The Role of Islamic Boarding Schools and Character Building of Santri through Increasing Social Capital and Human Capital for Social Changes in the Community

by Eko Purwanto Et Al

The Role of Islamic Boarding Schools and Character Building of Santri through Increasing Social Capital and Human Capital for Social Changes in the Community

Eko Purwanto[1], Korry El Yana[2], Selly Oktarina[3], Anna Gustina Zainal[4]

[1]Communication Studies Program
University of Muhammadiyah Tangerang

[2]Communication Studies Program
University of Muhammadiyah Tangerang

[3]Agribusiness Study Program, Faculty of Agriculture
Srivijaya University

[4]Communication Studies Program FISIP
University of Lampung

Abstract – The formation of santri character is very important in preparing reliable human resources both in terms of religion and the application of knowledge in the community. Islamic boarding school is one of the institutions that are trusted in shaping the character so that it can increase social capital and human capital in preparing for changes that occur in society. This research is qualitative based on literature and studied in depth. The results showed that character formation through the increase of social capital and human capital already exists in education in Islamic boarding school. This is related to activities carried out daily in Islamic boarding school education. The application of social capital can be seen from trust in the form of responsibility and attention, honest behavior &trustworthiness, cooperation seen from communication, engagement and coordination. Values are seen from discipline, hard work, togetherness, simplicity, patience, and tolerance. Norms are adherence to Kiai, Network through alumni studies and ties. The role of Islamic boarding school in the form of creating santri free from various races and castes, galvanizing islamic values and broadcasting, doing da'wah and accompanying and forming social organizations.

Keywords – Human Capital; Islamic Boarding School; Role; Social Capital; Social Change

I. INTRODUCTION

The importance of santri character formation through the increase of social capital and human capital and the role of Islamic boarding school has an impact on changes in character and behavior. Islamic boarding school plays a role in forming social capital and human capital as resource investments for social change in society. Islamic boarding school has the belief of the community to form an independent soul that is able to translate religious values in everyday life. Islamic boarding school plays an important role in forming and fostering spiritual morals through learning islamic religious sciences. The values learned are the soul of sincerity, the soul of simplicity, the soul of brotherhood, the soul of independence and the soul of freedom, that is the soul of the

boarding school. The existence of Islamic boarding school as a leader of the majority of Indonesian Muslims has been relatively long enough that it is indigenous.

Islamic boarding school is a non-formal educational institution that deepens islamic science or religious education and practices it as a guideline for daily living [1]. Islamic boarding school has the ability to contextualize Islam with the reality of life. Islamic boarding school emphasizes the afterlife as well as the piety of attitudes and behaviors, and local traditions. The harmony of worship, Sincerity, self-reliance, Love of science, Appreciation of classical Muslim intellectual treasures and similar values becomes a strong Islamic boarding school that is placed synergistically with the wisdom of local culture that develops in the community. Islamic boarding school is able to interpret local culture in islamic frames and perspectives. Islam is not just a patch, but a blend with people's lives.

The existence of boarding school is expected to be able to take advantage of the positive impact of globalization. Islamic boarding school in essence is not only as a container to print the cadres of a virtuous and moral nation, and obey god's command, but always consider the good of one thing that will be done. A Islamic boarding school is basically a traditional Islamic education dormitory where students live together and study under the guidance of teachers better known as "kyai". Boarding school, mosque, Students, teaching of classical Islamic books and 'kyai" these are the five basic elements of boarding school traditional [2]. In the reality of social life, Islamic boarding school has always been a very important force, namely as a social pillar based on religious values, this religious value becomes the basis of Islamic boarding school's closeness to the community.

During this time, many people assume that someone who studied in a boarding school will tend to be Ustad, accuser or teacher 'ngaji'. Reality in society, they are able to compete with others who do not study in Islamic boarding school. This shows that students have the same ability in the academic and social fields of society. However, it has advantages in religious knowledge. To balance the knowledge they have, it is important to increase social capital and human capital in life in Islamic boarding school as their respective provisions and character.

