

Implication of Islamic Archipelago Tradition in Pondok Pesantren Putra Miftahul Muhtadiin Ar Ridlo Krempyang Tanjunganom Nganjuk

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Abstract

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Traditions in Indonesia are not immune from these changes. The richness of tradition in the world of Islamic boarding schools can become capital to achieve new glory. The education system greatly influences the formation of traditions. In the midst of the challenges of modernization, Islamic boarding schools must strengthen their educational methodology to ensure the sustainability of these educational values. This research focuses on the implementation of Indonesian Islamic traditions and the implications that facilitate and hinder the implications of Indonesian Islamic traditions at the Miftahul Muhtadiin Ar Ridlo Putra Krempyang Tanjunganom Nganjuk Islamic Boarding School. The results of the research revealed that the implications of Indonesian Islamic Traditions at the Putra Miftahul Muhtadiin Ar Ridlo Krempyang Tanjunganom Nganjuk Islamic Boarding School were observed through an approach that integrated socio-religious and socio-cultural aspects from both internal and external points of view, such as congregational prayers, grave pilgrimages, communal holidays, studies routine religion, and so on. The supporting factor comes from the enthusiasm of the caregivers, administrators and teachers who have the responsibility to develop and guide.

Keywords: Implications of Tradition, Islamic Archipelago

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INTRODUCTION

Culture is a unique characteristic of a civilization. Today, the development of globalization is gradually eroding the existence of ancestral cultures. Many cultural traditions are starting to be forgotten due to the influx of new information about other cultures. Traditions in Indonesia are no exception to this impact. Indonesia, as an archipelagic country with its diverse cultures, also feels this effect. Moreover, the predominantly Muslim population in various regions of Indonesia is experiencing cultural changes as well.

Islam is a religion introduced by Prophet Muhammad SAW around the 7th century AD, centered in Mecca and Medina. As Durrotun Nasikhin (2019: 6) mentions, this religion developed rapidly in 23 years since its emergence. Islam spread throughout the world, including to the archipelago, thanks to the arrival of the Wali Songo (Nine Saints). As Greg Barton (2002: 61-62) points out, Islam is a universal religion that serves as a mercy for all of God's creations on Earth, regardless of differences in belief, ethnicity, nationality, or family. This is in line with the verse from the Qur'an (Kemenag, Al-Qur'an and its Translation, 2019: 331) in Surah Al-Anbiya (21:107):

And We have not sent you, [O Muhammad], except as a mercy to the worlds." (Qur'an, 21:107).

From this verse, it can be concluded that the purpose of Islam is clear, namely to be a religion of mercy for all of God's creations on Earth, whether humans, animals, objects, or anything else. Furthermore, Islam is a universal religion reflected in its teachings, in terms of religious law (fiqh), belief (tawhid), and ethics (akhlak). It is clear that Muslims around the world have a great mission to be a mercy for the entire universe. Islam began to spread throughout the archipelago, especially Indonesia, and its teachings started to be known in the region. To understand when and where the spread of Islam occurred, we need to look at historical records. The history of Islam in the archipelago has often been discussed in various Islamic organizations in Indonesia. According to Tungkagi (Ahmad Zaenuri, 2019: 101–119), the emergence of Islam in Indonesia had a significant impact on the culture and customs of the local communities.

Therefore, religion and tradition or culture cannot be separated. Both know how to adapt and absorb culture. In Indonesia, religion and culture can be adapted into a unified whole. The spread of Islam initiated by Indonesian Islamic leaders, such as Wali Songo, showed a new approach deliberately designed not to disturb or erase local traditions and customs, leading to extraordinary impacts. This process of Islamization succeeded greatly, so much so that even those who practiced Hinduism and Buddhism flocked to embrace Islam.

The success of the Wali Songo's da'wah (missionary work) through the acculturation of Islamic traditions in the archipelago has resulted in a diversity of traditions, languages, and religions. As Afifudin Muhajir states in Sudarto Murtaufiq (2018: 22), "Islam Nusantara is the understanding and practice of Islam in the archipelago as a result of the dialectic between religious texts and local cultural realities."

