

HABITUALIZATION OF SATLOGI SANTRI VALUE AS CORE VALUE IN BUILDING MODERATE ISLAMIC EDUCATION

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Abstracts: The habitualization of local wisdom values (*satlogi santri*) is essentially inseparable from the ideas and thoughts of kiai on their understanding and interpretation of the Qur'an, and al-Hadith, as well as dialoguing with social realities in the community, both internal and external to the pesantren, thus the relationship then gives birth to a new culture which is then known as *satlogi santri*. The existence of local wisdom values is continuously maintained and transmitted in pesantren institutions, until finally it becomes part of the pesantren tradition and is used as social capital, thus the habitualization of local wisdom values above is then used as a core value in building moderate Islamic education, so that it can then influence the thinking and social behavior of individuals who can ultimately give birth to character, or attitudes of *tawasuth*, *tawazun*, *tasāmuḥ*, *tahadhdhur*, *musawah*, *i'tidal*, *al-Islah*, *tathawur wa lbtikar* and *shura*, in accordance with the noble values of pesantren (*tend to religious and moral values*).

Keywords: habitualization, *satlogi santri* and moderate Islamic education

INTRODUCTION

The portrait of the presence of pesantren not only plays its role as *ta'lim wa al-tarbiyah*, *al-haiah al ta'awuny wa al takafuly wal al ittijaahi*, but also becomes a place of struggle (*al-haiah al-jihaadi li'izzi al-Islaami wal muslimin*) in seizing independence, so that the existence of pesantren education can become the front guard and a strong moral fortress (*al-hisnul hasin*) in counteracting the development of radicalism in the country¹. Therefore, pesantren education must appear to be more tolerant, humanist, inclusive and proactive towards social change², so that the existence of pesantren is not only synonymous with Islamicity but also contains Indonesianness³, looking at the social conditions above, the existence of pesantren until now has become a subject of study

¹ Ahmad Fauzi, *Konstruksi Pendidikan Pesantren; Diskursus Terhadap Fundamentalisme dan Liberalisme dalam Islam*, Al-Tahril IAIN Ponorogo Vol.18, no. Islam: Liberalism & Fundamentalism (2018): 89–114.

² Muhammad Tholchah Hasan, *Pendidikan Multikultural Sebagai Opsi Penanggulangan Radikalisme*, (Malang: Unisma Press, 2019), 77.

³ Ahmad Fauzi, *Persepsi Barakah di Pondok Pesantren Zainul Hasan Genggong; Perspektif Interaksionalisme Simbolik*, Al-Tahril IAIN Ponorogo 17, no. Islam Ortodoksi Heterrodoksi (2017): 105–132.



that has never been resolved, this is certainly inseparable from some of the uniqueness of the pesantren⁴, one of which is the value of local wisdom, as owned by Pesantren Zainul Hasan Genggong which is then known as the *satlogi santri*⁵, the existence of this value continues to be maintained and becomes part of the institutional distingsi of pesantren which significantly affects the graduates and social behavior of santri in the community⁶.

The internalization of *satlogi santri* is understood as part of the value system built by pesantren and its existence is believed to contain positive energy, so that it can then be used as the basis for the implementation of pesantren, both as the basis for the formulation of the vision and mission, curriculum structure, organizational culture and social behavior of santri⁷, so the existence of this value can finally be used as part of the pesantren culture which is then interpreted as *social capital*, and can be used as a core value in building moderate Islamic education, this view certainly cannot be separated from several elements, among others; *First*, the local wisdom of pesantren is basically a representation of the ideas or thoughts of kiai, based on their scientific geanology, on their understanding and interpretation of the Qur'an and al-Hadith, as well as their ability to dialogue with the conditions of society, so that it then inspires the formation of local wisdom; *second*, the social conditions of the community in the pesantren environment for the decline in religious values that have reached a critical point; *third*, the active role of pesantren in responding to social change⁸.

