

DOI: <https://doi.org/10.63332/joph.v5i6.2562>

Developing Teacher Assignment through Transfer of Learning: An Institutional Study at Sidogiri Islamic Boarding School

Muhammad Mukhlas¹, Mohammad Zainuddin², Endang Sri Redjeki³, Abdul Latif Bustami⁴

Abstract

This study explores the institutionalization of ta'lim as a pedagogical strategy for preparing teaching assignments (guru tugas) at Pondok Pesantren Sidogiri, one of the oldest Islamic boarding schools in Indonesia. Unlike conventional teacher education programs, this pesantren-based initiative integrates character formation, pedagogical skill-building, and traditional Islamic values within a community-based framework. Employing a qualitative case study with a microethnographic design, data were collected through participant observation, semi-structured interviews, and document analysis involving pesantren leaders, coordinators of the teaching assignment program, alumni, and local community stakeholders. Thematic analysis was used to identify patterns in the data. The findings reveal that the transfer of learning-based teacher assignment program is a hybrid model of Islamic character education and practical teaching experience, implemented through structured management encompassing planning, training, deployment, and field evaluation. This study contributes to the literature on non-formal Islamic education by offering a contextualized model of community-oriented teacher preparation rooted in religious traditions. It further suggests that pesantren can play a transformative role in education reform by balancing religious authenticity with contemporary educational management practices.

Keywords: Islamic education; teacher assignment; pesantren; transfer of learning, community-based education; educational management

Introduction

Islamic boarding schools (pondok pesantren) in Indonesia serve as unique educational institutions with a mission to cultivate well-rounded individuals (insan kaffah)—those who are devout, morally upright, intellectually competent, independent, and socially responsible (Suriadi et al., 2021). Historically, pesantren have been central to the spread and preservation of Islam since the 9th and 10th centuries, evolving from informal learning in homes and mosques into structured institutions with distinctive educational values and systems (Inayatillah et al., 2022); (Hidayat et al., 2020); (Chanifah et al., 2021); (Norlianti et al., 2024). Their educational vision aligns with Indonesia's National Education System Law No. 20 of 2003, which emphasizes the development of faithful, knowledgeable, and responsible citizens. This national presence is reflected in the increasing number of pesantren across Indonesia, as illustrated in Figure 1.

¹ Universitas Negeri Malang, Jalan Semarang nomor 5, Malang Jawa Timur, Indonesia. <https://orcid.org/0000-0002-4842-1379>; m.mukhlas.2101419@students.um.ac.id

² Universitas Negeri Malang, Jalan Semarang nomor 5, Malang Jawa Timur, Indonesia; mohammad.zainuddin.fip@um.ac.id.

³ Universitas Negeri Malang, Jalan Semarang nomor 5, Malang Jawa Timur, Indonesia; endang.sri.fip@um.ac.id.

⁴ Universitas Negeri Malang, Jalan Semarang nomor 5, Malang Jawa Timur, Indonesia.



