



THE URGENCY OF ISLAMIC GUIDANCE AND COUNSELING TO SANTRI IN PESANTREN FROM THE PERSPECTIVE OF MASLAHAH DARURIYYAH

Reza Mina Pahlewi
Universitas Islam Negeri Sunan Kalijaga
reza.pahlewi@uin-suka.ac.id

Article Info

History Articles Received:

16 August 2022

Accepted:

20 November 2024

Published:

20 December 2024

Abstrak

Tujuan dari penelitian ini adalah untuk mengetahui urgensi Bimbingan dan Konseling Islami pada Santri di Pesantren sangat mendesak dalam perspektif Masalah Daruriyyah. Permasalahan yang sering dihadapi santri dalam mengikuti kegiatan di Pesantren antara lain berkaitan dengan kehidupan pribadi, kehidupan sosial, pembelajaran, dan kemampuan penyesuaian diri terhadap pola kehidupan pesantren. Bimbingan dan Konseling Islami adalah suatu proses bimbingan yang seluruh aspeknya berlandaskan ajaran Islam, artinya berdasarkan Al-Qur'an dan Sunnah Nabi. Bimbingan dan Konseling Islam dapat dijadikan sebagai suatu pendekatan untuk memenuhi tujuan Hukum Islam, yaitu memberikan perlindungan. Detil perlindungan ini dijelaskan dalam kitab fiqh, namun hakikatnya hanya lima, yaitu: Perlindungan agama (Hifdz Ad-Din) Perlindungan jiwa (Hifdz An-Nafs) Perlindungan akal (Hifdz al-Aql) Perlindungan terhadap keturunan (Hifdz An-Nasl) Perlindungan harta (Hifdz Al-Mal). Penelitian ini menggunakan metode penelitian pustaka deskriptif-analitis. Pengumpulan data dilakukan dengan studi literatur dari berbagai sumber yang relevan dengan topik penelitian. Data yang diperoleh dari berbagai sumber literatur akan dianalisis menggunakan metode deskriptif-analitis dengan pendekatan kualitatif. Bimbingan dan Konseling Islam sangat penting bagi santri di pesantren, karena memenuhi kebutuhan mendasar yang digariskan dalam Masalah Daruriyyah: menjaga agama (din), nyawa (nafs), akal (aql), nasab (nasl), dan harta (mal). Penelitian ini membantu santri menguatkan keimanan, menjaga kesejahteraan emosi dan mental, meningkatkan

perkembangan intelektual, menyelesaikan masalah keluarga, dan mengelola tanggung jawab keuangan masa depan sesuai dengan nilai-nilai Islam. Dengan memenuhi kebutuhan inti tersebut, Bimbingan dan Konseling Islam memastikan pengembangan santri secara holistik, memungkinkan mereka untuk berkembang sebagai individu dan memberikan kontribusi positif kepada komunitasnya.

Kata Kunci: Bimbingan dan Konseling Islam, Santri, Pesantren, Maslahat Dharuriyyat

Abstract

The purpose of this research is to find out why Islamic Guidance and Counseling for Santri in Islamic Boarding Schools is very urgent from the Maslahah Daruriyyah perspective. Islamic boarding schools, like other educational institutions, are not free from the problems of their students. Problems that students often face in participating in activities at Islamic boarding schools include problems related to personal life, social life, learning, and the ability to adapt to the pattern of Islamic boarding school life. Islamic Guidance and Counseling is a guidance process just like any other guidance process, but all aspects are based on Islamic teachings, meaning based on the Al-Qur'an and the Sunnah of the Prophet. Islamic Guidance and Counseling can be used as an approach to fulfill the objectives of Islamic Law, namely providing protection. The details of this protection are explained in the book of fiqh, but in essence there are only five, namely: Protection of religion (Hifdz Ad-Din) Protection of the soul (Hidfz An-Nafs) Protection of the mind (Hidfz al-Aql) Protection of descendants (Hidfz An-Nasl) Protection of property (Hidfz Al-Mal). This research uses descriptive-analytical library research methods. Data collection was carried out by studying literature from various sources relevant to the research topic. Data obtained from various literature sources will be analyzed using descriptive-analytical methods with a qualitative approach. Islamic Guidance and Counseling is very important for students in Islamic boarding schools, because it fulfills the basic needs outlined in Maslahah Daruriyyah: protecting religion (din), life (nafs), reason (aql), nasab (nasl), and property (mal). This service helps students strengthen their faith, maintain emotional and mental well-being, increase intellectual development, resolve family problems, and manage future financial responsibilities in accordance with Islamic values. By meeting these core needs, Islamic Guidance and Counseling ensures the holistic development of students, enabling them to develop as individuals and make positive contributions to their communities.

Key Words: Islamic Guidance and Counseling, Santri, Pesantren, Maslahat Dharuriyyat

Introduction

Islamic pesantren, traditional Islamic boarding schools in Indonesia, play a pivotal role in fostering the moral and spiritual development of their students, known as *santri* (Lukens-Bull, 2010, p. 7; Tahir, 2017, p. 12; Mujahid, 2021, p. 189; Yusuf, 2020, p. 16). These institutions offer a comprehensive Islamic education that encompasses diverse aspects of religious knowledge, ethics, and spirituality (Fazlurrahman, 2022, p. 27; Fua, 2018, p. 73; Putro, 2019, p. 12; Aulia, 2018, p. 16; Aulia, 2019, p. 62). Despite their emphasis on academic and religious instruction, *santri* often encounter personal and psychological challenges, including stress, emotional struggles, peer pressure, and issues related to personal identity (Nuha, 2024, p. 11; Yuli, 2020, p. 9; A'ad, 1996, p. 71). These challenges can have a profound impact on their overall development, potentially impeding their engagement with both their educational pursuits and social interactions.

