



The Role of Kiai Amin in Tanjungrejo Village (Development of Islamic Education Values and Morality)

Thabi'in Ma'ruf

IAIN Surakarta, Indonesia

mthabiin@gmail.com

Abstract

Kiai's role has a role that can understand the teachings of Islam towards the community both who are still lay and already know Islam. Kiai is the center of the outpouring or solution of the problems faced by the local community. The result of Kiai's role in developing Islamic education in Balekambang, Tanjungrejo Village, Wirosari District, Grobogan Regency is kiai has improved and changed slowly the customs in the village, even making new customs such as tahlilan and yasin activities, sholawatan, manaqiban, and there are private schools such as TPQ, and Madratsah Diniyah that exist from grades 1-6 and at graduation along with Akhirussanah.

Keywords : *Understanding the teachings of Islamm indeed.*

I. Introduction

Kiai is someone who is considered by the public to have knowledge religious institutions, trusted, and able to provide suri tauladan good for the community. People kiai considered in people are usually hereditary born from families that have a role to play in important in a spiritual leadership. Kiai will play an active role in the life of traditional Islamic society. In addition to being a leader religious communities, kiyai become central to compliance, role models of the community mechanisms of socio-cultural life. Kiai is expected to be a universal figure who is integrated in himself between spiritual leadership and secular an ideal typology or perhaps the idealization of Islamic leadership as has been practiced khufa ar-rasyidin (Harun Nasution, 2002:636-637)

According to Geertz and Horikoshi (in Endang Turmudi 2004:96). Kiai is a person who has a strategic and central position in Community. The central position is related to its position as a educated people in the middle of society. As an educated elite kiai islamic knowledge to the villagers. And on the other hand, the kiai become patrons, to whom the villagers depend.

Kiai has a deeper role in improving understanding islamic teachings in the community. Because by not having pesantren then the involvement of kiai kampung in the life of the community raises social closeness and a little bit will make the achievement of understanding of Islamic teachings. According to M. Khanif Dakhiri (2007:13-17) said

that the mention of a kiai living in the village is common called kiai kampung or kiai langgar or kiai desa, while the term kiai refers to the figure of kiai who lives in a village or village who become caregivers as mushalla or break in life Javanese people.

The role of kiai is not like kiai pesantren which has pesantren and respected by his students, but in a kiai community remains a role model and respected by the community the a.m. The community has trusted kiai desa to be mushalla leaders such as imams in congregational prayers, become teachers children of the village, and fill religious activities in the community the a.m. Kiai is a figure who has an important role in community, one of which is a place to receive complaints over problems faced by these citizens. In response to the the role kiai face and receive with airiness and make the community understand and be able to solve problems that faced with it. It becomes the involvement of kiai village with the community active and there is no distance between them (M. Khanif Dakhiri, 2007:18)

The existence of kiai in Balekambang Hamlet plays a very important role important in the learning of Islamic teachings in the community. Where kiai the village will always be directly related to social activities and the Islamic community of Balekambang village and understand the teachings of Islam to the community. Kiai became a religious central figure traditionally, has a heavy burden in the process of improving understanding Islam. The moral deterioration in society has occurred without any who are able to overcome it. The role of kiai desa is needed for the sake of saved society from the rapid changes in globalization. Viewed indonesian society that began to escape from the teachings of Islam it held, lack of application of Islamic teachings is one of the causes. Most of them only hold the status of Muslims but in everyday life is very lacking in the application of Islam

A religious leader in Balekambang Village, Tanjungrejo Village, Wirosari Subdistrict, Grobogan Regency named Mr. Amin initially at the age of 12 years has become a teacher ngaji in various places include: Balekambang Hamlet, Kater Hamlet, Bulu Hamlet, Hamlet Sawet, Krikilan Hamlet, and Genengan Hamlet. He teaches in various the place sincerely selflessly.

He is in Balekambang Village struggling to grow Islamic education that is still so lay, even liquor, eating snakes, rice crabs, lizards, bekecot and something haram still a reasonable haal in consumption by the community. Therefore, slowly to approach the community in a way that build a rather spacious Mosque with his in-laws and at the same time become an imam in the mosque. He also made a routine sholawatan (berjanjen) in every Sunday night Monday to commemorate the birth of the Prophet Muuhammad SAW. He made a routine tahlilan son and daughter, Tahlilan Son every Friday night Saturday night, and tahlilan princess performed every Saturday night of the week by taking turns so quietly.