Speaking of Islam Nusantara, particularly the distinctive form of Islam in Indonesia, refers to the fusion of Islamic theological values with traditional, local cultural and customary values. In the context of culture, a certain region or country holds an equal position with Arab culture in the acquisition and application of Islamic teachings. Islam Nusantara represents the Islamic traditions of various regions in Indonesia, symbolizing the unique Islamic culture of each area.

Recently, the term Islam Nusantara has often been mentioned on social media and has even sparked controversy between supporting and opposing groups. The advocacy group represented by the Nahdlatul Ulama (NU) organization claims that Islam Nusantara is the form of Islam practiced in a society heavily influenced by the archipelagic region's geographical structure. This form of Islam is reflected in the moderate (tawassuth) and tolerant (tasamuh) social and cultural behavior of Indonesian Muslims. In June 2015, President Jokowi expressed his support for Islam Nusantara, viewing it as a form of moderate Islam consistent with Indonesia's cultural values. As a result, Indonesian society is known as a multicultural society that prioritizes culture.

In the concept of Islam Nusantara, culture is an integral part of religion. One of the reasons for the successful spread of Islam in Indonesia is the

cultural acculturation of the Indonesian people, which allowed Islam to be easily accepted and popularized in Indonesian society.

According to Article 32, Paragraph 1 of the 1945 Constitution, the goal of the state is to advance the national culture and provide freedom for society to develop it. Paragraph 2 clearly states that the state respects and preserves regional languages as part of the national culture. As we know, culture is the result of human thought. Culture will develop if the thinking and creativity of society are enhanced. This improvement can be achieved through education. Therefore, advancements in education will have an impact on cultural progress. In this study, the author chose the Pondok Pesantren Putra Miftahul Mubtadiin Ar Ridlo Krempyang Tanjunganom Nganjuk as the research object.

Historically, pesantren (Islamic boarding schools) have been one of the important pillars of education and culture in Indonesia. Pesantren is a traditional educational institution that has played a significant role in the struggle for independence and national education. Pesantren emerged from many figures who became national pioneers and promoters of progress. Historically, pesantren is the oldest Islamic educational institution in Indonesia that still exists today. As such, pesantren has distinct characteristics compared to Muslim communities in other countries. Islam Nusantara is often associated with the pesantren model of Islam in the archipelago. A pesantren can be considered a miniature of the archipelago, where many students from different regions with different personalities gather and learn to respect each other in the pesantren environment.

Pesantren is one of the Islamic educational institutions that is now part of the national education system, as explained in the Indonesian Law No. 20 of 2003 on the National Education System, Article 30, Section 4, which states (Inayah, 2021: 24) "Religious education includes Islamic education, pesantren, pasraman, pabhaja samanera, and other similar forms." Islam Nusantara is developed locally through traditional pesantren educational institutions. The richness of traditions in the pesantren world can serve as capital for achieving new successes. The educational system significantly influences the formation of traditions.

In the face of modernization challenges, pesantren must strengthen their educational methodologies to ensure the continuity of these values. It is essential to introduce the traditions of Islam Nusantara, especially in the current era, where many educational institutions tend to prioritize Western traditions that could undermine the moral values of the nation's future generations. According to research by Qomar, Islam Nusantara is a model of thinking, understanding, and practicing Islam that is humane and welcoming, taking into account the geographical, traditional, and cultural conditions of society.

As mentioned by Anton Mukarrom (2023: 16), pesantren in Indonesia has a long historical background with a unique educational tradition and is a cultural community that is distinct from the general population. Furthermore, there is a unique tendency in pesantren to embrace new things, which is a tangible manifestation of religious moderation. This model is an implementation of the ushul fiqh principle, which emphasizes the preservation of tradition.

المُحَافَظَةُ عَلَى الْقَدِيمِ الصَّالِحِ وَالْأَخْذُ بِالْجَدِيدِ الْأَصْلَحِ

"Preserving valuable old traditions while simultaneously adopting better new ones."

Islam Nusantara is not aimed at changing Islamic doctrines, but rather at adjusting Islam to fit the cultural contexts of different regions. As a form of moderate Islam, Islam Nusantara must be preserved. One strategic way to maintain this tradition is through socialization programs within Islamic educational environments.