In this context, how important is the existence of pesantren local wisdom values that can specifically be used as a conceptual basis in building moderate Islamic education, so that in the end it can give birth to pesantren graduates who have open minds, by respecting differences, democratic, tolerant and able to create social harmonization according to the conditions of plural Indonesian society⁹. Therefore, as a socio-religious educational institution, the existence of pesantren is required to be able to play its role dynamically and be proactive in social change, including by making local wisdom as a (*shifting paradigm*) and core value in building moderate Islamic education¹⁰, so this study becomes an important part to be parsed in depth, using social practice theory, according to Pierre Bourdieu's perspective, The paradigm can basically be built through a process and dialectical relationship between the social role of kiai as -habitus- so that he can then give birth to a value system in the form of local wisdom which is interpreted as -capital-

⁴ Nurcholish Madjid, *Merumuskan Kembali Tujuan Pendidikan Islam, dalam Dawam Rahardjo (ed), Pergulatan Dunia Pesantren: Membangun dari bawah*, (Jakarta: P3M, 1985), 90.

⁵ Supriyanto, *Islam and Local Wisdom: Religious Expression In Southeast Asia*, (Yogyakarta: CV Budi Utama, 2018), 77.

⁶ Putranto Eko, Bherta Sri., *The Role of Intercultural Competence and Local Wisdom in Building Intercultural and Inter-Religious Tolerance*, *Intercultural Communication Research* 17, no. 3 (2019): 100–107.

⁷ Ahmad Fauzi et al., *Local Wisdom of Pesantren as Core Value in Building an Islamic Education Organizational Culture in Indonesia*, *Cendekia* 21, no. 1 (2023): 16–28.

⁸ Fatoni Is Susanto, Heri Okta Pratama, Siti Julaihah, *Multicultural Inclusive Education in the Deradicalization of Islamic Education in Indonesia*, *Tadris: Jurnal Keguruan dan Ilmu Tarbiyah* 6, no. 2 (2021): 401–408.

⁹ Sholahuddin Al Ayubi Mohamad Hudaeri, Atu Karomah, *The Pesantren in Banten: Local Wisdom and Challenges of Modernity*, in INCRE, (Bintaro, Indonesia: Publisher EAI, 2019), 1–15.

¹⁰ Ahmad Fauzi, *Filsafat Manajemen Pendidikan Islam, Mengurai Benang Kusut Pengelolaan Pendidikan Islam dari Pendekatan Filosofis menuju Praktis*, (Jogjakarta: Pustaka Pelajar, 2018), 77.



and the existence of pesantren is interpreted as *-ranah-* so this step is considered quite strategic, so that the existence of this value is then understood as social capital or *-practice-* and becomes the basis for the formation of moderate Islamic education in Indonesia¹¹.

THE CONSTRUCTION OF PESANTREN LOCAL WISDOM

Theoretically, the construction of the local wisdom value of the santri satlogi is essentially inseparable from the ideas and scientific genealogy of the kiai and the kiai's observation of the social conditions around the pesantren¹², the interactive and dialogical relationship is something that is dynamic both between individuals and groups in the internal and external pesantren¹³, so that it then gives birth to cultural originality as a value system known as pesantren local wisdom¹⁴. In this context, pesantren local wisdom is a representation of the kiai's religious understanding of the Qur'an and al-Hadith, by dialoguing the local culture so that it then gives birth to a new culture which is then met (*contact zone*) and united in the value of the local wisdom of the *santri satlogi*¹⁵, so the existence of this value is then believed to be able to influence all forms of actions and social behavior of individual *santri*, so that it can be used as a foundational and operational basis in the implementation of pesantren education¹⁶. Therefore, the existence of a value system is an important part of the life of today's society which is always clashed with various moral aridity and spiritual emptiness which ultimately leads to acts of extremism and anarchism¹⁷.

The internalization of pesantren local wisdom values is basically understood to have psychological and social implications in the midst of the current condition of society which is losing values and is completely deterministic¹⁸. Therefore, the various challenges of pesantren education demand strict readiness in all fields, without abandoning the traditions that have been built for centuries, by placing pesantren education at the forefront in facing various global changes, including presenting more moderate education, as a response to various humanitarian problems, by prioritizing attitudes of justice, freedom, equality and peace which boil down to local wisdom values such as sincerity, simplicity, brotherhood and exemplarity; the attitude of sincerity, simplicity, brotherhood and exemplary, so that it can then influence and inspire individual social actions and behavior to be more moderate, and give confidence to pesantren

¹¹ Cheelen Mahar dan Chris Wilkes Richard Harker, (*Habitus x Modal*) + *Ranah = Praktik: Pengantar Paling Komprehensif kepada Pemikiran Pierre Bourdieu*, terj. Pipit Maizier, (Yogyakarta: Jalasutra, 2019), 53.