From the author's interview with a religious figure in Mr. Amin's community has new innovations so that the environment such as being an environment like boarding school he gathered some of the people in the areas he had taught ngaji, then he told about his desire to make Madrasah (TPQ). He gathered the figures on every Monday night tuesday so that he had an idea from the group only discussingdiscussed so he sent the figures to mrmBaca Manaqib then continued to be discussed. With the presence of the association then became a pilgrim whose name was Manaqib pilgrims attended by various figures. Manaqib pilgrims are made to take turns in houses of local community leaders led by Mr. Amin.

With the presence of the pilgrim he was mantab to make Madrasah (TPQ), then he gathered the villagers Balekambang to build Madrasah building (TPQ). Some of the characters local leaders and the people of Balekambangpun Village agreed that Madrasah (TPQ) building was built. Madrasah (TPQ) is each year can graduate 30 even up to 40 children, until it can become routine study and khataman each year and invite one of the Kiai to fill the study. Alhamdulillah the madrasah standing firmly until now. This is a very impressed thing in Dusun Balekambang, Tanjungrejo Village, Wirosari District, Grobogan Regency, therefore the author interviewed him. Observations made by the author on June 22, 2018, the author interviewed one of the who was named after Mr. Amin. He said that the villagers Balekambang many devout in religion, running religious orders and perform religious rituals in community activities. Together kiai village of Balekambang villagers explaining the ritual of diversity in order to the creation of Islamic society and improving the understanding of Islamic teachings balekambang villagers.

The author observed that in Balekambang Village, Tanjungrejo Village, Wirosari Subdistrict, Grobogan Regency, there are already activities such as regular lectures on Saturday and Sunday nights, where Saturday night tahlilan daughter followed by balekambang mothers and sunday night tahlilan son followed by the fathers of balekambang community. Moreover there are activities carried out on a Sunday night Monday commonly called "virility" or shalawatan. Another activity is manaqib which was attended by by religious leaders in Tanjungrejo Village, congregational prayers in mosque that is led by the kiai, tahlilan together every Friday night in mosques, routine ba'da dawn reading the Qur'an, etc. Children Balekambang community educated on religion in madrasah kiai the a.m. In the madrasah there are hadrah activities and the results of the these activities are often displayed dihajatan. In addition, there is a routine madrasah study or graduation at the end of the year. Activities carried out in the village is the result of contributions from the village kiai who are competent and dedicated to realizing the understanding of Islam in the community Balekambang Village.

In the effort kiai in improving the understanding of Islam balekambang society is not all going well, wrong one is that there are some communities that do not comply with

activities that have become such a tradition. This is a form of lack of understanding of Islamic teachings in balekambang sub-village community, and still a task for the kiai

Based on the explanation above, it can be explained that the existence of kiai village in the community will play a big role in its contribution improving understanding of Islamic teachings in the villagers Balekambang. Concern and participation kiai village in improving in Balekambang sub-village to make the community more targeted and organized considering the previous society that was still lay and lacking application of Islam in the life of society. Community assessment against the kiai has been attached to him and become a religious interpreter in the future of its community, in holding this mandate kiai has responsible role both in the presence of Allah SWT and in the presence of Community. The author hereerily raised the title " Kiai's role in Developing Islamic Education in Balekambang Village, Village Tanjungrejo, Wirosari District, Grobogan Regency"

From the background above, the author can identify the problem as follows, the understanding of the community is only limited to the Islamic tradition however, lack of understanding of Islamic teachings is even still in violation of something that is forbidden in Islamic teachings.

Based on the background described above, the author limit the problem with a small scope of research, namely take kiai figures in a village and take the topic of discussion that focused on developing dhikr jama'ah to deepen the Islamic Education in Balekambang Sub-Village, Tanjungrejo Village, Sub-District Wirosari, Grobogan Regency

Based on background descriptions, identification, and restrictions problems he over, then the problems that arise in this research can be formulated as follows: How Kiai's Role in Developing Islamic Education in Balekambang Village, Tanjungrejo Sub-District Wirosari Grobogan Regency?

The purpose of this research is to describe the Kiai's Role in Developing Islamic Education in Balekambang Village Tanjungrejo Village, Wirosari District, Grobogan Regency. This research is expected to benefit various parties, among others

1. Theoretical Benefits
 - a. Add insight and knowledge.
 - b. The results of the research can be used for information materials, research considerations that will be done in the future.
2. Practical Benefits
 - a. For researchers can develop quality in the field of education especially Islamic religious education
 - b. For the community, the results of this study are expected to be a material for knowledge for the Islamic community, especially the understanding of kiai and his role.