II. THEORY

A. Islamic Boarding School and Its Activities

Islamic boarding school is a traditional education whose students live together and learn under the guidance of teachers / kiai, have dormitories for students to stay. Santri is in a complex that provides mosques for worship, space to learn, and other religious activities. This complex is usually surrounded by walls to be able to supervise the entry and exit of students in accordance with applicable regulations. Activities in Islamic boarding school in the form of teaching classical books as an effort to continue the main purpose of Islamic boarding school is to educate prospective scholars who are loyal to traditional Islam. Classical Islamic books are an integral part of the value and understanding of Islamic boarding school that cannot be separated. The classical Islamic books are better known as the "yellow book". It is possible that the mention of the yellow book to limit the year of the essay or because the paper color of the book is yellow, but this argument is not accurate because at this time the classic Islamic books have been printed with white paper [2].

In its stage of development, in the stage of its development, since the 1970s the forms of education held in Islamic boarding school have varied greatly, this form can be classified into four types, that is:

1. Islamic boarding school which organizes formal education that implements the national curriculum, both those that have religious schools (MI, MTs, MA, and PT Agama Islam) and Public schools (elementary, junior high, junior high, and PT Umum)

2. Islamic boarding school which organizes religious education in the form of madrassas and teaches general sciences even though it does not apply the national curriculum

3. Islamic boarding school which organizes religious education in the form of madrassas and teaches general sciences even though it does not apply the national curriculum

4. Islamic boarding school which is just a place of study [3].

Pondok Islamic boarding school is a place to forge someone to become a strong Muslim, in addition according to [4] in particular, boarding school has the following objectives :

a. Educating santri to become Muslim as a cadre of scholars and missionaries who are sincere, steadfast, tough, self-employed in practicing the teachings of Islam

b. Educating students to be capable personnel in various development sectors.

c. Educating santri to be a Muslim who is afraid of Allah SWT, noble, intelligent, skilled, and healthy inner birth.

d. Educating santri to improve the social welfare of the environmental community.

In addition to the purpose, the boarding school also has other functions including :

a. Islamic boarding school as a proselytizing institution, must be able to position itself as a transformer, motivator and innovator that is able to transform islamic religious values into the midst of society wisely, able to provide stimulation in a more advanced direction, especially for the quality of life of the nation and religion.

b. Islamic boarding school as a clerical institution, this task remains broken and remains relevant at any time and place.

c. Islamic boarding school as an institution of scientific development, especially religious science in the current era and the era of the existence of Islamic boarding school in the midst of society.

B. Concept of Social Capital and Human Capital

According to Bourdieu[5] social capital is a set of actual or potential resources associated with the ownership of a long-lasting network of institutionalized relationships that stem from mutual recognition and recognition. As for [6] social capital is viewed by its function, which is not a single entity but consists of a variety of different entities, with two common characteristics, namely: (1) all consisting of several aspects of the social structure, and (2) those entities facilitate the actions of individuals in that structure. Like other forms of capital, social capital is productive, allowing the achievement of some goals that cannot be achieved without their existence. Like physical capital and human capital, social capital is not fully exchangeable, but can be exchanged in relation to certain activities. Certain forms of capital that are valuable to facilitate some actions can be useless or detrimental to others. Unlike other capital, social capital is attached to the structure of relationships between people and people. [7] Defining social capital is a collection of horizontal associations among people that have an influence on the productivity of the local community. The associations in question, including the network of civic engagement and social norms. The assumptions underlying Putnam's concept are: (1) networks and norms that are empirically interrelated; and (2) the networks and norms in question have important economic consequences. Therefore, a key feature of social capital as putnam defines is that social capital facilitates coordination and cooperation for mutual benefit of the members of an association.

George Ritzer stated that social capital consists of valuable social relationships between people as measured by trust and interpersonal connections (networks). As for James S. Coleman, social capital is a set of resources that become nature in relationships (interpersonal connections) that are useful for cognitive and social development With these two components (social networks and beliefs), Islamic educational institutions (Islamic boarding school) are able to break through the backwardness of society into a society that has established economic capital. This seems to confirm Pierre Bourdieu's thesis, that a person who has a lot of social capital is the first person to a new position With these two things, islamic institutions such as Islamic boarding school design together implementing the idea of renewal. To that end, a change strategy that involves another population (individual) as an agent of change, must choose individuals who actually have influence within the group.