Pondok Pesantren Putra Miftahul Mubtadiin Ar Ridlo Krempyang Tanjunganom Nganjuk is one of the pesantrens in Nganjuk Regency. This pesantren is located at Jl. KH. Wachid Hasyim No. 126 Dusun Krempyang, Desa Tanjunganom, Kecamatan Tanjunganom. The students at this pesantren come from various regions, both male and female.

Over time, the number of students has increased. As a result, it cannot be denied that the variety of activities at the pesantren has also grown. As an official organization under the auspices of Yayasan Islam Al Ghozali, the pesantren runs an educational program starting from elementary school and beyond. This program enables students to better understand the Islamic traditions of the archipelago, which are often less known in modern times. The role of the pesantren's management is crucial in applying Indonesian Islamic traditions among the students.

In relation to instilling the values of Islam Nusantara traditions, this pesantren carries out regular practices commonly found in pesantrens, such as religious activities, including congregational prayers, Quran reading, and visits to the graves of respected figures, all under the direct guidance and supervision of the pesantren's administrators. This is what gives this pesantren a distinct value and sets it apart from others. Additionally, this phenomenon shows an awareness of the importance of developing a solid understanding of Islam Nusantara from an early age. Therefore, the uniqueness of this study lies in its focus on the application of the Islam Nusantara tradition at Pondok Pesantren Miftahul Mubtadiin Putra Ar Ridlo Krempyang Tanjunganom Nganjuk, starting from the elementary school level.

Modernization activities carried out by this pesantren remain within the religious framework, though there are many other activities that are more engaging. Despite pesantrens often being associated with traditional Islamic education, this is demonstrated by the students who not only study knowledge but also apply it practically within the pesantren according to their individual skills.

The researcher is interested in analyzing how the traditions of Islam Nusantara can be effectively implemented at Pondok Pesantren Putra Miftahul Mubtadiin Ar Ridlo Krempyang Tanjunganom Nganjuk. This pesantren has its own uniqueness because it integrates the customs and traditions of Islam Nusantara into daily life. With a character education approach, the primary goal is to introduce and implement the traditions of Islam Nusantara. This is done to ensure that future generations do not forget these traditions as they grow older.

When discussing Islam Nusantara, the focus is on ensuring that future generations do not lose touch with the traditions of Islam Nusantara within society. The strength of this research is supported by the dedication of the pesantren's administrators who are consistent in guiding all students. Many values of Islam

Nusantara and Indonesian culture are taught at this pesantren, making the researcher confident that this work can serve as a new source of knowledge and motivation for other pesantren institutions to pay more attention to their students, ensuring that the education they provide reflects Islamic values that emphasize mercy for the entire universe.

As far as the researcher knows, no previous research has been conducted on this subject, so the findings of this research are expected to offer new insights and raise awareness of the realities within educational institutions, particularly at Pondok Pesantren Putra Miftahul Mubtadiin Ar Ridlo Krempyang Tanjunganom Nganjuk.

Based on the context of this study, the researcher is interested in examining the topic in an article titled: **"The Implications of Islam Nusantara Traditions at Pondok Pesantren Putra Miftahul Mubtadiin Ar Ridlo Krempyang Tanjunganom Nganjuk."**

RESEARCH METHOD

The method, according to S. Margono (2004: 1), is the process used in research, while research refers to a series of activities involving investigation, inquiry, and natural experiments in a specific field aimed at obtaining new facts or principles to achieve new definitions and objectives. This research is a qualitative study, as described by Lexy J. Moleong (2005: 4), who defines qualitative methods as a research phase that generates descriptive data in the form of written and spoken language about people and their observable behaviors. This study uses a case study approach, as defined by A. Fatchan (2011: 34), which aims to deeply examine the interaction of environment, location, and field conditions, focusing on individuals, communities, and organizations. In this case study, the researcher delves into the Pondok Pesantren Putra Miftahul Mubtadiin Ar Ridlo Krempyang Tanjunganom Nganjuk to explore the community's shared knowledge, rituals, and ethical responsibilities in relation to Nusantara Islamic traditions. The data sources in this research consist of primary and secondary data. Primary data, as described by Lofland in Lexy J. Moleong (2006: 209), are words and actions, while secondary data consist of documents and other supporting materials. Primary data include interview transcripts, observations, and documents from stakeholders at the pesantren, while secondary data come from historical archives, articles, and previous studies related to the pesantren. Data collection techniques include observation, interviews, and documentation, following the systematic methods outlined by S. Margono (2000: 158) and other sources.