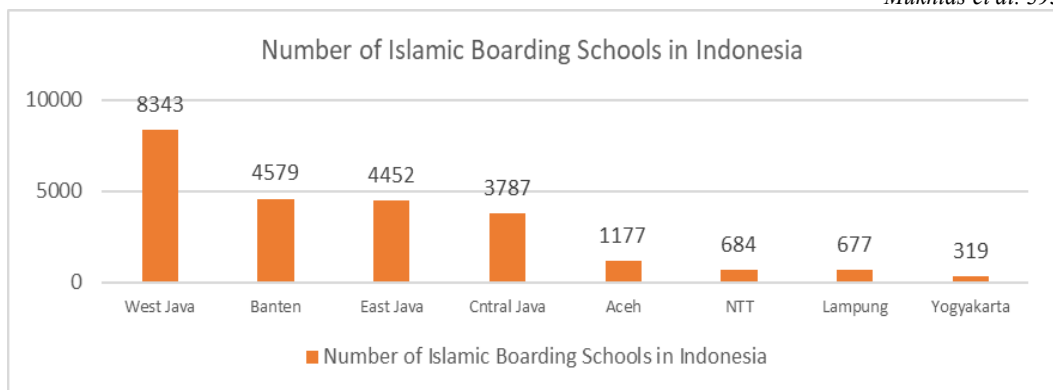


Figure 1: Number of Islamic Boarding Schools in Indonesia 2022-2023

What distinguishes pesantren from other forms of schooling is their integration of religious instruction, character building, and communal living. Core values such as obedience, humility, self-reliance, mutual support, and discipline continue to define pesantren life (Burga & Damopolii, 2022). Character education is imparted not only through formal lessons but also through exemplary behavior, guidance, and discipline (Mujahid, 2021). However, as pesantren face challenges in human resources, infrastructure, and relevance in the digital era, questions arise about how these traditional institutions can adapt without compromising their core values (Muafiah et al., 2022). Despite these challenges, pesantren demonstrate resilience and innovation due to their autonomy and strong leadership (Wasehudin et al., 2023); (Wisudaningsih et al., 2024).

Pondok Pesantren Sidogiri, founded in 1745 in East Java, is one such institution known for preserving salafiyah traditions while maintaining financial and managerial independence. Its educational structure spans several levels—from Isti'dadiyah to Aliyah—and incorporates a mandatory teaching assignment (guru tugas) program before students graduate from the final level (Anggraini & Kamid, 2024). This program, which began in 1961 under the leadership of KH. Syahdullah Nawawi, sends senior students to teach in local madrasahs, fostering their pedagogical skills, leadership, and sense of social responsibility. The scope and scale of Sidogiri's educational impact are evident in the consistent growth of its student population over the past decade, as shown in Figure 2.

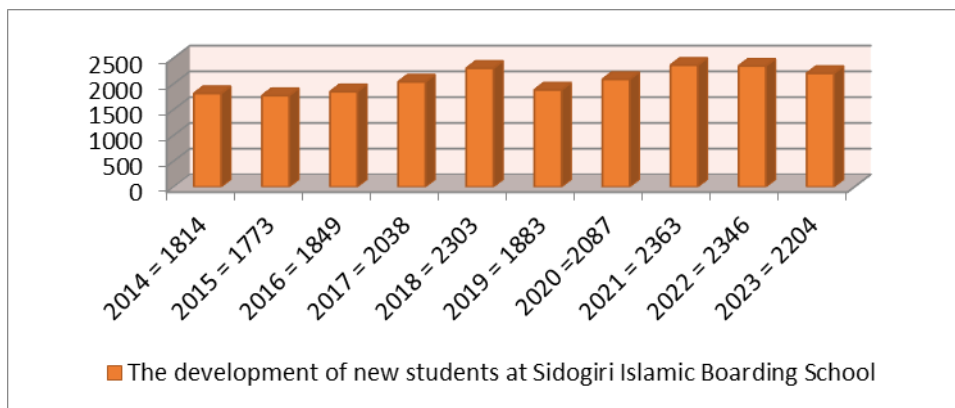


Figure 2: Number of Santri in 2014-2023 Pontren Sidogiri

This teaching assignment embodies the concept of transfer of learning, which extends beyond knowledge transmission to include value formation, spiritual maturity, and community engagement (Thoyib et al., 2024); (Rohman, 2022). The practice of transfer of learning through teaching assignments not only prepares students to be educators but also strengthens the pesantren's role in community development. Though Sidogiri maintains its traditional curriculum, it actively integrates elements of modernization, such as infrastructure upgrades and selective inclusion of general education subjects, within its mu'adalah framework.

Despite growing interest in pesantren education, few studies have explored the intersection of traditional Islamic pedagogy, institutional management, and community-based teacher preparation. Most existing literature focuses either on pesantren's philosophical foundations (Fathurrochman et al., 2020); (Toriquddin et al., 2024); (Kawakip, 2020), religious instruction systems (Warsah, 2021); (Hanani et al., 2024), or institutional transformation (Mawardi & Ruhayah, 2022); (Abdullah, 2022); (Hanif et al., 2024). Little attention is paid to the operationalization of transfer of learning as a structured program that contributes to both student formation and educational equity.

This study aims to fill that gap by examining how the transfer of learning-based teaching assignment program at Pondok Pesantren Sidogiri is institutionalized. It investigates the processes of student preparation, educational management, and community impact. Furthermore, it analyzes how pesantren values and administrative strategies are integrated to sustain the program. The findings are expected to contribute to the literature on Islamic education, non-formal teacher training, and institutional innovation in pesantren.