Further [8] explaining the main elements in social capital include: Participation in a Network; Resiprocity; Trust; Social norms; Values; And proactive action.

1. Participation in a Group network built on the basis of similar orientation and objectives with the characteristics of more modern organizational management will have a better level of member participation and a wider network range.

2. Resiprocity The tendency to exchange kindness between individuals in a group always colors social capital. One or many people from one group have the spirit of helping others without expecting immediate rewards. This is based on the nuances of altruism (the spirit to help and attach importance to the interests of others).

3. Trust is a form of desire to take risks in social relationships based on the feeling of confidence that others will do something as expected and will act in a pattern of actions that support each other and do not harm themselves and their groups.

4. Social Norms Social norms are a set of rules that are expected to be obeyed and followed by members of society in a particular social entity. Examples of social norms: how to respect the opinions of others, norms for healthy living, norms not to cheat others.

5. Values are ideas that have been considered true and important by members of community groups, for example: the value of achievement, hard work, competition and the value of harmony.

6. Proactive Action Is a strong desire of group members to not only participate but always find a way for their involvement in a community activity such as: cleaning the living environment, taking the initiative to maintain mutual security

C. Theory of Social Change

Society is constantly changing at all levels of its internal complexity. In sociological studies, change is seen as dynamic and not linear. In other words, change doesn't happen linearly. Social change in general can be interpreted as a process of shifting or changing the structure / order in society, including a more innovative mindset, attitudes, and social life to get a more dignified livelihood. Alfred mentions society as not to be imagined as a fixed state, but as a process, not a rigid pseudo-object but as a continuous continuous stream of events. Society (groups, communities, organizations, nations) can only be said to exist so far and as long as something happens in it, such as certain actions, changes, and processes that always work. Farley defines social change as changing patterns of behavior, social relations, institutions, and social structures at any given time. Social change can be imagined as a change that occurs within or covers the social system. Therefore, there are differences between the conditions of a particular system in different timeframes [9].

Parson assumes that as society changes, it generally grows with a better ability to cope with the problems it faces. On the contrary, marxian social change claims social life ultimately leads to capitalist destruction. Gerth and Mills [10] assume several things, such as personalities as pioneers of change, and the material and spiritual factors that cause change. Furthermore, according to Soekanto, the factors that cause the change are:

a. Conscious desires and personal decisions.

b. Personal attitudes that are affected by changing conditions.

c. Structural changes and structural impediments.

d. External influences.

e. Prominent group personales.

f. The elements merge into one.

g. Certain events.

h. The emergence of a common goal

Furthermore, Bottomore also said that social change has a framework. As for the framework of social change, among others:

a. Social change begins in a society that first undergoes change.

b. The initial condition of the change affects the process of social change and provides certain characteristics that are characteristic of its nature.

c. The speed of the process of such social change may be fast within a certain period of time.

d. Social changes are intentional and desirable. Therefore, it is derived from the behavior of individuals who are based on certain wills.

Social change always gets support / encouragement and obstacles from various factors. There are also factors that drive change, namely :

a. Contact with other cultures

One of the processes involved in this case is diffusion. Diffusion is the process of spreading cultural elements from individuals to other individuals, and from society to other communities. By diffusion, a new innovation that has been accepted by society can be spread to the wider community in the world as a sign of progress.

b.   An advanced education system

c.   Attitude of appreciating the results of work and desires to progress.

d.   Tolerance for deviant acts.

e.   The system opens in layers of society.

f.   The open system allows for a wide vertical social mobility movement which means giving individuals the opportunity to advance on the basis of their abilities.

g.   Heterogeneous populations of societies consisting of social groups that have different backgrounds, races, and ideologies facilitate the shaking that drives the process of change.

In addition, social change also gets barriers . The factors are:

a.   Lack of relationships with other communities.

b.   The late development of science.

c.   Traditional people's attitudes.

d.   The existence of interests that have been firmly embedded or vested interests.

e.   Fear of cultural integration.

f.   Prejudice against things that are foreign or new.

g.   Ideological barriers.

h.   Customs

III.   METHODOLOGY

This research paradigm is constructivism which is qualitative research by explaining problems through literature and journals related to the formation of santri character. Literature studies are a type of research by answering existing problems by reviewing appropriate literature so that solutions can be provided to the problem. The literature used is in the form of books, national and international journals and reviews of relevant mass media.