RESULTS AND DISCUSSION

Nusantara Islamic Tradition at the Putra Miftahul Mubtadiin Ar Ridlo Islamic Boarding School in Krempyang, Tanjunganom, Nganjuk

The results, discussions, and analysis conducted by the researcher are part of the mission of the Putra Miftahul Mubtadiin Ar Ridlo Islamic Boarding School in Krempyang, Tanjunganom, Nganjuk. The Nusantara Islamic tradition has been continued since the establishment of the pesantren. This analysis aligns with the vision of the Putra Miftahul Mubtadiin Ar Ridlo Islamic Boarding School in Krempyang, Tanjunganom, Nganjuk, which is as follows:

"The realization of an Indonesian person who is nationalistic, superior, independent, cultured, environmentally conscious, and possesses good character (akhlakul karimah) based on Ahli Sunnah wal Jama'ah according to Nahdlatul Ulama."

Based on the pesantren's vision, it teaches students to love the homeland through an approach that integrates religious teachings with local culture. Traditions such as the celebration of national and religious holidays are held with local wisdom, allowing students to feel more connected to their national identity. This teaching fosters a strong sense of pride and love for the country, in line with the Ahli Sunnah wal Jama'ah principles of Nahdlatul Ulama, which encourage nationalism. The teachings of noble character (akhlakul karimah) are emphasized through education based on the values of Ahli Sunnah wal Jama'ah ala Nahdlatul Ulama.

This pesantren teaches high ethics, manners, and morality drawn from the Nusantara Islamic tradition. Everyday practices such as mutual respect, helping one another, and doing good deeds become an integral part of the students' lives. These values align with the principles emphasized in the Nusantara Islamic Tradition. The Nusantara Islamic Tradition emphasizes **Rahmatan lil alamin**, meaning that everything done seeks goodness with Allah's approval, through daily activities that are in accordance with the correct faith (aqidah).

Therefore, the writer concludes that the key implication of the Nusantara Islamic tradition is already reflected in the vision promoted by the Putra Miftahul Mubtadiin Ar Ridlo Islamic Boarding School in Krempyang, Tanggulangin, Nganjuk.

To achieve the goals of this vision, based on interviews conducted by the researcher with the management, it was found that the most crucial stage is the planning process. The pesantren holds a joint deliberation with the foundation at the beginning of each academic year to prepare programs, materials, schedules, venues, methods, and implementers. Through this deliberation process, it reflects the application of the Nusantara Islamic tradition, which will serve as a guide for future activities.

The analysis and discussion related to the implementation of the Nusantara Islamic tradition at the Putra Miftahul Mubtadiin Ar Ridlo Islamic Boarding School in Krempyang, Tanggulangin, Nganjuk can be linked to the humanist theory of Jurgen Habermas (Bagoes Malik Alindra, 2021: 265). Habermas, a German philosopher and sociologist, states that the learning process is influenced by interactions that participants experience in both natural and social environments. In this context, Habermas' theory of communication and action is highly relevant for understanding how the pesantren integrates local traditions into religious education. To implement this, an appropriate strategy is needed to ensure that the desired goals are achieved.

The most frequently used method is habituation. The habituation strategy has become a key strategy for instilling values. To ensure that this analysis is focused on the study of the implementation of the Nusantara Islamic tradition at the Putra Miftahul Mubtadiin Ar Ridlo Islamic Boarding School in Krempyang, Tanggulangin, Nganjuk, the researcher uses the Habermas approach.

Based on Habermas' Humanist Theory (Bagoes Malik Alindra, 2021: 265), there are three types of learning: 1) technical, 2) practical, and 3) emancipatory. The explanation is as follows:

1. Technical Learning

Technical learning is carried out by the students on their first day as students at the pesantren. The education coordinator holds a New Student Orientation Program (PSB) to help new students understand the activities and facilities of the pesantren. This program includes learning about religious and social aspects, as well as an introduction to the values of akhlakul karimah. Through this orientation, new students can adapt to the pesantren environment and actively participate in activities.