The study is limited to the 2023 implementation of the teacher assignment program at Pondok Pesantren Sidogiri. Research subjects include pesantren leaders, administrators, guru tugas coordinators, alumni, and community members. Ultimately, this research offers insights into how traditional Islamic institutions can remain authentic while responding to contemporary educational challenges through structured, value-based, and community-oriented approaches

Literature Review

Pesantren Philosophy in Religious Education

Pondok pesantren represents a traditional Islamic educational institution characterized by distinctive features, including the presence of the kyai as a central figure, dormitories (pondok) as student residences, and religious education delivered through the study of classical Islamic texts (kitab kuning) using methods such as wetonan (lecture-based learning), sorogan (individual reading with a teacher), and discussion (Fathurrochman et al., 2020); (Toriquddin et al., 2024). Over time, pesantren has undergone various transformations while maintaining its core values rooted in the tradition of classical Islamic scholarship. According to Masudi (Kawakip, 2020); (Warsah, 2021); (Hanani et al., 2024), pesantren were initially conducted through a non-classical system, where the kyai taught Arabic texts authored by medieval scholars (12th to 16th centuries) directly to students. In its early development, pesantren did not provide dormitory facilities; consequently, students (santri) resided in surrounding villages. Those who studied under this system were known as santri kalong, who attended lessons only at designated times.

In its evolution, modern pesantren have integrated both traditional and formal educational systems. Today's pesantren not only educate students through classical Islamic text study but also operate formal educational institutions equivalent to madrasah that follow the national curriculum (Mawardi & Ruhayah, 2022); (Abdullah, 2022); (Hanif et al., 2024). The pesantren education system also possesses unique characteristics, such as the absence of age restrictions for students, flexible learning durations (life-long education), and the lack of formal grade levels based on age (Sun'iyah, 2022). This demonstrates the pesantren's inclusive and holistic educational approach, enabling individuals to pursue religious knowledge regardless of age or time constraints. Additionally, (Mustofa, 2019) emphasizes that pesantren comprises five fundamental elements: first, the pondok or dormitory as student accommodation; second, the mosque as a center for worship and education; third, the teaching of classical Islamic texts; fourth, the students (santri) as learners; and finally, the kyai as spiritual leader and teacher. These five elements are interrelated and form the foundational pillars of pesantren education.

Pondok and Masjid as the Central Element of Pesantren

The dormitory (pondok) in a pesantren serves not only as a residence but also as a space for the character development of the students (santri). The pondok embodies simplicity and fosters the students' self-reliance under the guidance of the kyai (Inayatussahara & Hasan, 2023); (Muhairirah et al., 2025). Over time, what was once a simple bamboo structure has evolved into a permanent building equipped with better facilities, while still preserving simplicity as a distinctive hallmark of pesantren life. The mosque holds a central role within the pesantren community. Beyond functioning as a place of worship, it also serves as a learning space, a venue for the study of classical Islamic texts (kitab kuning), and a hub for communal deliberation (musyawarah). The mosque's role as an educational center reflects the tradition of Islamic education established during the time of the Prophet Muhammad (peace be upon him), who positioned the mosque as a center for religious, social, and educational activities (Suryawati, 2021). To this day, the mosque in a pesantren continues to serve as a site for moral, spiritual, and intellectual cultivation through religious activities and regular study sessions.

Dynamics and Challenges of Pesantren in the Modern Era

Modern pesantren face increasingly complex challenges. In addition to preserving tradition, they

are required to adapt to technological advancements and globalization. Pesantren must equip their students (santri) with not only religious competencies but also 21st-century skills such as digital literacy, entrepreneurship, and critical thinking abilities (Sun'iyah, 2022). This aligns with the government's efforts to improve the quality of pesantren-based education to contribute to national development. The modernization of pesantren is also reflected in the integration of general education curricula with pesantren curricula, the provision of better learning facilities, and the development of entrepreneurship and life skills programs. However, this modernization process must still consider the noble values of pesantren to ensure that it does not erode the identity and scholarly traditions that have been passed down through generations.

Research Methods

This study employed a qualitative research approach with a single-case study design using a microethnographic model, aimed at understanding the educational practice of transfer of learning within the teaching assignment (guru tugas) program at Pondok Pesantren Sidogiri. A qualitative approach is appropriate for capturing the depth and complexity of social phenomena within their natural settings (Sordé Martí et al., 2020); (Lim, 2024); (Denny & Weckesser, 2022). Microethnography was selected to facilitate a contextualized and detailed exploration of the teaching practices, rituals, and cultural meaning embedded in the pesantren environment.