- c. For educators, it is expected to be an adjunction and benchmark in achieving the success of the Islamic religious education process. Contributing knowledge to kiai village and community Especially Balekambang Village, Tanjungsrejo Village, Wirosari Subdistrict, Grobogan Regency.

II. Theoretical Studies

1. Kiai's Role

a. Understanding Kiai

Kiai is a non-formal leader as well as a leader spiritual position, and its position is very close to the groups communities in villages (Ziemek 2006: 131)

As a community leader, kiai has pilgrims communities and times tied up by the relationships of the close and paternalistic cultural ties. His advices are always followed and carried out by community worshippers and he led. Clearly, kiai became a man who was edified by the community or become the father of the community, especially the community village (Mujamil Qomar, 2005:29). The term kiai is a term that originally intended for traditional scholars on the island of Java although kiai is now used generically for all scholars both traditional and modern, on the island of Java and in outside Java.

It should be emphasized that islamic knowledge experts in muslims are called scholars, but in Central Java the presiding cleric is called kiai. Nowadays many scholars influential in society and obtained the title kiai, and usually this title is reserved for traditional Islamic groups

According to its origin the word kiai in Javanese used for three different types of titles:

- 1) The designation of an honorary degree for items deemed to be sacred, for example, Kiai Garuda Kencana used uuntuk golden train in yogyakarta palace,
- 2) Honorary degree for parents in general,
- 3) The title given by the community to a religious expert islam that has or becomes a community leader and teaching classical Islamic books to the citizens. In addition to the title kiai, he is also often called an alim (the person who in his Islamic knowledge). (Mujammil Qomar 2005:27)

Regarding kiai, it can indeed be withdrawn on talk about the community's acity. Kiai, with an explanation of the general understanding

of the people who have described earlier, is considered as someone who has advantages in terms of science, and some other things that are 2008 owned by people in general. This positions the kiai in the upper levels in a community structure. However, by occupying the lox or living environment in Nusantara, or Java in particular, the culture of very strong in the order of life of its people adds to the strength in this kiai position. In the context of this ketokohan, kiai arguably standing on two legs, namely local culture and doctrine and implications of religious culture (Achidsti, 2014).

The title kiai is not attempted through formal lines as scholars, for example, come from the community who sincerely give it without the intervention of the influences of the Out. The presence of this degree is due to the excess of science and charity that is not owned by people, and mostly supported by the he led. Therefore kiai become a patron for the surrounding community, especially when it comes to the main personalities of the (Zainal, 2018).

b. Understanding the Role of Kiai

Speaking of kiai role we need to know more the meaning and meaning of the word "role". Role according to Moh.Lutfi (2008:28) is a function or position of implicitly or explicitly attached to a person. It means that the role of a kiai among others is as a builder community leaders, community leaders, as well as carers of and moral advisers of the people or society. But in this discussion will only be discussed about the role of village kiai as a role model for the community and its efforts in growing islamic education in the community.

In Martin Van Bruinessen's view, kiai play more than just a teacher. It's not just positioning himself as a teacher and community educator, but also actively solve crucial problems that

faced by the community. He led the community in delivering guidance and guidance to them, calming the heart someone who is agitated, driving development, provide legal provisions on as an actual matter, in fact it is not uncommon for him to act as a physician in treating the disease suffered by the person who begs for help. So kiai carry out moral-spiritual responsibilities in addition to the need for materill. It is not superfluous if there is an assessment that the kiai figure as a charismatic pinner causes almost any problem the community that occurs around it must be consulted first to him before taking an attitude towards the problem.

The role of kiai according to Pradjarta Dirdjosanjoto consists of several fields are:

- 1) The political role of kiai is to establish relationships with government bureaucracy that becomes a bridge between communities.
- 2) In the economic sector, the role of kiai appears in the relationship between a kiai with economic power centers.
- 3) From the field of kiai culture to the bending of cultural currents between community, and the role of education is a definite role for continuity of understanding of Islam in society.
- 4) The field of religion, its position as an intellectual of the village and the view of the community that they are people who have spiritual power and virtue more than people most, placing the kiai other than as teachers and experts religion, also as part of the leading people in the countryside.
- 5) Social sector, in the daily life of villagers visit kiai to ask for advice in a variety of problems, seeking a cure, or applying for their services to be in various disputes.