This can be seen from the communicative interactions and learning that occur at the pesantren. Habermas emphasizes the importance of communicative interaction as the foundation of the learning process. At the Putra Miftahul Muhtadiin Ar Ridlo Islamic Boarding School in Krempyang, Tanggulang, Nganjuk, interactions between students, teachers, and the surrounding community create a rich learning environment. Learning here occurs not only in the classroom but also through daily activities that integrate Nusantara cultural values.

Furthermore, the communicative action and rationality in the pesantren apply an inclusive approach that allows for dialogue between religious values and local traditions. Students are taught to understand and appreciate local wisdom in the context of Islamic teachings, encouraging them to think critically and rationally.

2. Practical Learning

Habermas argues that the social and cultural environment plays an important role in the learning process. This pesantren uses local values and traditions as an integral part of its curriculum. The pesantren integrates these local values and traditions into daily activities such as congregational prayers, religious study sessions, visits to graves, and Quran recitations. These traditions not only enrich the spiritual experience of the students but also strengthen their connection to the local culture. This shows that the pesantren understands and values the social-cultural context in which it exists, which is very important in Habermas' theory of learning.

3. Emancipatory Learning

The value-based education at the Putra Miftahul Muhtadiin Ar Ridlo Islamic Boarding School reflects an emancipatory learning approach. This pesantren emphasizes the importance of education based on the values of Ahli Sunnah wal Jama'ah ala Nahdlatul Ulama. Students are taught to have a nationalistic spirit, to be superior, independent, cultured, environmentally conscious, and to possess good character (akhlakul karimah).

Formation of Identity through Interaction at the Putra Miftahul Muhtadiin Ar Ridlo Islamic Boarding School in Krempyang, Tanggulang, Nganjuk

The formation of identity at the Putra Miftahul Muhtadiin Ar Ridlo Islamic Boarding School in Krempyang, Tanggulang, Nganjuk occurs through interactions with fellow students, teachers, and the surrounding environment, which is rich in Nusantara Islamic traditions. These interactions help students develop a strong identity as Muslims who understand and appreciate local traditions.

The applied Nusantara Islamic tradition provides a local context and cultural relevance in religious education, supporting the pesantren's vision to form students' character. This tradition is implemented without discriminating against students based on their economic background, ethnicity, race, culture, or organizational affiliation. The Al-Ghozali Islamic Foundation, through the Social Care Agency for the People (BSPU), provides financial assistance to families in need, demonstrating the pesantren's commitment to human values and social justice in accordance with Nusantara Islamic principles.

The Putra Miftahul Mubtadiin Ar Ridlo Islamic Boarding School also emphasizes the importance of continuity in upholding educational values. By applying the Nusantara Islamic tradition, the pesantren ensures that these values are passed down to the next generation. This aligns with Habermas' view that education should ensure the continuity of culture and knowledge within society.

Thus, the application of the Nusantara Islamic tradition at the Putra Miftahul Mubtadiin Ar Ridlo Islamic Boarding School in Krempyang, Tangjunganom, Nganjuk is a concrete example of how Habermas' humanist theory can be applied in religious education. Through communicative interaction, a rich social and cultural environment, and an approach that values local traditions, this pesantren successfully integrates local values into Islamic religious education. This not only strengthens the identity of students as Muslims who understand and appreciate local traditions but also ensures the continuity of cultural values within the context of ongoing modernization.

Implications of Nusantara Islamic Tradition at the Putra Miftahul Mubtadiin Ar Ridlo Islamic Boarding School in Krempyang, Tangjunganom, Nganjuk

The following are the positive implications of Nusantara Islamic traditions at the Putra Miftahul Mubtadiin Ar Ridlo Islamic Boarding School in Krempyang, Tangjunganom, Nganjuk:

- 1. Santri Orientation Period**

The Santri Orientation Period is held to help students adapt to the environment, activities, peers, and other aspects of the pesantren. The goal is also to purify their intentions after a long holiday, ensuring they return with enthusiasm for all the activities. This event is held regularly at the start of each new academic year to ensure all students are ready to engage in the teaching and learning process with full enthusiasm and sincerity.