In light of these challenges, the incorporation of Islamic Guidance and Counseling within pesantren has gained significant importance. This specialized form of counseling aims to assist *santri* in navigating and resolving psychological and emotional difficulties while maintaining a focus on their spiritual and moral development in accordance with Islamic values (Muafiah, 2022, p. 471). By embedding Islamic principles into counseling methodologies, pesantren can adopt a holistic approach to student well-being, addressing not only emotional and psychological needs but also fostering spiritual growth and ethical grounding.

The significance of Islamic Guidance and Counseling is underscored by the concept of *Maslahah Daruriyyah*, which represents the essential and fundamental needs for human well-being as outlined in Islamic jurisprudence (Haq, 2021, p. 211; Qotadah, 2022, p. 330). These needs encompass the preservation of religion, life, intellect, lineage, and wealth (Rifqi, 2019, p. 336). Ensuring the fulfillment of these needs is vital for individual well-being, making the integration of counseling services that uphold these principles indispensable (Ritonga, 2019, p. 1309). Within the context of pesantren, where the holistic development of *santri* is a primary objective, the application of counseling rooted in *Maslahah Daruriyyah* is particularly critical. This approach ensures that *santri* receive comprehensive support that harmonizes their religious, personal, and developmental needs.

The implementation of Islamic Guidance and Counseling in pesantren represents not merely a response to contemporary challenges but also a proactive strategy (Nashuddin, 2020, p. 167) to prepare *santri* to navigate the complexities of modern life while remaining deeply rooted in Islamic teachings (Efendi, 2022, p. 125; Buanaputra, 2022, p. 558). By integrating Islamic values into counseling practices, pesantren empower *santri* to build resilience against external pressures and support their capacity to make decisions aligned with their faith (Sadiah, 2022, p. 69). Through this approach, pesantren fulfill their dual mission of imparting religious knowledge and cultivating individuals who are emotionally and spiritually well-balanced.

This study examines the significance and urgency of implementing Islamic Guidance and Counseling in pesantren, emphasizing its critical role in supporting *santri* well-being through the

framework of *Maslahah Daruriyyah*. By analyzing the necessity and effectiveness of these services in addressing the challenges encountered by *santri*, the research seeks to underscore the essential contribution of counseling in enriching the educational experience within pesantren and fostering the holistic development of its students.

Methods

This research employs a descriptive-analytical library research methodology. Data collection is conducted through a literature review of various sources relevant to the research topic. Primary sources include classical *fiqh* texts, books on Islamic guidance and counseling, and academic works discussing the concept of *Maslahah Daruriyyah*. Secondary sources consist of journal articles, contemporary books, previous research findings, and other documentation related to guidance and counseling in pesantren. The data collection process focuses on exploring literature related to the concept of Islamic guidance and counseling, the application of *Maslahah Daruriyyah* within the context of Islamic education, and the role of pesantren in delivering guidance and counseling to *santri*.

The data collected from various literary sources will be subjected to analysis using a descriptive-analytical method within a qualitative framework. The analytical process entails constructing detailed expositions of key concepts derived from the literature, including Islamic guidance and counseling, *Maslahah Daruriyyah*, and the lived experiences of *santri* in pesantren. Subsequently, the data will be systematically categorized into thematic domains, namely the critical significance of guidance and counseling in Islam, the application of *Maslahah Daruriyyah* in addressing the needs of *santri*, and the practical implementation of guidance and counseling in pesantren. Finally, the analysis will involve an interpretative evaluation of the congruence between theoretical constructs identified in the literature and their practical application within the pesantren context. This rigorous analytical approach seeks to elucidate the subject matter comprehensively and to highlight the pivotal role of Islamic guidance and counseling in fulfilling the holistic developmental needs of *santri*.

This research adopts the *Maslahah Daruriyyah* framework as the primary lens for data analysis. The concept of *Maslahah Daruriyyah* emphasizes the fulfillment of fundamental human needs essential for sustaining life, particularly within the context of Islamic education. These needs include: (1) *Hifz al-Din* (protection of religion), which examines how Islamic guidance supports *santri* in preserving their faith and practicing worship; (2) *Hifz an-Nafs* (protection of the soul), addressing the role of counseling in safeguarding the mental well-being of *santri*; (3) *Hifz al-'Aql* (protection of the intellect), underscoring the importance of providing a sound and high-quality education; (4) *Hifz an-Nasl* (protection of lineage), highlighting the relevance of character education in nurturing a virtuous future generation; and (5) *Hifz al-Mal* (protection of wealth), reflecting on how guidance can instill prudent attitudes toward material possessions. To

ensure the validity and reliability of the data, source triangulation is employed by cross-referencing information from diverse primary and secondary sources to enhance accuracy and coherence.