IV.   RESULT AND DISCUSSION

Overview of social and human capital in Islamic boarding school

Optimal management of social capital can play a role in the institutional development around Islamic boarding school. Social capital in boarding schools has the potential of all four elements of social capital that include four elements: networking, trust, values and norms[7]. Slightly different from the opinion [11], there are 6 forms of social capital of boarding schools, namely: 1) Obligations structure; 2) expectations (expectations); 3) trustworthiness; 4) Norms; 5) and effective sanctions; 6) Information networks (information channels).

Human capital is a qualitative dimension derived from the education, training and health of human resources that is seen based on skills and skills and affects human productive abilities. One of the places to take this pedidikan is the boarding school [12]. Based on conventional methods, Islamic teachings highlight the importance of human resource development to improve the quality of human capital itself where everyone will have a good quality of human capital that Islamic human resources are positively related to one's performance.

Some of the results of the study describe the form of social capital and human capital in some boarding schools. Show that:

1.   Ponpes Al-Shaykh Abdul Wahid Baubau and Ali Maksum Yogyakarta

Social capital santri in the form of trust built on responsibility and attention and implemented based on sincerity and pleasure from Allah Swt. Cooperation based on communication, engagement, and coordination aimed at improving the quality of the cottage. Values include sincerity, simplicity, independence, Islamic ukhuwah, freedom, discipline, hard work, togetherness, simplicity, patience, and tolerance. These values as reinforcements in building togetherness [14].

2. Attachment of Islamic boarding school social capital to santri families on Madura Island

Social capital is the norm in the form of adherence to Kiai, having high solidarity among fellow students and simplicity, Jjaringan is illustrated through studies, alumni ties, the existence of Istighozah, togetherness in the style of huts, Imtihan. Trust is honest behavior, trustworthiness and trust of the santri family towards Islamic boarding school [15]

3. Islamic boarding school Maslakul Huda, Kajen, Margoyoso, Islamic boarding school al-Isti'anah, Plangitan, Pati, and Islamic boarding school Mambaul Huda, Kembang, Dukuhseti

The efforts made by Islamic boarding school are able to encourage (mobilize) people's lives for the better. These three Islamic boarding school can be called representing as one of the Islamic economic institutions (Islamic social enterprise). Where it plays a role in empowering the economy of the community and the development of the Islamic economy. Even in the rural sphere — Java and Madura — kiai's involvement in politics is encouraged because of the public interest and integrating religion with society in various fields All aspects of the Islamic boarding school are fundamentally formulated in social resources in which the trust component is collected[16].

4. Transfromatife learning education at Pondok Islamic boarding school Nurul Ikhlas Bali

The alternative model of santri character education is through the transformation where ubudiyah material into social material, ukhwawi material into worldly material, exclusive to inclusive, transformation on aspects of methodology, involvement of institutions. This model of education is depicted in mutual respect, brotherhood, compassion and simplicity, independence and justice, not violating the rules of boarding school, and transparency, thus realizing santri that has moral concepts (moral knowing), moral attitudes (moral feelings), and moral behavior (moral behavior) [17].

5. Establishment of religious character santri in Pondok Islamic boarding school Terpadu Al Multazam

Character formation is not only given during class hours but also outside the classroom. The santri get an education to increase knowledge about religion as well as habituation so that the character of santri is formed in his person. In addition, the formation of religious character by carrying out continuous activities and rules or rules that apply to santri [18].

The role of Islamic boarding school in improving the character of santri through social capital and human capital

Social capital can be used for all Islamic boarding school interests with the support of physical resources and cultural knowledge. Through social networks and trust, it turns out that Islamic boarding school is able to break through the backwardness of society into a society that has an established economic capital. Interestingly, the social change movement carried out by Islamic boarding school by encouraging the community on religious integralization in various fields in the spirit of family is supported by the principle of belief, so that the empirical level becomes a strong basis in professional relations.