The research was conducted in three sequential stages: pre-fieldwork, data collection, and data analysis. In the pre-fieldwork phase, research permits were obtained, the site was selected, and field orientation was carried out. During data collection, information was gathered using in-depth interviews, participant observation, and document analysis. These methods enabled triangulation and enhanced the credibility and richness of the data (Sevilla-Liu, 2023); (Swanberg et al., 2022).

The participants were selected through snowball sampling, involving key informants such as pesantren leaders (kyai), administrators, teaching assignment coordinators (PJGT), current and former guru tugas, senior students, alumni, and community members who had directly interacted with the program. Informants were included based on criteria of active involvement, relevant experience, and willingness to provide accurate information. Data saturation was achieved when no new insights emerged from additional interviews.

The observation techniques ranged from passive to moderate and active participation to capture dynamic educational and social interactions within the pesantren. Interviews followed a semi-structured and flexible format to encourage open dialogue and allow for emergent themes. Document analysis involved reviewing internal reports, institutional guidelines, photographs, archival materials, and program-related artifacts.

Data analysis was conducted using the interactive model proposed by Miles and Huberman, which includes data reduction, data display, and conclusion drawing/verification. Thematic coding was applied to classify data based on recurring topics and informant insights. Coding procedures followed a rigorous inductive process, ensuring that themes accurately represented the participants' perspectives. Quantitative descriptive data, where available (e.g., number of teacher assignments), were used to support the qualitative findings by illustrating patterns and contextual trends.

To ensure research validity, the study employed various trustworthiness techniques, including credibility, transferability, dependability, and confirmability. Credibility was established

through prolonged engagement, source triangulation, method triangulation, peer debriefing, and member checking. Triangulation was achieved by comparing information across multiple sources, data collection techniques, and researcher perspectives (Young et al., 2020). Peer validation and informant verification were conducted to enhance the reliability and transparency of the data interpretation process.

Overall, this research method allows for a comprehensive and culturally grounded understanding of how transfer of learning is operationalized in the context of pesantren-based teacher assignment programs and how these programs contribute to educational development and community transformation.

Discussion

The implementation of the teacher assignment (*guru tugas*) program at Pondok Pesantren Sidogiri reflects a deliberate educational and managerial strategy aimed at achieving dual goals: enhancing the pedagogical capabilities of *santri* (students) and addressing the shortage of religious teachers in underserved communities. Initiated in 1961 by KH. Sa'dulloh Nawawi, this initiative has grown into a structured and institutionalized process that embodies the core values of transfer of learning—not merely as knowledge transmission but as the cultivation of character, responsibility, and leadership (Thoyib et al., 2024); (Rohman, 2022).

The *guru tugas* program operationalizes the pesantren's educational philosophy by integrating spiritual development with practical teaching experience. This dual system aligns with the concept of holistic education in Islamic pedagogy, where the formation of personality (*akhlak*), knowledge, and skills are inseparable. Through immersive engagement in community teaching roles, *santri* are exposed to real-world educational settings, thereby strengthening their sense of independence and service. This practice resonates with character education frameworks that emphasize experiential learning and social responsibility (Mujahid, 2021); (Fathurrochman et al., 2020).

Institutionally, the program is managed through a well-defined system encompassing planning, preparation, placement, and monitoring. These management functions reflect classical theories of organizational behavior—planning, organizing, leading, and controlling—as applied in the pesantren context (Wisudaningsih et al., 2024). The pesantren's ability to administer the program autonomously, without external government dependency, also demonstrates institutional resilience and adaptive capacity.

Furthermore, the teacher assignment model developed by Sidogiri mirrors contemporary models of community-based teacher deployment found in global south education systems. Similar to para-teacher initiatives in South Asia and Africa, the program utilizes local religiously trained individuals to fulfill critical teaching needs in rural areas. However, Sidogiri's approach is distinguished by its strong religious foundation, value-driven pedagogy, and long-standing tradition of leadership accountability to the *masyayikh* (religious council).