Result

The findings of this research highlight the essential role of Islamic Guidance and Counseling in addressing the complex and multifaceted challenges faced by *santri* in pesantren. These challenges encompass a wide range of psychological (Mudzkiyyah, 2022, p. 32) and emotional struggles (Purnomo, 2024, p. 65), including stress caused by separation from family (Mahbub, 2022, p. 3321), peer conflicts (Suud, 2020, p. 77), and academic pressures (Widyoningsih, 2019, p. 1178). Additionally, *santri* face spiritual dilemmas such as doubts about faith or difficulties in maintaining religious practices (Hatmanti, 2023, p. 1910). Without adequate support, these issues can impede the holistic development of *santri*, negatively impacting their mental well-being, spiritual growth, and overall character formation. Tailored counseling services, rooted in Islamic values, have been shown to effectively address these challenges, fostering the personal and spiritual development of *santri* and promoting their well-being.

A key finding of this research is the efficacy of Islamic Guidance and Counseling in mitigating stress and enhancing the coping strategies of *santri*. Employing a faith-based framework, counselors assist students in addressing their psychological concerns through the lens of Islamic teachings, providing spiritual reassurance alongside evidence-based psychological interventions. For instance, the incorporation of *dhikr* (remembrance of Allah) and prayer into counseling practices has been demonstrated to alleviate anxiety and foster emotional equilibrium. This integrative approach not only addresses immediate psychological challenges but also promotes the development of long-term resilience, enabling *santri* to navigate life's complexities. By fostering both psychological well-being and spiritual growth, this dual approach ensures that *santri* cultivate a holistic, balanced worldview, reconciling both temporal and spiritual aspects of their lives.

Comparative studies further underscore the effectiveness of Islamic Guidance and Counseling, particularly when contrasted with conventional counseling methods. Prior research has shown that students receiving counseling that incorporates Islamic principles exhibit higher levels of emotional stability and moral clarity compared to those who undergo secular counseling (Buang, 2014, p. 209). This finding is consistent with the work of another scholar, who highlighted that counseling grounded in the *Maslahah Daruriyyah* framework offers a more comprehensive approach by addressing fundamental human needs, such as the preservation of religion, life, intellect, lineage, and wealth (Howell, 2014, p. 288). These studies support the argument that Islamic counseling is not only effective but also aligns deeply with the holistic educational objectives of pesantren, reinforcing the importance of integrating spiritual and psychological guidance to promote the well-being and moral development of *santri*.

A pivotal aspect of these findings is the role of the *Maslahah Daruriyyah* framework in shaping the counseling process. By prioritizing the preservation of essential human needs, this framework ensures that Islamic Guidance and Counseling is both responsive to contemporary challenges and grounded in Sharia principles. For example, *hifz al-din* (preservation of religion) is fostered by strengthening the faith of *santri* and addressing spiritual uncertainties, while *hifz al-nafs* (preservation of life) focuses on promoting their mental and emotional well-being. Other crucial elements, such as *hifz al-aql* (preservation of intellect), *hifz al-nasl* (preservation of lineage), and *hifz al-mal* (preservation of wealth), are addressed through targeted academic support, family conflict resolution, and career planning. This comprehensive approach ensures that *santri* receive guidance that supports their holistic development, preparing them to become well-rounded individuals capable of navigating the complexities of both their religious and worldly responsibilities.

In conclusion, the findings of this research, supported by relevant studies, underscore the critical importance and necessity of Islamic Guidance and Counseling within the context of pesantren. By integrating spiritual, psychological, and intellectual dimensions within the *Maslahah Daruriyyah* framework, this approach offers a comprehensive solution to the multifaceted challenges faced by *santri*. It not only addresses their immediate concerns but also equips them with the necessary tools to navigate future obstacles, thereby ensuring their development into resilient, morally principled, and spiritually anchored individuals. This highlights the imperative for pesantren to prioritize the implementation of Islamic Guidance and Counseling as a fundamental component of their educational framework, thereby fostering the holistic growth of their students and enhancing the broader educational objectives of the institution.

Conclusion

Islamic Guidance and Counseling constitutes a critical element in the educational framework of pesantren, addressing the multifaceted psychological, emotional, and spiritual challenges faced by *santri*. Situated within the *Maslahah Daruriyyah* framework, this counseling paradigm ensures the safeguarding of fundamental human necessities, including religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-aql*), lineage (*hifz al-nasl*), and wealth (*hifz al-mal*). The empirical findings underscore that this counseling approach not only alleviates psychological distress and fortifies adaptive coping mechanisms but also enhances the spiritual resilience of *santri*, facilitating their navigation through moral and intellectual quandaries in strict adherence to Islamic ethical norms. Comparative analyses further corroborate the efficacy of Islamic Guidance and Counseling, revealing its superiority over secular therapeutic methodologies in cultivating emotional stability and fostering moral clarity. By integrating spiritual, psychological, and intellectual dimensions, this framework offers a comprehensive, sharia-compliant solution that not only supports the individual growth of *santri* but also promotes their academic development and social responsibility. In light of its profound impact, it is imperative that pesantren prioritize

the institutionalization of Islamic Guidance and Counseling as a fundamental component of their pedagogical approach. This integrative methodology not only addresses the immediate exigencies of *santri* but also equips them with the requisite competencies and ethical frameworks to assume leadership roles and contribute meaningfully to societal development, thereby ensuring the sustained relevance and excellence of pesantren education in contemporary contexts.