Social capital in Islamic boarding school is an effort to get new resources in making social changes in society. Moreover, Islamic boarding school already has the trust of the community to form the prophetic soul of santri — and the community — who is able to translate religious normative texts in the daily life of Islamic boarding school community. To improve the character of santri through the increase of social capital and human capital, Islamic boarding school must play many roles, namely:

1. Creating santri free from various races and castes, Islamic boarding school must open space to develop and improve the welfare of people by understanding problems rationally. The pattern of opening a system of social stratification that does not distinguish santri from different circles.

2. To mix the values and broadcasting of Islam with not only the stuffing of religious materials but the existence of social awareness. Islamic boarding school is not merely a purely religious institution, but has become a living social institution that continues to respond to the problems of the surrounding community. This character education also has

different parenting barriers between parents and boarding schools so there needs to be a perceptual equalization between the two [20].

3. Doing da'wah as an effort to realize the teachings of Islam into human life continuously and continuously. This is so that Islam is accepted, lived and practiced properly in human life.

4. Islamic boarding school seeks to accompany and form social organizations that rely on complex interpersonal networks to bind members of society collectively. There is a presumption for students and kiai as a figure of community innovators in conveying and implementing their ideas, so as to mobilize the community towards being economically independent. In addition, many people come to kiai wanting guidance in the practice of worship or healing diseases spiritually; or also help pray for the ideals that are being pursued successfully.

Impact on social change

The overall social change encompasses all aspects of people's lives as religious institutions, statehood, social, family, and ultimately affects the personality roots that are the fundamental roots of the most fundamental system of self-existence. Islamic boarding school is a traditional Islamic educational institution that continues to make changes to children, adolescents to study and practice it in the community. Changes that occur in Islamic boarding school as a form of adaptation in adjusting to the development of science and technology as needed. The management of Islamic boarding school completely by kyai and santri, along with the development of the times some Islamic boarding school have undergone changes and developed themselves in teaching, curriculum and cooperation between guardians and the surrounding community.

The process of social change, also has an impact on the communication process between the parties involved both inside the Islamic boarding school and outside the Islamic boarding school itself. This is related to the empowerment of human resources (HR) and the economy that will occur transformation in all aspects of human life. There is a harmonious life and mutually beneficial activities between Islamic boarding school and the surrounding community.

Change demands a strong mental attitude, efficiency and productivity. Superior human resources must be directed towards the formation of personality, ethics and spirituality in order to be balanced between worldly and religious. Islamic boarding school must be able to realize people who believe and fear, so as to practice science on social reality. So that Islamic boarding school alumni can "adapt" to the outside world, the world of education, politics, socio-culture, entrepreneurship and so on.

Other impacts can be seen in terms of Islamic boarding school education that has implemented full day school, Muslim dress and character-based. Islamic boarding school education teaches its own example and pride for parents and society because it tends to mature the soul of independence.

The existence of changes in mood affects the values, attitudes, and behavior of santri through social structures and group changes that are where individuals think and act. The change that occurs is driven by a force that arises from the womb of a set of informal values and norms shared among the members of a community group that allows for cooperation known as social capital. Islamic boarding school social capital has the ability to work together to achieve common goals in various fields, so that at certain times social capital can facilitate the degree of innovation and adaptation power of Islamic boarding school and the community around Islamic boarding school. Social capital is an asset that is able to awaken the future; and change the Islamic boarding school constructively.

V. CONCLUSIONS

Islamic boarding school is a traditional Islamic institution for studying, understanding, exploring, living, and practicing Islamic teachings by emphasizing the importance of religious morals as a guideline for daily behavior. In social life, Islamic boarding school is a social pillar force based on religion. Therefore, the character of santri will be formed according to the social capital in Islamic boarding school such as: beliefs, norms, networks, values.

REFERENCES

[1] U Karimah.. Pondok pesantren dan Pendidikan: relevansinya dalam tujuan Pendidikan. Misykat, 3(1): 137-154. 2018.

[2] Z Dhofier. Tradisi Pesantren: Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia. Jakarta: LP3ES, 2011.