¹² Ahmad Fauzi, *Menelusuri Jejak dan Kiprah Kiai Mohammad Hasan Genggong: Dalam Membangun Kepemimpinan Spritual-Transformatif*, Islam Nusantara LTN PBNU 02, no. 01 (2018): 17–31.

¹³ Syamsun Ni'am, *Pesantren: The Miniature of Moderate Islam in Indonesia*, IJIMS, Indonesian Journal of Islam and Muslim Societies 5, no. 1 (2015): 111–134.

¹⁴ Dick Hebdige, *Subculture: The Meaning of Style*, (London New York: Routledge, 1979), 74.

¹⁵ Amirul Ulum, *Muassis Nahdlatul Ulama; Manaqib 26 Tokoh Pendiri NU*, (Yogyakarta: Aswaja Pressindo, 2015), 55.

¹⁶ Syamsul Ma'arif, *Pesantren Inklusif Berbasis Kearifan Lokal*, (Yogyakarta: Kaukaba Dipantara, 2015), 44.

¹⁷ Syamsul Arifin dan Ahmad Barizi, *Paradigma Pendidikan Berbasis Pluralisme dan Demokrasi: Rekonstruksi dan Aktualisasi Tradisi Ikhtilaf dalam Islam*, (Malang: UMM Press, 2001), 64.

¹⁸ Dakir Dakir dan Ahmad Fauzi, *Qur'anic-Based Educational Leadership: An Inquiry Into Surah Al-Fatihah*, Nadwa 14, no. 2 (2021): 277–304.



institutions that the pesantren education system remains relevant in accordance with the needs and expectations of today's society¹⁹.

HABITUALIZATION OF PESANTREN LOCAL WISDOM

The significance of pesantren local wisdom is an important part of pesantren institutional management. Therefore, the durability and sustainability of a pesantren can be influenced by the value system that supports it, both as a foundational basis and institutional distinction for pesantren, thus the existence of the local wisdom value of Pesantren Zainul Hasan occurred in a relatively long time, namely since the leadership of Kiai Moh Hasan Saifuridzall, through a dialogical relationship between the logic and thinking of the kiai based on the depth of knowledge and interpretation of the kiai of the Qur'an and al-Hadith, as well as socio-cultural conditions and community knowledge (*local knowledge and local genius*) on religious understanding according to the needs of the community towards the pesantren education system, the local wisdom of the pesantren was formed. Thus, the existence of local wisdom above continues to be maintained and transmitted in pesantren education institutions until now, and the process of this relationship is then known as habituslization. According to Kuntjoroningrat, habitualization can be done through three aspects: *first*, the value construction that is built is an idea that is universal and sourced from religious teachings²⁰, and dialogues with local culture²¹, so that the values formulated can be agreed upon and carried out with full responsibility; *second*, local wisdom values can be applied and practiced in all aspects of pesantren life; *third*, local wisdom values are also transmitted in the formulation of the vision and mission, curriculum and organizational culture²².

Based on some of the explanations above, the habitualization of local wisdom values can be applied well if the values get recognition from all elements in the pesantren, as Berger and Samuel explained several steps, among others:

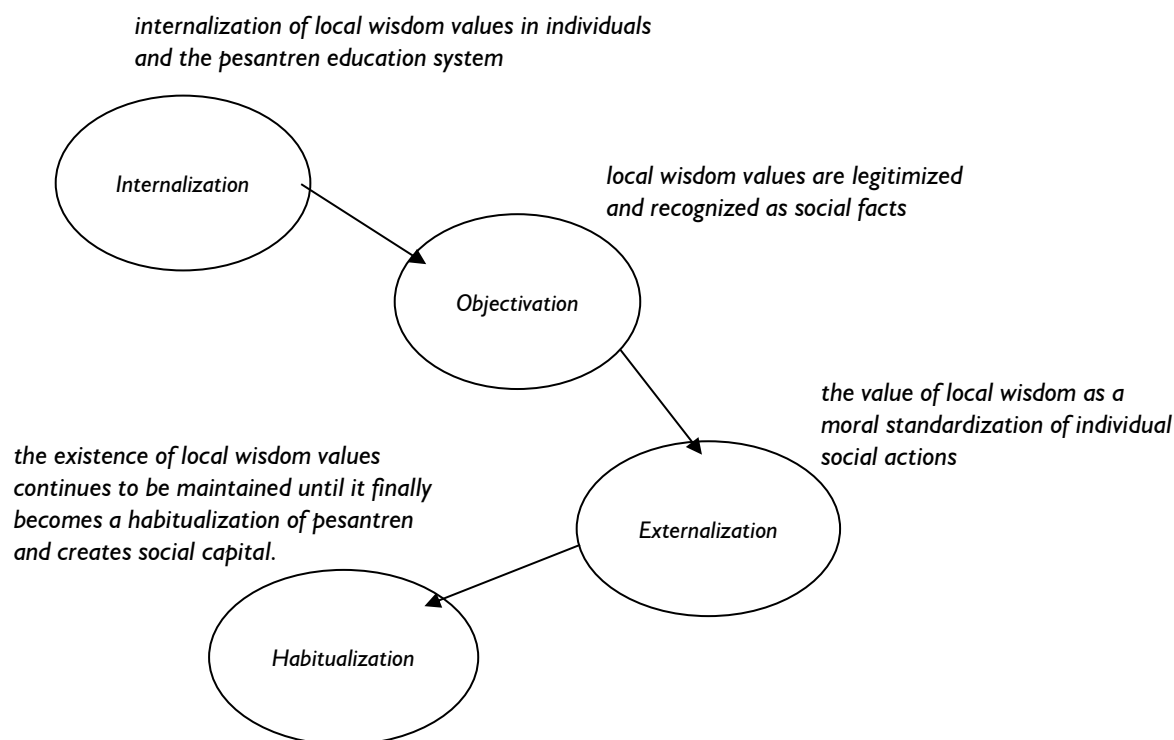
¹⁹ Dawam Rahardjo, *Madrasah Sebagai The Centre of Excellence. Dalam Ismail SM (eds), Dinamika Pesantren dan Madrasah*, (Yogyakarta: Pustaka Pelajar, 2002), 76.

²⁰ Koentjaraningrat, *Manusia dan Kebudayaan di Indonesia*, (Jakarta: Jambatan, 2010), 96.

²¹ Ajibah Qur'ati Aini., *Islam Moderat di Pesantren: Sistem Pendidikan, Tantangan, dan Prospeknya*, (Edukasia Islamika, Vol. 3, No. 2, Desember, 2018), 77.

²² Abdurrahman Mas'ud, *Intelektual Pesantren: Perhelatan Agama dan Tradisi*, (Jogjakarta: LKis, 2004), 21-25.





Model of Habitualization of Pesantren Local Wisdom Values

First, internalization, objectivation, externalization and legitimacy, at this stage a value system that is instilled must be internalized in the kiai and other individuals in the pesantren environment, so that the existence of the value is not only integrated in themselves, but also undergoes objectivation which is then recognized as a social fact and becomes legitimized, even adopted as a standard for the formation of individual actions and behavior through the *externalization* process in the life of pesantren and society at large²³. *Second*, the overall value of pesantren local wisdom must be instilled in the social life of students, so that it can then be practiced through appreciation of the above values, where all individual actions and behaviors are essentially a representation of the understanding and integration of local wisdom values as part of social reality; *Third*, the internalization of local wisdom values that have been instilled must be carried out in a sustainable manner; *Fourth*, habitualization, the value system above can eventually become a habit in the social life of *santri*, so the existence of individuals is basically understood as a constructor, where individual actions that are built are always based on the form of knowledge in the logic of their minds, and ultimately become a habit and encourage individual social actions and behavior²⁴.

²³ Peter L Berger and Thomas Luckmann, *The Social Construction of Reality A Treatise in the Sociology of Knowledge*, (New York: England: Penguin Group, 1996), 54.

²⁴ Andrew Giddings, *Elements of Sociological Theori of Religion*, (Sacred Canopy, 2020), 32-37.



SANTRI SATLOGI AS CORE VALUE OF MODERATE ISLAMIC EDUCATION

In praxis, pesantren education is essentially always based on the value system built by a kiai as the founder of the pesantren, so the interpretation of value in a social context is aimed at something that is considered meaningful, according to Milton Roceah in Viktor, value is understood as a belief system that is in the social scope, where a person can act or avoid something that is appropriate and inappropriate to do, have and believe²⁵. In a social context, humans need a value system as a basis and view for making various decisions or giving meaning to their lives. Therefore, if man loses his values, he cannot know the purpose of his life, has no certainty to act, so it is easy to despair and even lose his grip²⁶.