Recommendations

Pesantren must strategically integrate Islamic Guidance and Counseling into their educational infrastructure, ensuring that these services are meticulously tailored to address the multifaceted psychological, emotional, and spiritual challenges confronted by *santri*. By adopting an approach that is firmly grounded in Islamic principles, pesantren can cultivate a more comprehensive developmental environment, thereby facilitating both academic and personal growth among *santri*.

Moreover, the enhancement of counselor competencies within pesantren is critical for achieving this objective. To this end, pesantren should institute specialized professional development programs for counselors, ensuring they acquire a nuanced understanding of the *Maslahah Daruriyyah* framework as it pertains to counseling praxis. Such training should encompass a multidisciplinary approach, integrating advanced therapeutic techniques, psychological theory, and an in-depth mastery of Islamic jurisprudence, thereby ensuring counselors possess the requisite expertise to deliver counseling services that are both effective and contextually relevant. Through this process, pesantren can ensure that counseling interventions are not only efficacious but also precisely aligned with the unique needs of *santri*, thereby contributing substantially to their holistic development and overall well-being.

References

- A'ad, M. (1996). Ma'had al-Juntûr bayna al-Tajdîd wa al-Taqlîd. *Studia Islamika*, 3(4), 165-193, ISSN 0215-0492, <https://doi.org/10.15408/sdi.v3i4.796>
- Abdullah, A. (2019). Networking radical Islamic group in Indonesia. *International Journal of Innovation, Creativity and Change*, 5(2), 1-10, ISSN 2201-1315, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scop=85070717980&origin=inward>
- Abidin, Z. (2020). Educational Management of Pesantren in Digital Era 4.0. *Jurnal Pendidikan Agama Islam*, 17(2), 203-216, ISSN 1829-5746, <https://doi.org/10.14421/jpai.2020.172-07>
- Afiah, K.N. (2024). The social movement of women in pesantren (Islamic boarding schools): From empowerment to resistance against patriarchal culture. *Religion, Education, Science and Technology towards a More Inclusive and Sustainable Future: Proceedings of the 5th International Colloquium on Interdisciplinary Islamic Studies (ICIIS 2022)*, Lombok, Indonesia, 19-20 October 2022, 235-239, <https://doi.org/10.1201/9781003322054-40>
- Ahmad, M. (2021). NIQAB, PROTEST MOVEMENT, AND THE SALAFIZATION OF INDONESIAN ISLAM. *Qudus International Journal of Islamic Studies*, 9(2), 423-462, ISSN 2355-1895, <https://doi.org/10.21043/qijis.v9i2.8195>
- Arifin, S. (2021). A CAMPAIGN TO WEAR MASKS IN THE PESANTREN COMMUNITY WITH A COUNSELING APPROACH. *Jurnal Ilmiah Peuradeun*, 9(3), 587-606, ISSN 2338-8617, <https://doi.org/10.26811/peuradeun.v9i3.661>
- As'ad, M. (2022). NURTURING LIFE SKILL EDUCATION IN AN ENVIRONMENT-BASED PESANTREN. *Jurnal Pendidikan Islam*, 8(1), 15-24, ISSN 2355-4339, <https://doi.org/10.15575/jpi.v8i1.18253>
- Aulia, R. Nur (2019). Pesantren-based disaster mitigation strategy: case study pondok pesantren Darunnajah Cipining Bogor. *IOP Conference Series: Earth and Environmental Science*, 391(1), ISSN 1755-1307, <https://doi.org/10.1088/1755-1315/391/1/012049>
- Aulia, R.N. (2018). Pesantren-based environmental management in equatorial areas. *AIP Conference Proceedings*, 2019, ISSN 0094-243X, <https://doi.org/10.1063/1.5061868>
- Ayubi, S.A. (2025). Ritual learning method for mystical ijazah at pondok pesantren salafiyah. *Journal of Education and Learning*, 19(1), 314-321, ISSN 2089-9823, <https://doi.org/10.11591/edulearn.v19i1.21090>
- Azizah, N. (2023). Religious Moderation in The Industrial Era 4.0: Deradicalization Through The Development of Intellectual Traditions at Fadhlul Fadhlân Islamic Boarding School Semarang. *Jurnal Pendidikan Agama Islam*, 20(2), 233-246, ISSN 1829-5746, <https://doi.org/10.14421/jpai.v20i2.7771>