[3] H Indra. Pesantren dan Transformasi Dalam Tantangan Moderenitas dan Tantangan Komlesitas Global. Jakarta: IRP Press. 2004. h. 3

[4] M. Qomar, Pesantren dari Transformasi Metode Menuju Demokrasi Instuisi, (Jakarta: Erlangga, 2002,) h. 43

[5] R. Jenkins. Membaca Pikiran Pierre Bourdieu, Yogyakarta: KreasiWacana. 2004.

[6] JS. Coleman. Dasar-Dasar Teori Sosial: Foundations of Social Theory. Bandung: Nusa Media, 2011.

[7] R.D. Putnam. The Prosperous Community: Social Capital and Public Life. American Prospect, 13, Spring, 35- 42. In Elinor 1993.

[8] H., Jousairi, Social Capital (Menuju Keunggulan Budaya Manusia Indonesia). MR-United Press, Jakarta. 2006.

[9] Sztompka, Piötr. Sosiologi Perubahan Sosial. Jakarta: Prenada Media Group. 2004. (Terjemahan Alimandan)

[10] S. Soekanto. Sosiologi Suatu Pengantar. Jakarta: CV Rajawali. 1982.

[11] IS Sujai. Modal Sosial Pondok Pesantren (Studi Kasus Pondok Pesantren Wali Aminah). Jurnal Pendidikan Ekonomi, 1(1); 90-104. 2016.

[12] EP Sari, A. Farah. Modal Manusia dan Produktivitas. Jejak. Jurnal Ekonomi dan Kebijakan; 7(1): 22-28. 2014.

[13] Nurrohman. Modal manusia dalam perpektif islam hubungannya dengan kinerja perusahaan. Khazanah Sosial, 2(1): 31-36. 2020.

[14] L. Rudian. H. Haikal. Modal Sosial Pendidikan Pondok Pesantren. Jurnal Harmoni Sosial, 1(1): 27-42. 2014.

[15] F. Kutsiyah, L. Hakim, U. Kalsum. Kelekatan modal social pada keluarga santri di Pulau Madura. 2020.

[16] A. Choir. 2016. Manajemen Entrepreneurship Pesantren dalam pengembangan Sumber Pembiayaan Pendidikan: Studi Multikasus pada Pondok Pesantren Maslakul Huda Kajen Margoyoso, Pondok Pesantren Al Isti'anah Plangitan, dan Pondok Pesantren Manbaul Huda Kembang Dukuhseti Pati Jawa Tengah. Tesis. Sekolah Pascasarjana. Program Studi Doktor Manajemen Pendidikan Islam.

[17] Saihu dan B. Rohman. Pembentukan Karakter Melalui Model Pendidikan Transfromatife Learning Pada Santri Di Pondok Pesantren Nurul Ikhlas Bali. Edukasi Islami: Jurnal Pendidikan Islam, 8(2): 435-452. Agustus 2019.

[18] Suwarno. Pondok Pesantren Dan Pembentukan Karakter Santri (Studi tentang Pengembangan Potensi-Potensi Kepribadian Peserta Didik Pondok Pesantren Terpadu Almultazam Kabupaten Kuningan). OASIS : Jurnal Ilmiah Kajian Islam, 2(1): 79-91.

[19] HS, Mastuki, El-sha, M. Ishom. Intelektualisme Pesantren, (Jakarta: Diva Pustaka, 2006), hal. 1.

[20] R. Gumilang; A. Nurcholis. Peran Pondok Pesantren Dalam Pembentukan Karakter Santri. Jurnal Com-Edu, 3(1): 42-53.

The Role of Islamic Boarding Schools and Character Building of Santri through Increasing Social Capital and Human Capital for Social Changes in the Community

PRIMARY SOURCES

1	eudl.eu Internet Source	1%
2	garuda.kemdikbud.go.id Internet Source	1%
3	Submitted to Wawasan Open University Student Paper	1%
4	journalppw.com Internet Source	1%
5	Submitted to Institut Pertanian Bogor Student Paper	1%
6	J. Grix. "Review Article: Social Capital as a Concept in the Social Sciences: The Current State of the Debate", Democratization, 2001 Publication	1%
7	ejournal.uin-suka.ac.id Internet Source	1%
8	pt.slideshare.net Internet Source	