The relationship between pesantren and community in this program is mutually reinforcing. Communities benefit from access to Islamic education, while the pesantren gains broader legitimacy and social capital. This reciprocal dynamic supports the idea of pesantren as not only an educational institution but also a social institution with embedded communal functions (Burga & Damopolii, 2022); (Sun'iyah, 2022). Active community involvement during the selection, reception, and evaluation of *guru tugas* helps maintain trust, ensures relevance, and

enhances educational outcomes. This issue is further illustrated in Figure 3, which compares the educational orientation of pesantren and general schooling systems in Indonesia.

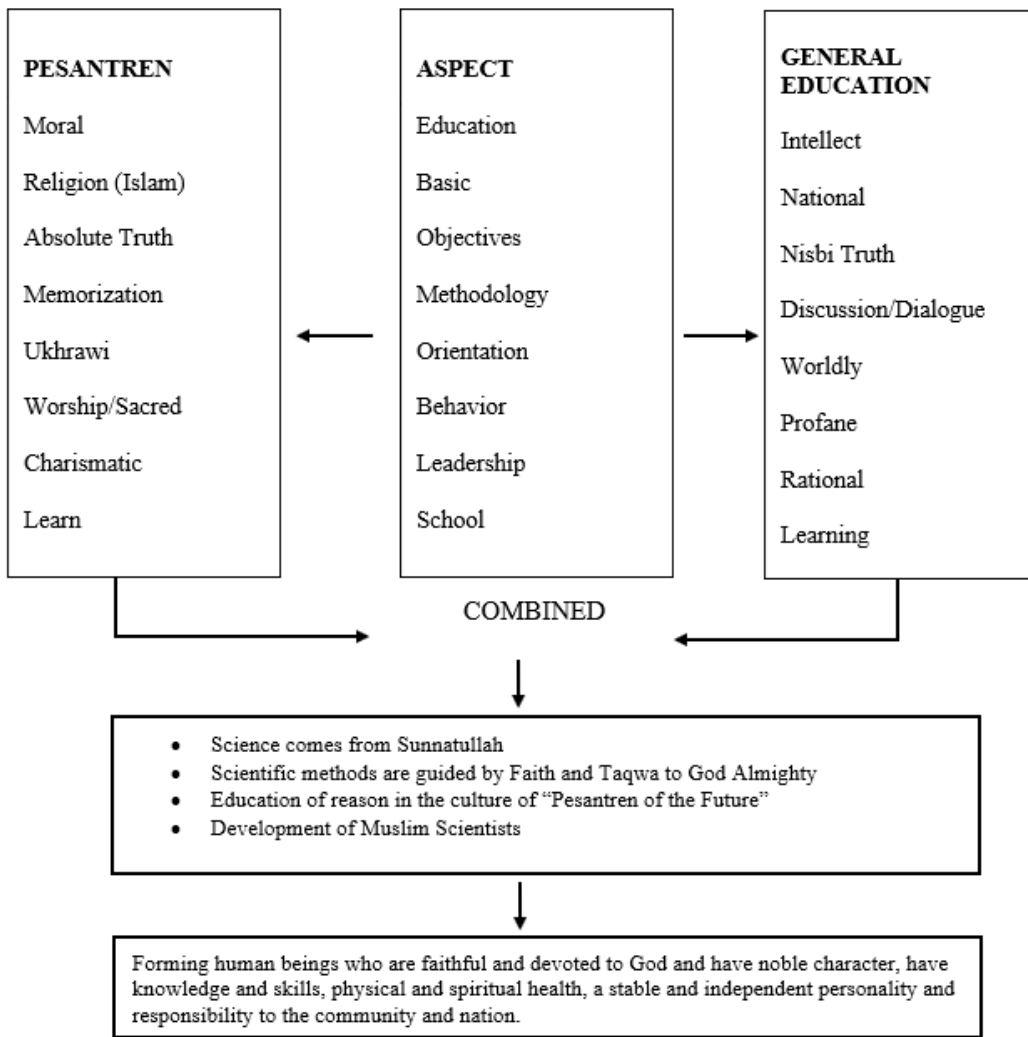


Figure 3: Pesantren and General Education (A Comparative Analysis)

Despite these strengths, challenges remain. One such challenge is the uneven integration of general education knowledge with pesantren-based religious training. While the pesantren offers limited general subject exposure through mu’adalah programs, the competencies of guru tugas in modern pedagogical methods and subject-specific content (e.g., mathematics, science) are still limited. This disparity may affect the effectiveness of teaching assignments, especially in madrasahs seeking broader curriculum implementation. Addressing this requires targeted pedagogical training and curriculum enrichment that still respects the pesantren’s identity.