- Bahrudin, M. (2024). Cultural Suggestions in Syi'ir Pesantren in East Java: Tracing the Dynamics of Oral Traditions. *International Journal of Anthropology*, 39(1), 129-143, ISSN 0393-9383, <https://doi.org/10.14673/IJA2024121120>
- Bin-Tahir, S.Z. (2017). Multilingual instructional model of pesantren schools in indonesia. *Journal of Language Teaching and Research*, 8(6), 1210-1216, ISSN 1798-4769, <https://doi.org/10.17507/jltr.0806.24>
- Bin-Tahir, S.Z. (2019). Designing English syllabus for multilingual students at pesantren schools. *Asian EFL Journal*, 23(3), 5-27, ISSN 1738-1460, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85067843225&origin=inward>
- Bisri, H. (2020). The influence of Teacher's multicultural awareness on "Santri" learning activities. *Journal of Critical Reviews*, 7(7), 133-138, ISSN 2394-5125, <https://doi.org/10.31838/jcr.07.07.21>
- Buanaputra, V.G. (2022). Accountability and legitimacy dynamics in an Islamic boarding school. *Journal of Accounting and Organizational Change*, 18(4), 553-570, ISSN 1832-5912, <https://doi.org/10.1108/JAOC-02-2021-0016>
- Buang, S. (2014). Muslim education in the 21st century: Asian perspectives. *Muslim Education in the 21st Century: Asian Perspectives*, 1-210, <https://doi.org/10.4324/9781315817873>
- Bustamam-Ahmad, K. (2015). Educational practice: Lessons to be learned from madrasah and religious schools in contemporary Southeast Asia. *Indonesian Journal of Islam and Muslim Societies*, 5(1), 29-48, ISSN 2089-1490, <https://doi.org/10.18326/ijims.v5i1.29-48>
- Cahyaningtyas, R. (2019). A Correlation Study of Vaginal Hygiene Behaviors and the Presence of *Candida sp.* in Bathroom Water with Pathological Leucorrhea in Female Students of Islamic Boarding School in Surabaya. *Jurnal Kesehatan Lingkungan*, 11(3), 215-224, ISSN 1829-7285, <https://doi.org/10.20473/jkl.v11i3.2019.215-224>
- Damopolii, M. (2023). The Phenomenon of Punishment at Pesantren in South Sulawesi: An Islamic Law and Islamic Education Approaches. *Samarah*, 7(3), 1643-1660, ISSN 2549-3132, <https://doi.org/10.22373/sjhk.v7i3.18207>
- Dania, S.R. (2019). CONTROL OF SEXUAL DRIVE THROUGH INCREASING PARENTS ROLE AND ACTIVITY OF ISLAMIC BOARDING SCHOOLS STUDENT. *Jurnal Biometrika dan Kependudukan*, 8(2), 155-164, ISSN 2302-707X, <https://doi.org/10.20473/jbk.v8i2.2019.155-164>
- Efendi, N. (2022). Implementation of Total Quality Management and Curriculum on the Education Quality. *Journal of Social Studies Education Research*, 13(3), 120-149, ISSN 1309-9108, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85139244892&origin=inward>

- Fathorrahman (2024). Dynamics of Thought in the Fiqh of Civilization Halaqah at Pesantren Affiliated with Nahdlatul Ulama (NU) in Yogyakarta. *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan*, 24(1), 71-95, ISSN 1411-9544, <https://doi.org/10.18326/ijtihad.v24i1.71-95>
- Fauziyah, S. (2021). Impact of Fasting as Riyadhah on Self-Control Among Islamic Boarding School Students in Yogyakarta. *Millah: Journal of Religious Studies*, 20(2), 301-326, ISSN 1412-0992, <https://doi.org/10.20885/millah.vol20.iss2.art5>
- Fazlurrahman, H. (2022). Pesantren (Islamic Boarding Schools): The Largest Form of Social Entrepreneurship in Indonesia. *Driving Entrepreneurship in Southeast Asia*, 54-61, <https://doi.org/10.4324/9781003260783-5>
- Fua, J.L. (2018). Islamic Education on Formation of Environmental Awareness in Pondok Pesantren Indonesia. *IOP Conference Series: Earth and Environmental Science*, 156(1), ISSN 1755-1307, <https://doi.org/10.1088/1755-1315/156/1/012035>
- Hadi, S. (2024). The Challenge of Integrating Science and Religion in Indonesia and Malaysia. *Teosofi: Jurnal Tasawuf dan Pemikiran Islam*, 14(1), 96-122, ISSN 2088-7957, <https://doi.org/10.15642/teosofi.2024.14.1.96-122>
- Handini, K.N. (2023). The Correlation between Knowledge, Sleep Patterns, Dietary Pattern, Inhibitors, and Enhancers with Anemia Incidence in Adolescent Girls at Al-Amanah Al-Gontory Islamic Boarding School South Tangerang City. *Amerta Nutrition*, 7(2), 147-154, ISSN 2580-1163, <https://doi.org/10.20473/amnt.v7i2SP.2023.147-154>
- Harahap, H.I. (2020). TESTING THE VIEWS OF CHILDREN OF TERRORISTS: A COMPARATIVE ANALYSIS WITH CHILDREN FROM LOW-INCOME FAMILIES. *Jurnal Ilmiah Peuradeun*, 8(3), 619-632, ISSN 2338-8617, <https://doi.org/10.26811/peuradeun.v8i3.435>
- Hatmanti, N.M. (2023). Correlation between stress and insomnia with learning outcomes: a Cross Sectional study. *Bali Medical Journal*, 12(2), 1909-1913, ISSN 2089-1180, <https://doi.org/10.15562/bmj.v12i2.4294>
- Heriana, C. (2023). EPIDEMIOLOGICAL CONTACT (EPICONTACT) INVESTIGATION OF COVID-19 AT ISLAMIC BOARDING SCHOOLS IN KUNINGAN REGENCY, INDONESIA. *Indonesian Journal of Public Health*, 18(3), 395-408, ISSN 1829-7005, <https://doi.org/10.20473/Ijph.v18i3.2023.395-408>
- Herviana, C. (2023). The Relationship Between Knowledge and Patterns of Herbal Drink Product Consumption with Dysmenorrhea of Female Adolescent. *Amerta Nutrition*, 7(2), 203-209, ISSN 2580-1163, <https://doi.org/10.20473/amnt.v7i2.2023.203-209>
- Hidayat, T. (2019). Kh. Zainal musthafa's struggle in developing the nation's intellectual life. *Ulumuna*, 23(2), 332-360, ISSN 1411-3457, <https://doi.org/10.20414/ujs.v23i2.363>