1 %

| 9 | repository.uinsa.ac.id | 1 % |
| | Internet Source | |

| 10 | Grisna Anggadwita, Leo-Paul Dana, Veland Ramadani, Reza Yanuar Ramadan. "Empowering Islamic boarding schools by applying the humane entrepreneurship approach: the case of Indonesia", International Journal of Entrepreneurial Behavior & Research, 2021 | 1 % |
| | Publication | |

| 11 | www.ijsrp.org | 1 % |
| | Internet Source | |

| 12 | hipkinjateng.org | 1 % |
| | Internet Source | |

| 13 | download.atlantis-press.com | 1 % |
| | Internet Source | |

| 14 | Submitted to Universitas Borneo Tarakan | 1 % |
| | Student Paper | |

| 15 | Muhammad Yusuf, Ngaftourrohman. "Governance of Change: Portrait of the Al-Mukhtar Cilacap Islamic Boarding School in the Development of Education Quality", WARAQAT : Jurnal Ilmu-Ilmu Keislaman, 2022 | 1 % |
| | Publication | |

16 www.webmeets.com
Internet Source
1%

17 Rara Pratiwi, Kamaruddin Kamaruddin, Adawiyah Adawiyah. "The Role of Environment in Improving Learning Quality: A Case Study of Al-Istiqamah Modern Islamic Boarding School", INTERNATIONAL JOURNAL OF CONTEMPORARY ISLAMIC EDUCATION, 2020
Publication
<1%

18 Salman Alfarisi, KHONSA ROFIDAH. "MENTORING MODEL AINUL YAKIN THERAPY ISLAMIC BOARDING SCHOOL IN IMPLEMENTING ISLAMIC VALUES IN THE COMMUNITIES OF KARANGTENGAH, TEPUS, GUNUNGKIDUL", Jurnal Bina Ummat: Membina dan Membentengi Ummat, 2022
Publication
<1%

19 Siti Ainun Hafidzoh, Edi Widianto. "SOCIAL SENSITIVITY OF STUDENTS OF DARUL FAQIH ISLAMIC BOARDING SCHOOL MALANG TOWARDS COMMUNITY-BASED LEARNING METHODS", Empowerment, 2022
Publication
<1%

20 2011santriberbakti.blogspot.com
Internet Source
<1%

21 Rachael Green, Penelope Mitchell, Andrew Bruun. "Bonds and bridges: perspectives of service-engaged young people on the value of relationships in addressing alcohol and other drug issues", Journal of Youth Studies, 2013
Publication
<1%

22 digilib.uinkhas.ac.id
Internet Source
<1%

23 Tamin Ritonga, Azwar Ananda, Dasman Lanin, Helmi Hasan. "PRACTICE TO THEORY OF LEARNING: A LESSON LEARNED FROM ISLAMIC BOARDING SCHOOL IN SOUTH TAPANULI OF INDONESIA", Humanities & Social Sciences Reviews, 2019
Publication
<1%

24 ejournal.forda-mof.org
Internet Source
<1%

25 eprints.iain-surakarta.ac.id
Internet Source
<1%

26 Muhammad Akbar, Suhrah Suhrah, Abdul Wahid, Nur Afnir. "Islamic Boarding School as a Role Model for Character Education", KnE Social Sciences, 2022
Publication
<1%

27 ir.lib.uwo.ca
Internet Source
<1%

28 "The International Conference on ASEAN 2019", Walter de Gruyter GmbH, 2019
Publication
<1%

29 Hualiang Lu. " The role of in buyer-seller relationships in China ", Wageningen Academic Publishers, 2007
Publication
<1%

30 Submitted to University of Greenwich
Student Paper
<1%

31 A.A.I.N. Marhaeni, Ni Nyoman Yuliarmi, Nyoman Djinar Setiawina. "Empowering small industry of wood carving handicraft in Bangli district", Asia Pacific Journal of Innovation and Entrepreneurship, 2019
Publication
<1%

32 Diana Cárdenas, Roxane de la Sablonnière. "Intergroup conflict and the process of social change: Similar conflicts, different intragroup processes.", Peace and Conflict: Journal of Peace Psychology, 2020
Publication
<1%