Moreover, the long-term impact of the teacher assignment program—on both the santri and the recipient communities—has yet to be fully documented or evaluated. The inclusion of systematic feedback mechanisms from stakeholders, including madrasah administrators and community

leaders, would enhance program refinement and sustainability. This aligns with findings in institutional education research that emphasize the importance of monitoring and evaluation in ensuring program effectiveness (Swanberg et al., 2022); (Young et al., 2020).

In light of national education policies such as the 2013 Curriculum and the independent learning initiative (*Merdeka Belajar*), pesantren programs like Sidogiri's offer alternative models for culturally grounded yet forward-looking education. The guru tugas initiative illustrates how pesantren can participate in educational reform while preserving religious authenticity and community orientation. This model supports the integration of moral education from pesantren with rational and skill-based education from the national system, as proposed by Mastuhu in the context of educational convergence in Indonesia.

In summary, the discussion highlights that Pondok Pesantren Sidogiri's teacher assignment program serves as a case of institutional innovation rooted in Islamic educational traditions. It effectively combines religious values, community engagement, and structured management. Future efforts should focus on capacity building, pedagogical enhancement, and rigorous evaluation to sustain and scale this model for broader educational impact.

Conclusion

This study has explored the implementation of the teacher assignment (*guru tugas*) program at Pondok Pesantren Sidogiri within the framework of transfer of learning-based education and institutional management. The findings highlight that the program transcends conventional religious instruction by incorporating structured pedagogical preparation, character development, and meaningful community engagement. Through a systematic process of planning, training, deployment, and monitoring, the program strengthens the educational capacity of santri while addressing the demand for Islamic educators in underserved regions. These integrated efforts reflect effective educational leadership rooted in Islamic values and demonstrate how pesantren can support national education goals without compromising their traditional identity. Furthermore, the program reinforces the pesantren's role not only as a center of religious learning but also as a transformative institution actively contributing to social development.

Theoretically, this study contributes to the discourse on Islamic education, community-based teacher training, and pesantren management by offering a contextual model that blends tradition with innovation. Practically, the study recommends several strategies to enhance the impact and sustainability of the program: strengthening pedagogical training for *guru tugas*, implementing systematic evaluation mechanisms with community feedback, and expanding alumni engagement for mentorship and continuous development. The program also holds potential to be expanded to broader regional and international contexts to address educational inequality. Future research should explore longitudinal impacts on both santri and recipient communities, as well as comparative studies with similar programs in other pesantren. Ultimately, the *guru tugas* program exemplifies how traditional Islamic institutions can engage in educational reform through a value-driven, community-oriented approach that bridges religious authenticity and modern educational practices.

References

Abdullah, K. (2022). Navigating Against Salafi-Wahabi Expansion in Malaysia: The Role of State and