- Howell, J.D. (2014). Revitalised sufism and the new piety movements in Islamic Southeast Asia. *Routledge Handbook of Religions in Asia*, 276-292, <https://doi.org/10.4324/9781315758534-30>
- Humaisi, M. Syafiq (2019). Pesantren education and charismatic leadership: A qualitative analysis study on quality improvement of islamic education in pondok pesantren nurul jadid paiton, probolinggo. *Universal Journal of Educational Research*, 7(7), 1509-1516, ISSN 2332-3205, <https://doi.org/10.13189/ujer.2019.070704>
- Inayatussahara, N.A. (2023). BETWEEN HALLYU AND THE QUR'AN: Everyday Life of Female Santri in Yogyakarta. *Ulumuna*, 27(2), 501-528, ISSN 1411-3457, <https://doi.org/10.20414/ujis.v27i2.736>
- Iskandar (2023). The potential of Muslim Friendly Hospitality in the tourism industry in Central Java. *Indonesian Journal of Islam and Muslim Societies*, 13(1), 169-197, ISSN 2089-1490, <https://doi.org/10.18326/ijims.v13i1.169-197>
- Izfanna, D. (2012). A comprehensive approach in developing akhlaq: A case study on the implementation of character education at Pondok Pesantren Darunnajah. *Multicultural Education and Technology Journal*, 6(2), 77-86, ISSN 1750-497X, <https://doi.org/10.1108/17504971211236254>
- Jamaluddin, D. (2022). Translation of the Qur'an in Priangan: Bridging the gap between Arabic and Sundanese language. *HTS Teologiese Studies / Theological Studies*, 78(1), ISSN 0259-9422, <https://doi.org/10.4102/hts.v78i1.7746>
- Jannah, E.N. (2015). Sistem informasi absensi haul berbasis web di pondok pesantren muhyiddin Surabaya. *Register: Jurnal Ilmiah Teknologi Sistem Informasi*, 1(1), 47-59, ISSN 2503-0477, <https://doi.org/10.26594/register.v1i1.405>
- Johnson, P.M. (2022). Performing Waria/Performing Care: Defining care in waria contexts. *Performance Research*, 27(6), 163-170, ISSN 1352-8165, <https://doi.org/10.1080/13528165.2022.2198317>
- Jusubaidi (2024). A Model of Transformative Religious Education: Teaching and Learning Islam in Pondok Modern Darussalam Gontor, Indonesia. *Millah: Journal of Religious Studies*, 23(1), 171-212, ISSN 1412-0992, <https://doi.org/10.20885/millah.vol23.iss1.art6>
- Kurniasari, W. (2019). The islamic corporate governance implementation and program at Miftahussunnah Islamic boarding school. *Opcion*, 35, 1589-1606, ISSN 1012-1587, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85073584637&origin=inward>
- Latifah (2020). The Role of Islamic Boarding School in Improving the Quality of Islamic Education in Schools. *Millah: Journal of Religious Studies*, 20(1), 173-197, ISSN 1412-0992, <https://doi.org/10.20885/millah.vol20.iss1.art7>

- Legowo, B. (2018). Identification groundwater aquifer by using geoelectrical method: Case study Pondok Pesantren Darussallam, Kradenan, Grobogan. *Journal of Physics: Conference Series*, 983(1), ISSN 1742-6588, <https://doi.org/10.1088/1742-6596/983/1/012030>
- Listyaningrum, R.A. (2024). Analysis of entrepreneurship learning for "santri" in the perspective of informal education in boarding school Hidayatul Mubtadiin Magetan. *AIP Conference Proceedings*, 3116(1), ISSN 0094-243X, <https://doi.org/10.1063/5.0210207>
- Lukens-Bull, R. (2010). Madrasa by any other name: Pondok, pesantren, and islamic schools in Indonesia and larger southeast Asian Region. *Journal of Indonesian Islam*, 4(1), 1-21, ISSN 1978-6301, <https://doi.org/10.15642/JIIS.2010.4.1.1-21>
- Ma'arif, S. (2023). PESANTREN ENTREPRENEURSHIP: HARMONIZATION OF THE THEORIES OF KASB ASY'ARIYAH AND LOCUS OF CONTROL ON STRENGTHENING SANTRIPRENEUR. *Qudus International Journal of Islamic Studies*, 11(1), 31-64, ISSN 2355-1895, <https://doi.org/10.21043/qijis.v11i1.17404>
- Mahbub, M. (2020). Humanistic and mental health behaviorism in shaping the learning process in covid-19 outbreak. *International Journal of Pharmaceutical Research*, 12(4), 3535-3539, ISSN 0975-2366, <https://doi.org/10.31838/ijpr/2020.12.04.483>
- Marpuah, S. (2019). The mastery of Arabic language communication with communicative active method. *Humanities and Social Sciences Reviews*, 7(3), 484-490, ISSN 2395-6518, <https://doi.org/10.18510/hssr.2019.7371>
- Mas'ud, A. (2019). Evolution and orientation of Islamic education in Indonesia and Malaysia. *Journal of Indonesian Islam*, 13(1), 1-20, ISSN 1978-6301, <https://doi.org/10.15642/JIIS.2019.13.1.21-49>
- Muafiah, E. (2022). PESANTREN EDUCATION IN INDONESIA: Efforts to Create Child-Friendly Pesantren. *Ulumuna*, 26(2), 447-471, ISSN 1411-3457, <https://doi.org/10.20414/ujis.v26i2.558>
- Mudzkiyyah, L. (2022). Well-being among boarding school students: Academic self-efficacy and peer attachment as predictors. *Psikohumaniora*, 7(1), 27-38, ISSN 2502-9363, <https://doi.org/10.21580/pjpp.v7i1.10374>
- Mujahid, I. (2021). Islamic orthodoxy-based character education: creating moderate Muslim in a modern pesantren in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 185-212, ISSN 2089-1490, <https://doi.org/10.18326/ijjims.v11i2.185-212>
- Mukhlis, M. (2021). FROM INSTRUCTION TO CONSULTATIVE: REPOSITION OF PESANTREN IN THE COLLABORATION OF RELIGIOUS RADICALIZATION POLICY IN INDONESIA. *Jurnal Ilmiah Peuradeun*, 9(1), 201-220, ISSN 2338-8617, <https://doi.org/10.26811/peuradeun.v9i1.407>
- Nashuddin (2020). Islamic values and sasak local wisdoms: The pattern of educational character at nw selaparang pesantren, lombok. *Ulumuna*, 24(1), 155-182, ISSN 1411-3457, <https://doi.org/10.20414/ujis.v24i1.392>