The inherent role of a person must be distinguished with a position in community relations. A person's position in society (i.e. social-position) is a static element which shows the individual's place in the community organization. The role refers more to function, self-adjustment and as a process. So, someone occupies a position in community and play a role. Possible role include three things, namely: The role of covering the norms connected with the position or place of a person in the Community. Role in the sense is a series of rules who guide a person in community life. Role is a concept of what can be done by individuals in the community as an organization. The role can also be is said to be an individual behavior that is important to the structure of the social society (Soekanto, 2002: 244).

2. Islamic Education

a. Understanding Islamic Education

Before discussing Islamic education first knowing what education is. Education has a meaning that so widespread, this is due to differences in the philosophy of life that embraced and the point of view that provides a formulation of the education. Education is an effort that consciously and deliberately designed to achieve the goals set by the (Sahertian, 2000:1).

In an Islamic Education has a body, or organizations called Islamic institutions. It is the institution that a Kiai teaches Islamic Education, both in the form of institutions formal, non-formal, or informal. With the

presence of institutions can teach Islamic Education in a structured and neat.

Whereas according to Suhartono (2008), educational institutions Islam built and developed in Indonesia, among others, are; pesantren, surau, meunasah, and madrasah.

- 1) Pesantren is a type of Indonesian Islamic education traditional as well as modern to study the science of religion, and to implement it in the life of the with an emphasis on morals in life community.
- 2) Surau is a place of worship that first stood in west sumatra precisely in minangkabau which is currently used as a means of religious education.
- 3) Madrasah is the lowest Islamic education. Meunasah derived from the Arabic word "madrasah". Meunasah itself often used as a place of religious ceremony, acceptance of zakat, and other religious activities.
- 4) As meunasah, madrasah also comes from Arabic i.e. "madrasatun" the verb "darasa" in the form of "to eat" (place) which means a place of study for students or Students. Historically, the development of educational institutions Islam in Indonesia, has a background, pattern, and different roles, as well as the struggle to realize islamic institutions, for scholars it is not easy.

Diversity of Islamic educational institutions with the aim of clearly and directed at the existence of professional deference is a good, effective and efficient way, therefore educational institutions Islam is pesantren (as a non-Islamic educational institution and madrasahs (as formal educational institutions). (Binti Maunah:2015)

According to the author of Islamic Education it is not only limited to the transfer process of science, value, and skills only, will be but covers a variety of matters relating to education islam broadly which includes: history, thought, and institutions

b. The Purpose of Islamic Education

Before researchers presented the purpose of Religious Education will first present the educational objectives of the in general. The purpose of education is a very important, because it is the direction in which education It. Similarly, Islamic Religious Education, which covered by noble moral subjects intended to learners into human beings who believe and fear the One True God and be noble. Noble morality includes ethics, ethics, or morals as embodiment of religious education.

The purpose of education is formally defined as the formulation of qualifications, knowledge, abilities and attitudes that must be possessed by students after completing a lesson at school, because purpose of directing, controlling and facilitating evaluation of an activity because the purpose of education is identical with the purpose of human life (Syafie, 2015).

From the above description of the objectives of Religious Education researchers accordance with the objectives of Religious Education in institutions formal education and researchers share the goals of Religious Education it becomes two parts with the following description:

1) General Purpose

The general purpose of Islamic Religious Education is to achieve quality mentioned by the Qur'an and hadith while function of national education is to develop the ability of and form dignified national dispositions and civilizations in order to educate the life of the nation, aiming to develop the potential of learners to become human beings Who believes and fears the One True God, noble character, healthy, knowledgeable, capable, creative, independent, and be a democratic and responsible citizen. To carry out these functions the government organizing a national education system that contained in The Constitution No. 20 of 2003.

Bashori Muchsin and Moh. Sultthon, reaffirm that the general objectives of Islamic education must be aligned with the with the sight of man, the creature of God who is glorified with his mind, his feelings, his knowledge and his culture, worthy of being a caliph on earth. These general objectives include understanding, understanding, understanding, and skill make. Therefore there is a general purpose for the initial school level, high schools, secondary schools, and and colleges,; and there are also for public schools, vocational schools, institutions and so on. (Muchsin,2010:13-14

2) Special Purpose

The specific purpose of Religious Education is the adjusted to the growth and development of children in accordance with the

with the level of education it goes through, so that every purposes of Religious Education at every school level have different objectives, such as the purpose of Education Religion in elementary school is different from the purpose of Education

religion in junior high school, high school and also different from the purpose of Religious Education in college.