- 2. Pesantren Environment**

At the pesantren, students are introduced to Ahlussunnah wal Jamaah activities, such as Yasin Tahlil, Istighosah, and others. This is an effort to introduce students to practices that are part of the daily life of the NU (Nahdlatul Ulama) community. Furthermore, the facilities here are quite good, including both the dormitories and services provided.

- 3. Human Resources**

The rapid development of the pesantren is due to the dedication of the caretakers, administrators, and teachers in guiding and educating the students. For instance, the caretakers actively supervise and monitor all activities, showing great concern for the students.

- 4. Family Environment**

The relationship between the institution and the family must be well maintained because it has a significant impact on the pesantren's activities. Students can follow the activities with motivation and support from their families, who also encourage adherence to the pesantren's regulations.

This aligns with the theory that pesantren is more than just a place where teachers impart knowledge in various subjects; it is also a place to practice Indonesian Islamic traditions.

Negative Implications of Nusantara Islamic Tradition at the Putra Miftahul Muhtadiin Ar Ridlo Islamic Boarding School in Krempyang, Tangjunganom, Nganjuk

The following are the negative implications of Nusantara Islamic traditions at the Putra Miftahul Muhtadiin Ar Ridlo Islamic Boarding School in Krempyang, Tangjunganom, Nganjuk:

1. Santri

There are several negative implications in instilling Nusantara Islamic traditions among students, one of which is the lack of awareness of the importance of these traditions. For example, when there are activities such as school, Quran recitation, Yasinan, pilgrimages, and Barzanji, students often do not go directly to the activity venues but instead sit casually in front of their rooms. This shows that they still need reminders to carry out these activities, even though they are supposed to be their responsibilities.

2. Facilities and Infrastructure

While the pesantren is located in a strategic area, the limited land space poses a challenge in expanding the building. This leads to discomfort for students due to poor air circulation. Additionally, the large number of students adds to this discomfort. During the rainy season, many students still get wet while heading to the study areas due to inadequate access.

3. Family

The relationship with the family is crucial because without cooperation between the institution and the family, the activities at the pesantren cannot run effectively. For example, if students expect a luxurious lifestyle at the pesantren and their families always meet these demands, it may lead to laziness in participating in activities. The lack of guidance from the family to be independent also contributes to this laziness. This is in line with the theory that obstacles to instilling Indonesian Islamic traditions are conditions that limit, hinder, or prevent the achievement of learning objectives.

CONCLUSION

In the 20th century, critical thinking is one of the most emphasized skills and researchers have reached a consensus about the importance of promoting critical thinking skills in education. However, in the context of language teaching, the implementation of critical thinking skills is a less explored area, particularly in justifying its process. There are five categories of reasons to support the integration of critical thinking in language classes: philosophical reasons, cognitive and meta-cognitive reasons, pedagogical reasons, and social-economic reasons. A language is a tool for people's thinking. The grammatical and lexical structure of language

influence people's thinking and their perspectives of the world. On the other hand, because of the inter-relationship when people's thinking developed, their language also developed. For the cognitive reason, he argued that the component and process of critical thinking are closely related to some important cognitive activities like memory, comprehension, and meta-cognition. In the context of pedagogical reason, information processing, decision making, evaluation, and problem-solving are used currently in English teaching and they are also some core components in critical thinking. Lastly, he believed that promoting students' critical thinking ability has a fundamental meaning for social communication and career development. Because people equipped with critical thinking tend to be more efficient in communication as well as completing their tasks in work.

To summarize, although the teaching of critical thinking in language classes still needs great effort in exploration, it is hard to ignore the advantages. Because the interrelationship between critical thinking and language has a positive influence on learners' learning outcome, which is significant for them. In learning critical thinking skills, learners also get to know many cognitive skills like metacognition. Learning critical thinking can enable learners to learn more core critical thinking skills such as evaluation and decision making as well. These skills are also very helpful for learners' life and career.

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