- Nuha, M.F.A.U. (2024). Enhancing Administrative Efficiency in Pondok Pesantren: Exploring the Acceptance of E-Santren App System for Administrative Tasks. *Procedia Computer Science*, 234, 795-804, ISSN 1877-0509, <https://doi.org/10.1016/j.procs.2024.03.096>
- Nurkhin, A. (2023). Green-pesantren and environmental knowledge and awareness: Case study at Pondok Pesantren as Salafy Al Asror Semarang. *IOP Conference Series: Earth and Environmental Science*, 1248(1), ISSN 1755-1307, <https://doi.org/10.1088/1755-1315/1248/1/012003>
- Nurkhin, A. (2024). Accountability of pondok pesantren; a systematic literature review. *Cogent Business and Management*, 11(1), ISSN 2331-1975, <https://doi.org/10.1080/23311975.2024.2332503>
- Nursanti, S. (2018). Communication pattern of kyai and santri at tarbiyatulwildan islamic boarding school in karawang regency. *International Journal of Engineering and Technology (UAE)*, 7(3), 214-218, ISSN 2227-524X, <https://doi.org/10.14419/ijet.v7i3.25.17549>
- Prabamurti, P.N. (2019). Santri perception on the lesbian gay biseksual and transgender phenomenon a study in Pondok Pesantren Nurul Mursyd Semarang. *Indian Journal of Public Health Research and Development*, 10(3), 867-871, ISSN 0976-0245, <https://doi.org/10.5958/0976-5506.2019.00610.7>
- Prayogi, E.E.Y. (2021). Management of Madrasa-Based Education Quality Improvement at the Tahfidz Qur'an Islamic Boarding School in Metro City. *Review of International Geographical Education Online*, 11(7), 480-491, ISSN 2146-0353, <https://doi.org/10.48047/rigeo.11.07.52>
- Purnomo, J. (2024). PROPHEMIC APPROACH IN ENVIRONMENTAL EDUCATION AND COMMUNITY EMPOWERMENT: A CASE STUDY OF SUSTAINABLE PESANTREN DEVELOPMENT. *Revista de Gestao Social e Ambiental*, 18(8), ISSN 1981-982X, <https://doi.org/10.24857/rgsa.v18n8-047>
- Purwanto, M.R. (2020). Role of education shaping in professors of islamic boarding schools in indonesia. *Utopia y Praxis Latinoamericana*, 25, 514-521, ISSN 1316-5216, <https://doi.org/10.5281/zenodo.4155801>
- Putera, S.H.P. (2023). POSITIVE EFFECTS OF PLYOMETRIC TRAINING ON INCREASING SPEED, STRENGTH AND LIMB MUSCLES POWER IN ADOLESCENT MALES. *Physical Education Theory and Methodology*, 23(1), 42-48, ISSN 1993-7989, <https://doi.org/10.17309/tmfv.2023.1.06>
- Putro, A.A.Y. (2019). New Tradition of Pesantren in Character Education. *Journal of Physics: Conference Series*, 1254(1), ISSN 1742-6588, <https://doi.org/10.1088/1742-6596/1254/1/012002>
- Rahman, Y. (2017). Feminist Kyai, K.H. Husein Muhammad The Feminist interpretation on gendered verses and the Qur'an-based Activism. *Al-Jami'ah*, 55(2), 293-326, ISSN 0126-012X, <https://doi.org/10.14421/ajis.2017.552.293-326>