33 Sandya Mahendra, Engine Kubota, Nabila Rahmawati Rama, M. Junaidi. "Implementation of Law Number 18 of 2019 on Access to Education for Graduates of Muhammadiyah Boarding School Klaten at
<1%

State Universities", Journal of Transcendental Law, 2022
Publication

34 arquivo.anpad.org.br
    Internet Source   <1%

35 es.scribd.com
    Internet Source   <1%

36 journal.uny.ac.id
    Internet Source   <1%

37 Submitted to Eastern Illinois University
    Student Paper   <1%

38 Ibnu Habibi, Triyo Supriatno. "Charity Punishment in Islamic Boarding School to Improving Santri Discipline", Nazhruna: Jurnal Pendidikan Islam, 2020
    Publication   <1%

39 www.ifac.org
    Internet Source   <1%

40 www.ijeat.org
    Internet Source   <1%

41 "Disaster Risk Reduction in Indonesia", Springer Science and Business Media LLC, 2017
    Publication   <1%

42 Fachruddin Azmi, Yusuf Hadijaya, Ahmad Syah. "Management System of Sunnah
                                                                <1%

Islamic Boarding School in Shaping Character of The Students", Nidhomul Haq : Jurnal Manajemen Pendidikan Islam, 2022
Publication

43 Nurul Huda, Siti Asiyah. "DEVELOPMENT OF COMMUNICATION PONDOK PESANTREN DARUL MUSYAWARAH KLUMOSARI BANJARAGUNG BANGSRI", Santri: Journal of Pesantren and Fiqh Sosial, 2020
Publication
<1 %

44 Submitted to Universitas Sanata Dharma
Student Paper
<1 %

45 repo.iain-padangsidimpuan.ac.id
Internet Source
<1 %

46 Dony Burhan Noor Hasan, Anik Sunariyah, Enni Endriyati. "Potential For Development of Heritage In Pesantren As A Halal Tourism Destination In Madura With Community-Based Tourism", Indonesian Journal of Tourism and Leisure, 2022
Publication
<1 %

47 Sangjoon Kim. "Social capital and producer organizations in Japanese political economy", Global Economic Review, 2000
Publication
<1 %

48 Sarofatul Hidayah. "The Role of Kyai Implementing Character Education at As-
<1 %

Suniyyah Islamic Boarding School",
International Proceedings of Nusantara Raya,
2022
Publication

49 Siswanto Siswanto. "The Quality Management
of Islamic Boarding School Based on
Information Technology in the 4.0 Industry
Era", Ijtimā iyya Journal of Muslim Society
Research, 2020
Publication

<1 %

50 Zulkarnain Zulkarnain, Zubaedi Zubaedi.
"Implementation of community-based
education management: A case study of
Islamic boarding schools in Bengkulu City,
Indonesia", Cypriot Journal of Educational
Sciences, 2021
Publication

<1 %

51 etheses.uin-malang.ac.id
Internet Source

<1 %

52 Abdul Mun'im Amaly, Ahmad Syamsu Rizal,
Udin Supriadi. "The existence kiai of the
islamic boarding school in the community",
ATTARBIYAH: Journal of Islamic Culture and
Education, 2020
Publication

<1 %

53 Fathul Aminudin Aziz. "Commitment of
Educators in Islamic Boarding Schools (Study
at Islamic Boarding Schools in Cilacap

<1 %

Regency)", Ijtimā iyya Journal of Muslim Society Research, 2019
Publication

54 Muhammad Iqbal Fasa. "Gontor as the Learning Contemporary Islamic Institution Transformation Toward the Modernity", HUNAFA: Jurnal Studia Islamika, 2017
Publication

<1%

55 Susilawati Susilawati, Muh Misbah. "Islamic Boarding School Development: A Review from Management Reshuffle", Pedagonal : Jurnal Ilmiah Pendidikan, 2022
Publication

<1%

56 Agung Wibowo, Dimas Rahadian Aji Muhammad, Eny Lestari, Ravik Karsidi. "Development of a Language Tourism Village Based on Environmental Ethics and Social Entrepreneurship (A Case Study in Karanganyar Regency, Central Java, Indonesia)", E3S Web of Conferences, 2021
Publication

<1%

Exclude quotes   On   Exclude matches   Off
Exclude bibliography   On