- Society. *Studia Islamika*, 29(1), 1–29. <https://doi.org/10.36712/sdi.v29i1.25213>
- Anggraini, K., & Kamid, M. S. (2024). Full-Day School Policy in The Islamic Education Management's Perspective. *Dirosatuna: Journal of Islamic Studies*, 7(1 SE-Articles). <https://doi.org/10.31538/dirosatuna.v7i1.4982>
- Burga, M. A., & Damopolii, M. (2022). Reinforcing Religious Moderation Through Local Culture-Based Pesantren. *Jurnal Pendidikan Islam*, 8(2), 145–162. <https://doi.org/10.15575/jpi.v8i2.19879>
- Chanifah, N., Yusuf, H., Choirul, M., & and Samsudin, A. (2021). Designing a spirituality-based Islamic education framework for young muslim generations: a case study from two Indonesian universities. *Higher Education Pedagogies*, 6(1), 195–211. <https://doi.org/10.1080/23752696.2021.1960879>
- Denny, E., & Weckesser, A. (2022). How to do qualitative research?: Qualitative research methods. *BJOG: An International Journal of Obstetrics and Gynaecology*, 129(7), 1166–1167. <https://doi.org/10.1111/1471-0528.17150>
- Fathurrochman, I., Ristianti, D. H., & Arif, M. A. S. bin M. (2020). Revitalization of Islamic Boarding School Management to Foster the Spirit of Islamic Moderation in Indonesia. *Jurnal Pendidikan Islam*, 8(2), 239–258. <https://doi.org/10.14421/jpi.2019.82.239-258>
- Hanani, N., Ahid, N., & Sufirmansyah. (2024). an Eclectic Approach To Arabic Language Education: Implementing Kitab Al-Amsilah At-Tashrifiyah in Modern Indonesian Pesantrens. *Jurnal Pendidikan Islam*, 10(2), 29–42. <https://doi.org/10.15575/jpi.v10i2.38651>
- Hanif, M., Mukhroji, Suwito, H., Mubaroq, A. C., & Dharin, A. (2024). Pesantren Resistance to Indonesia's National Curriculum to Defend Its Curriculum Model. *Revista de Gestão Social e Ambiental*, 18(7 SE-), e05473–e05473. <https://doi.org/10.24857/rgsa.v18n7-049>
- Hidayat, T., Dhaiman, A. N., Tubagus, K. H., Bakri, A., Al-minangkabawi, S. A. K., Mahfudz, S., Ahmad, K. H., Asy-ary, K. H. H., Sanusi, K. H. A., Musthafa, Z., Natsir, M., Abdullah, K. H., Hamka, B., Abdullah, K. H., Ali, K. H. N., Iskandar, K. H. S., Affandi, C., Moh, K. H., & Ruhiat, I. (2020). Hubungan Matan dan syarah Ta'lim Al-Muta'alim Tariq Al-Ta'allum dengan Daulah 'Aliyyah Utsmaniyyah serta Implikasinya dalam pendidikan islam di nusantara. *Islam Transformatif: Journal of Islamic Studies*, 4(2), 150–164.
- Inayatillah, Kamaruddin, & Anzaikhan, M. (2022). The History of Moderate Islam in Indonesia and Its Influence on the Content of National Education. *Journal of Al-Tamaddun*, 17(2 SE-Articles), 213–226. <https://doi.org/10.22452/JAT.vol17no2.17>
- Inayatussahara, N. A., & Hasan, N. (2023). BETWEEN HALLYU AND THE QUR'AN: Everyday Life of Female Santri in Yogyakarta. *Ulumuna*, 27(2), 501–528. <https://doi.org/10.20414/ujis.v27i2.736>
- Kawakip, A. N. (2020). Globalization and islamic educational challenges: Views from east javanese pesantren. *Ulumuna*, 24(1), 105–131. <https://doi.org/10.20414/ujis.v24i1.385>
- Lim, Weng Marc. (2024). What Is Qualitative Research? An Overview and Guidelines. *Australasian Marketing Journal*, 33(2), 199–229. <https://doi.org/10.1177/14413582241264619>
- Mawardi, M. M., & Ruhiyah, F. (2022). the Relevance of Positive Education Concept for Pesantren in Indonesia. *Jurnal Pendidikan Islam*, 8(2), 163–176. <https://doi.org/10.15575/jpi.v8i2.19855>
- Muafiah, E., Sofiana, N. E., & Khasanah, U. (2022). PESANTREN EDUCATION IN INDONESIA: Efforts to Create Child-Friendly Pesantren. *Ulumuna*, 26(2), 447–471. <https://doi.org/10.20414/ujis.v26i2.558>
- Muhairirah, N., Zaini, R. A. U., N, D. F., Ismail, F., & Ma'rifah, I. (2025). Pengaruh Kompetensi Guru Dan Lingkungan Pesantren Dalam Pembelajaran Kitab Adabul 'Alim Wal Muta'alim Terhadap Karakter Santri Di Pondok Pesantren Tebuireng Jombang. *Journal on Education*. <https://api.semanticscholar.org/CorpusID:275884884>
- 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.