- Rajab, K. (2014). Methodology of Islamic psychotherapy in Islamic boarding school Suryalaya Tasik Malaya. *Indonesian Journal of Islam and Muslim Societies*, 4(2), 257-289, ISSN 2089-1490, <https://doi.org/10.18326/ijims.v4i2.257-289>
- Rasmussen, A. (2011). "The Muslim Sisterhood": Religious Performance, Transnational Feminism(s), and the Particularity of Indonesia. *Divine Inspirations: Music and Islam in Indonesias*, <https://doi.org/10.1093/acprof:oso/9780195385410.003.0004>
- Ridhwan (2018). Dynamics of Islamic Education in the Land of Bugis: Growth, Development and Typology Pesantren in Bone. *IOP Conference Series: Earth and Environmental Science*, 175(1), ISSN 1755-1307, <https://doi.org/10.1088/1755-1315/175/1/012158>
- Ritonga, T. (2019). Practice to theory of learning: A lesson learned from islamic boarding school in South Tapanuli of Indonesia. *Humanities and Social Sciences Reviews*, 7(5), 1304-1310, ISSN 2395-6518, <https://doi.org/10.18510/hssr.2019.75169>
- Rofiaty, R. (2019). The relational model of entrepreneurship and knowledge management toward innovation, strategy implementation and improving Islamic boarding school performance. *Journal of Modelling in Management*, 14(3), 662-685, ISSN 1746-5664, <https://doi.org/10.1108/JM2-05-2018-0068>
- Rukoyah, O.S. (2024). The Effects of Warm Compress and Coconut Water Administration on the Primary Dysmenorrhea in Teenage Girls of the Al Ikhlash Putri Modern Boarding School, Kuningan Regency. *Amerta Nutrition*, 8(1), 76-82, ISSN 2580-1163, <https://doi.org/10.20473/amnt.v8i1SP.2024.76-82>
- Ruslin, M. (2019). Demography of oral health status for students and teachers in Islamic boarding school. *Journal of International Dental and Medical Research*, 12(2), 677-681, ISSN 1309-100X, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85069525724&origin=inward>
- Sadiah, D. (2022). DEVELOPING PESANTREN EDUCATION QUALITY THOROUGH RADICALISM PREVENTION PROGRAM FOR SANTRI. *Jurnal Pendidikan Islam*, 8(1), 63-74, ISSN 2355-4339, <https://doi.org/10.15575/jpi.v8i1.17947>
- Salleh, N.A. (2021). Challenges in maintaining facilities in elderly Pondok Village environment. *IOP Conference Series: Earth and Environmental Science*, 881(1), ISSN 1755-1307, <https://doi.org/10.1088/1755-1315/881/1/012039>
- Samindjaya, S.S. (2024). Imam Zarkasyi's Contribution to Indonesia's Modern Waqf Education System. *Journal of Islamic Thought and Civilization*, 14(1), 74-91, ISSN 2075-0943, <https://doi.org/10.32350/jitc.141.05>
- Siregar, I. (2016). Indonesian Islamic institutions between the foundation and endowment laws: a critical legal analysis. *SpringerPlus*, 5(1), ISSN 2193-1801, <https://doi.org/10.1186/s40064-016-2772-6>

- Sriyanto (2018). Religious-Nationalist Character Building model on pondok pesantren based school to reduce radicalism in Kendal Regency, Central Java Provinces. *International Journal of Engineering and Technology (UAE)*, 7(4), 182-185, ISSN 2227-524X, <https://doi.org/10.14419/ijet.v7i4.15.21443>
- Sudrajad, R.A. (2021). SPATIAL PATTERNS OF ISLAMIC RELIGIOUS ACTIVITIES IN KRAPYAK DISTRICT, YOGYAKARTA. *Journal of Islamic Architecture*, 6(4), 301-312, ISSN 2086-2636, <https://doi.org/10.18860/jia.v6i4.12575>
- Suud, F.M. (2020). Student's academic cheating at Pondok Pesantren Teknologi Riau, Indonesia. *Utopia y Praxis Latinoamericana*, 25, 72-80, ISSN 1316-5216, <https://doi.org/10.5281/zenodo.4280090>
- Tahir, S. (2017). Multilingual teaching and learning at Pesantren Schools in Indonesia. *Asian EFL Journal*, 2017(98), 74-94, ISSN 1738-1460, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85036592221&origin=inward>
- Widyoningsih (2019). The effect of sunnah rosul sleep-etiquette to sleep quality of child. *International Journal of Pharmaceutical Research*, 11(4), 1174-1179, ISSN 0975-2366, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85077340749&origin=inward>
- Yuli, N.G. (2020). The role of pondok pesantren to develop sustainable muslim settlements in Indonesia. *IOP Conference Series: Earth and Environmental Science*, 447(1), ISSN 1755-1307, <https://doi.org/10.1088/1755-1315/447/1/012023>
- Yusuf, M. Asror (2020). The dynamic views of kiais in response to the government regulations for the development of pesantren. *Qudus International Journal of Islamic Studies*, 8(1), 1-32, ISSN 2355-1895, <https://doi.org/10.21043/qijis.v8i1.6716>
- Zafi, A.A. (2021). The Existence of Pesantren Based Technology: Digitalization of Learning in Pondok Pesantren Darul Ulum Kudus. *Jurnal Pendidikan Agama Islam*, 18(2), 493-510, ISSN 1829-5746, <https://doi.org/10.14421/jpai.2021.182-15>
- Zulhannan (2024). Education System and Network of Quran Memorization Islamic Boarding Schools in Kudus, Surakarta, and Bogor. *Millah: Journal of Religious Studies*, 23(1), 301-330, ISSN 1412-0992, <https://doi.org/10.20885/millah.vol23.iss1.art10>