In this context, individual understanding of value is abstract, value is not something concrete, not even just a matter of appreciation that is desired or not desired, liked or disliked. Therefore, value is philosophical and lies between the subject of assessment and the object being assessed, in a social perspective Fraenkel explains that, value has a view as a standard for the formation of social behavior, beauty, justice, truth, and efficiency that binds with social reality. According to Frondizi, value can be objective and does not depend on the subject or consciousness, on the contrary, value is subjective if its meaning and validity depend on the reaction of the subject making the assessment, without considering whether it is psychological or physical²⁷. While Victor E Frankl explains, value as *people have enough to live, but nothing to live for; They have the means, but no meaning*, value etymologically can *mean, meaning* and is something that is essential in human life²⁸.

While the internalization of the value of satlogi santri is understood as part of the pesantren's local wisdom containing social ethics and can influence various moderate actions and behaviors in the social context²⁹, the existence of the above values can be philosophically interpreted and interpreted as follows: *first*, courtesy, understood as a source of strength in guiding, directing various actions and social behavior of individuals in interacting by prioritizing the majesty of morals towards others, so that a harmonious life can then be created; *second*, *istiqomah (consistent)* is one of the most important parts after faith. Therefore, *istiqomah* means a straight path, firm or consistent, another interpretation of *istiqomah* is an inner attitude that is firm and unshakable with the value of truth values despite having to face various difficulties, obstacles and tests; *third*, advice, is one of the views that can be reminded in all aspects of life, so every individual must be able to be advised in virtue and truth; *fourth*, *taqwallah*, is one of the characteristics of believers is to keep promises when making agreements and they are aware that every agreement will be held accountable; *fifth*, *ridlollah* is the tranquility of the heart (*qalbu*) to the All-ruling Essence and leave the choice to Him, accompanied by resignation that there is nothing heavier for lust, except to be content with God's provisions, so as to

²⁵ Viktor Emil Frankl, *Man's Search for Meaning: An Introduction to Logotherapy*, (New York: Washington Square Press, 2019), 50.

²⁶ Zakiyuddin Baidhawiy, *Pendidikan Agama Berwawasan Multikultural*, (Jakarta: Erlangga, 2005), 43.

²⁷ Ary Ginanjar Agustian, *ESQ: Emotional Spiritual Quotient*, (Jakarta: AGRA Publishing, 2009), 32.

²⁸ Toto Suharto, *Transnational Islamic education in Indonesia an Ideological Perspective*, (Contemporary Islam, 12, 2018), 101–122.

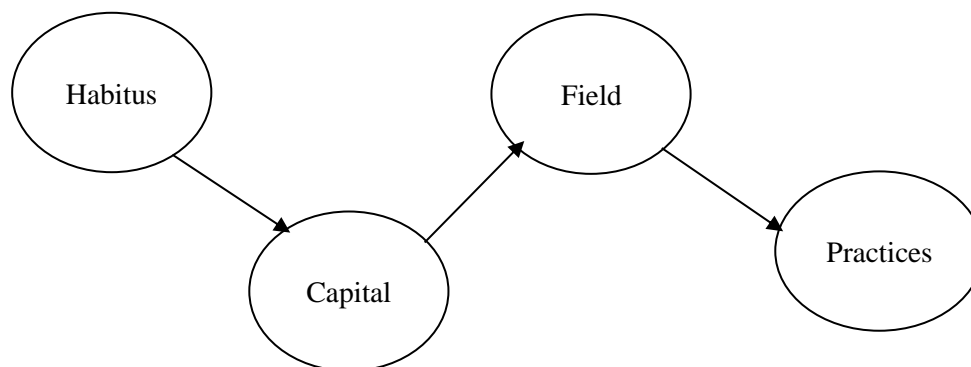
²⁹ Siswanto, *The Islamic Moderation Values on the Islamic Education Curriculum in Indonesia: A Content Aalysis*, (Journal of Islamic Education ins Southeast Asia, Vol. 8, No. 1, 2019), h. 115



obtain happiness; *sixth*, *Ikhlās lillāhi Ta'alla*, is an attitude to accept all his will and glorify all forms of Allah's commands. In this context, the overall wisdom of the local value of *satlogi santri* built by Pesantren Zainul Hasan Genggong can give birth to individual social actions and behavior to be more moderate, by promoting mutual respect for differences and maintaining harmony of life based on this value system, as well as a main *controller* and *mind-set* in building moderate Islamic education³⁰, by placing the value of divine values (*tauhid*) as the basis for creating social harmonization and world peace³¹.