- <https://doi.org/10.18326/ijims.v1i12.185-212>
- Mustofa, M. (2019). *Kitab Kuning Sebagai Literatur Keislaman Dalam Konteks Perpustakaan Pesantren*. Tibanndaru : Jurnal Ilmu Perpustakaan Dan Informasi, 2(2), 1. <https://doi.org/10.30742/tb.v2i2.549>
- Norlianti, N., Aliyah, S. R., & Zainuri, H. (2024). Principles of Islamic Religious Education Curriculum Development. *ISTIFHAM: Journal Of Islamic Studies*, 2(3 SE-), 206–214. <https://doi.org/10.71039/istifham.v2i3.71>
- Rohman, F. (2022). Problem Based Learning in Islamic Religious Education: The Case of the Indonesian Pesantren. *Global Journal Al Thaqafah*. <https://api.semanticscholar.org/CorpusID:251505475>
- Sevilla-Liu, A. (2023). The theoretical basis of a functional-descriptive approach to qualitative research in CBS: With a focus on narrative analysis and practice. *Journal of Contextual Behavioral Science*, 30, 210–216. <https://doi.org/https://doi.org/10.1016/j.jcbs.2023.11.001>
- Sordé Martí, Teresa, Flecha, Ramon, Rodríguez, José Antonio, & Bosch, José Luis Condom. (2020). Qualitative Inquiry: A Key Element for Assessing the Social Impact of Research. *Qualitative Inquiry*, 26(8–9), 948–954. <https://doi.org/10.1177/1077800420938117>
- Sun'iyah, S. (2022). PENGARUSUTAMAAN INTERNALISASI NILAI-NILAI KEPESANTRENAN DALAM PEMBENTUKAN MATURE PERSONALITY PEREMPUAN. *Dar El-Ilmi : Jurnal Studi Keagamaan, Pendidikan Dan Humaniora*, 9(2 SE-Articles). <https://doi.org/https://doi.org/10.52166/darelilmi.v9i2.3497>
- Suriadi, H. J., Firman, F., & Ahmad, R. (2021). Analisis Problema Pembelajaran Daring Terhadap Pendidikan Karakter Peserta Didik. *Edukatif: Jurnal Ilmu Pendidikan*, 3(1), 165–173. <https://doi.org/10.31004/edukatif.v3i1.251>
- Suryawati, E. (2021). PEMBERDAYAAN MASJID SEBAGAI PUSAT PENDIDIKAN ISLAM. *Al-Rabwah*, 15(02 SE-Articles), 60–69. <https://doi.org/10.55799/jalr.v15i02.124>
- Swanberg, M., Sarah, W.-S., Louis, P., Dario, T., & and Maggio, L. (2022). Factors and Interactions Influencing Direct Observation: A Literature Review Guided by Activity Theory. *Teaching and Learning in Medicine*, 34(2), 155–166. <https://doi.org/10.1080/10401334.2021.1931871>
- Thoyib, M. E., Degaf, A., Fatah, A. A., & Huda, M. (2024). Religious Tolerance among Indonesian Islamic University Students: The Pesantren Connection. *Journal of Al-Tamaddun*, 19(2 SE-Articles), 239–250. <https://doi.org/10.22452/JAT.vol19no2.16>
- Toriquddin, M., Faizin, N., Hamidah, T. H., Hamdan, A., & Muhammad, M. (2024). Living Qur'an, Niqab, and Islamic Law: A Study at Mambaush Sholihin Islamic Boarding School, Gresik, East Java. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*. <https://api.semanticscholar.org/CorpusID:272078361>
- Warsah, I. (2021). JIHAD AND RADICALISM: EPISTEMOLOGY OF ISLAMIC EDUCATION AT PESANTREN AL-FURQAN IN MUSI RAWAS DISTRICT. *Jurnal Ilmiah Islam Futura*. <https://api.semanticscholar.org/CorpusID:239648829>
- Wasehudin, Rohman, A., Wajdi, M. B. N., & Marwan. (2023). Transforming Islamic Education Through Merdeka Curriculum in Pesantren. *Jurnal Pendidikan Islam*, 9(2), 255–266. <https://doi.org/10.15575/jpi.v9i2.28918>
- Wisudaningsih, E. T., Ghony, D., & Sutiah, S. (2024). Exploration of Early Childhood Education Management in Pesantren: A Case Study of Salafiyah Karangpandan Pesantren. *Jurnal Pendidikan Islam*, 13(1 SE-Articles), 13–22. <https://doi.org/10.14421/jpi.2024.131.13-22>
- Young, J. Q., Rebekah, S., Jessica, S., & and O'Sullivan, P. S. (2020). Overcoming the Challenges of Direct Observation and Feedback Programs: A Qualitative Exploration of Resident and Faculty Experiences. *Teaching and Learning in Medicine*, 32(5), 541–551. <https://doi.org/10.1080/10401334.2020.1767107>

