personalities. This is because it is motivated by First, the ideology of Jam'iyah, the vision of the Persis

Islamic boarding school and the character of its movement, which is consistent in purifying Islamic thought (aqidah, worship, muamalah) based on its primary sources, namely the Al-Qur'an and the Sunnah of the Prophet with istiqamah making it the basic foundation in life as a servant of Allah and caliph on earth.

Second The use of a curriculum that is suitable to the characteristics of the Islamic boarding school, which is combined and correlated with current developments accompanied by the ability of the ustadz to make (implement) the curriculum as a roadmap learning process that by the vision, mission, and goals to be achieved by the Islamic boarding school, Third Quality of teachers (ustadz) loyalty, discipline, jihad orientation tarbawi, a solid will to carry out the mission of printing minutes missionaries based on the Koran and emulating the Sunnah of the Prophet, guidance and example, bai'at (oath of allegiance) for students, familiarization with commendable morals, and a tamandua, humanist and tolerant Islamic boarding school environment. Thus, the entire series of learning activities and educational processes at the Persis Islamic boarding school reflects the Islamic education process. Islamic education is a process of guidance from educators towards the physical, spiritual, and intellectual development of students towards the formation of an excellent Muslim personality (Insan Kamil) (Sofyan Rofi 2017).

Apart from that, Ramayulis explained that Islamic education is an educational process that leads to the formation of morals or personality according to Islamic standards (Ramayulis, 2006) p. 36). Referring to the views above, the guidance and direction process carried out at the Persis Islamic boarding school has led to a series of Islamic education processes because all his activities lead to the formation of a personality that is by the standards in the teachings of the Islamic religion. If Islamic education aims to form the complete Muslim person, develop all human physical and spiritual potential, and foster a harmonious relationship between each individual and Allah SWT. Humans and the universe, all of this has been manifested in the Persis Islamic boarding school. This is as stated by Dr. KH. Dedeng Rosidin, who said that the vision of the Persis Islamic boarding school is "to form a generation that tafaqqahu finding, as a vehicle for the process of humanizing humans to develop human potential as servants of Allah and caliphs on earth, in the sense of implementing Allah's laws on earth. (Interview with Dedeng Rosidin, Leader of Persis Islamic Boarding School 01 and 02 Pajagalan, Bandung March 2020)

The vision of the Persis Islamic boarding school is relevant to Islamic education, which is attached to the long-term ideals and goals of the Islamic religion, namely realizing mercy for all humanity (QS. Al-Anbiya':107). So, Islamic education is an institution that is strong, authoritative, influential, and credible in realizing the ideals of Islamic teachings. With this vision, all components of Islamic education are directed towards achieving a vision that all elements must implement. This vision will animate all action mindsets and management policies education in the next stage. In the next stage, the vision will become a culture whose benefits are alive and felt by all, which are reflected in the principles of Islamic education, namely First Islamic education is part of the process, Second Islamic education seeks to form the whole person, Islamic education is always related to religion, fourth Islamic education is an integrated education, and fifth the foundation is universal.



## CONCLUSION

Persatuan Islam (Persis) or Islamic Unity was a small group of Indonesian Muslim activists from 1923 to 1957. The story of these Islamic activists provides many lessons about the context of Indonesian nationalism and Indonesian Islam, which developed in the mid-20th century. The birth of Persis as a social, religious organization is a solution to the problems of Muslims in Indonesia, who are trapped by stagnation, khurafat, bid'ah, superstition, polytheism, and the decline of human morals. Persis made various changes through da'wah media and Persis educational institutions in the primary and secondary education sectors to respond to this.

The Persis Islamic Boarding School is an integrated whole of all units, with components from preschool to higher education. Persis education, with the Islamic boarding school system, combines Islamic religious education with general education according to its specific nature. In other words, there is no dichotomy between religious and public education at the Persis Islamic boarding school.

Islamic boarding school education is precisely different from the Islamic boarding school system in general in Indonesia. The Persis Islamic Boarding School education system has its curriculum and applies to Persis education, starting from preschool, primary, secondary, and tertiary education. In Persis' view, education aims not to become a civil servant, but the first is faith in Allah, not associating partners with Allah or forbidding polytheism. Furthermore, the value of Islamic education that continues to be maintained is morals. As a basic principle in Persis Islamic boarding school education, morals are a principle that crystallizes in the entire education and learning process at Persis Islamic boarding school.

Persis education aims to realize a Muslim personality of tafaqquh fi al-din (obligation to study religion). So, to achieve such a noble goal, various strategic steps and efforts were carried out in the educational environment of Persis Islamic boarding schools. The Persis Islamic Boarding School is very focused on sticking to the Qoran and Sunnah because its students are expected to use them as their guide in life.

The primary source of Islamic education values at the Persis Islamic boarding school is the Al-Qur'an'an and Hadith; from this source emanate three primary values, namely aqidah, worship, and muamalah; from these three central values, habits are formed, akhlak al-Karima (good character) with all its derivatives such as honesty, sincerity, trust, discipline, struggle and so on. These values are inherited and adapted to the Islamic boarding school environment, forming the students' personalities to later live as Indonesian citizens.

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