MODEL OF MODERATE ISLAMIC EDUCATION BASED ON LOCAL WISDOM

Theoretically, the habituslization of pesantren local wisdom values is a manifestation of *kiai's* thoughts and understanding of the Qur'an and al-Hadith as *core beliefs* and *core values* in the pesantren education system which are then believed to be able to drive and influence all forms of individual social actions and behavior, including in building and fostering moderate attitudes; Such as *tawasuth*, *tawazun*, *tasāmuḥ*, *tahadhdhur*, *tathawur wa lbtikar*, *musawah*, *i'tidal*, *al-Islah* and *shura*, the overall value above is then transmitted in various pesantren activities both in the formulation of the vision and mission, curriculum structure and organizational culture, so that it can give birth to individual social behavior to be more democratic, tolerant and humanist, the habituslization of the value above is then understood as *social capital* for pesantren in building moderate Islamic education³². Therefore, the value system is built through a long process and journey, through a dialogical relationship between the *kiai's* religious understanding of the various texts above with social conditions based on the needs and problems that are happening in the community, so that it then gives birth to the value of local wisdom and becomes social capital in building moderate Islamic education, thus the construction model of moderate Islamic education based on local wisdom in Pierre Bourdieu's social practice can be described as follows:



Construction of a Moderate Islamic Education Model Based on Local Wisdom

³⁰ Isma'il Raji Al-Faruqi, *The Role of Islam in Global Inter-Religious Dependence*, Dalam Ataulloh Siddiqui, *Islam and Other Faiths*, (Horndon USA: The International Institute of Islam, 1998), 75.

³¹ Malik Fadjar, *Madrasah dan Tantangan Modernitas*, (Bandung: Mizan, 2005), 11-16.

³² Sofyan Sauri dan Dasim Budimansyah, *Nilai Kearifan Lokal Pesantren Dalam Upaya Pembinaan Karakter Santri*, "Nizham Journal of Islamic Studies, IAIN Metro Lampung 2, no. 2 (2017): 21–50.

Based on the theoretical building above, it can be explained that individual actions and behaviors can essentially be influenced and driven by the value system. Therefore, the existence of values built by pesantren is understood as a social magnet that can influence all individual social behavior to be more effective, so that it can then be used as a *core value* in building moderate Islamic education, the value construction is a creation or product of creative individuals or kiai based on their thoughts and understanding of various Islamic texts, as well as their ability to pay attention to the surrounding social conditions (*reality is socially constructed*) of pesantren regarding various problems that are happening in the community, so that it then inspires the formation of local wisdom values, and its existence is continuously maintained until it finally becomes part of the tradition (*habitualization*) in the life of pesantren, and the existence of these values can be used as *social capital* for pesantren (*domain*) in building (*practice*) moderate Islamic education³³, and ultimately can give birth to the character or attitude of *tawasuth*, *tawazun*, *tasāmuh* and *tahadhdhur* by holding fast to the traditions and noble values of pesantren (*tend to religious and moral values*).

CONCLUSION

Based on the various explanations above, this research can be concluded as follows: *First*, the value of pesantren local wisdom is basically an individual creation or product that is built through a dialogical relationship between the kiai's understanding of various Islamic texts by linking social conditions in the community, so that it then gives birth to a new culture which is then known as *satlogi santri*; *Second*, the internalization of the value of pesantren local wisdom is continuously transmitted in the life of pesantren, both as a foundational and operational basis and in praxis can be used as a basis in the formulation of the vision and mission, curriculum and organizational culture, which in turn can become part of the tradition (*habitualization*) of pesantren; *Third*, the existence of pesantren local wisdom values can ultimately be understood as *social capital* for pesantren institutions, so that it can be used as a *core value* in building moderate Islamic education and inspiring the formation of individual social behavior, such as *tawasuth*, *tawazun*, *tasāmuh* and *tahadhdhur*, so that it can then produce quality graduates who have open minds, are able to appreciate differences and give birth to social harmonization in a pluralistic society.

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³³ Dede Rosyada, *Paradigma Pendidikan Demokratis: Sebuah Model Pelibatan Masyarakat Dalam Penyelenggaraan Pendidikan*, (Jakarta: Kencana Prenada Media Group, 2007), 77.



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