The specific purpose of education such as in junior high school is to increase intelligence, knowledge, personality, morals skills to live independently and follow further education and improving reading procedures qur'an and tajwid up to the procedures of applying mad and waqf reading laws. Getting used to commendable behavior such as qanaah and Sufism and take away from the behavior of such as ananiah, hasad, ghadab and namimah and understand and exemplify the mandatory bathing procedures and obligatory prayer and circumcision prayer (Riyanto, 2006 : 160)

While other purposes to make students in order to become an active religion and become a society or good citizens where both are integrated to realize what is aspired to be an indeed, so that every active religion will automatically be a good citizen, create a citizen who pancasilis with the godliness of the One True God.

III. Study of Previous Research Results

A. Study of Previous Research Results

Perencanaan Sarana dan Prasarana Pendidikan Islam adalah kegiatan perencanaan upaya pengadaan, sewa pinjam, penggantian, daur ulang, perbaikan, penyebaran atau produksi peralatan dan perlengkapan yang selaras dengan kebutuhan¹ Lembaga Pendidikan Islam guna mencapai tujuan Pendidikan itu sendiri. Proses ini hendaknya mengikutsertakan komponen - komponen penting di sebuah Lembaga Pendidikan, misalnya mudir dan yang mewakilinya, para pengajar, bagian tata usaha, bendahara dan orangtua siswa. Poin ini diperlukan agar dapat menerima pengarahan dari semua komponen dalam rangka menambah tingkat kesempurnaan dari sebuah rencana.²

Robby Darwis Nasution, artikel dengan title: KYAI AS AGENTS OF SOCIAL CHANGE AND PEACE IN TRADITIONAL SOCIETY. Conclusions that can be drawn in kiai as a central figure in the community traditional authority that serves as the highest authority that is always adhered to by local people. With community compliance kiai figure, the highest authority formed the community and serves as a control system in community so that peace is created in the community. With thus, Kyai as the highest authority in traditional society It can also be said.

In this study researchers created an artikel with the title ROLE KIAI AMIN, with the conclusion kiai Amin from teenagers already become islamic teachers in the community, both the community in and Out. He has transformed that society into a society that

¹ Imam dan Djum Djum, *Manajemen Pendidikan*, (Bandung: Alfabeta, 2017), hlm. 320

² Barnawi & M. Arifin, *Manajemen Sarana & Prasarana Sekolah* (Jogjakarta: ar-Ruzz Media, 2016), hlm. 51

majority of Muslims and able to worship according to the teachings of Islam, he juag have tahlilan, sholawatan, manaqib, and obligatory prayers congregation.

The artikle of the two is very different in the discussion, Robby Darwis Nasution focuses on discussion about kiai being a character social agents and figures in community peace. While this artikle has focused on kiai as an important role in the islamic religion in Community.

B. Interpretation of Research Results

Based on the results of the study, it is known that various roles kiai village in developing the quality of Islamic education in Balekambang sub-village includes educational activities carried out in mosques and madrasah diniyah. Educational activities carried out in mosques there are various kinds of events including yasin and tahlil, shalawat, manaqib, and qur'an education park. In addition, education in madrasah diniyah is the education of madrasah diniyah itself and end-of-the-line study

Mosque is the easiest place to realize kiai's role in developing Islamic education in the village Balekambang, Tanjungsrejo Wirosari Grobogan has a role to play in the desire of the community to pray in congregation in the mosque. Worship activities are the main obligations and objectives of Allah SWT create people in this world, so that in every worship the forms of this is a form of obedience as the character of a man to God. Obedience worship can shape and create a deeper understanding of islamic education to always obey parents to others. So that worship activities can form community of Balekambang, Tanjungsrejo, Wirosari, Grobogan.

Then yasin and tahlilan activities began to be routinely carried out on every Friday night led by Mr. Amin who was followed by all balekambang people. At the same time Mr. Kiai Amin delivered a lecture as a way of instilling Education Islam in that society. From the formation of yasin tahlil activities can be changed the lives and circumstances of balekambang villagers. Balekambang community began to be organized in accordance with religious shari'a other than carry out religious activities on a regular basis as well as a means to establish friendship between balekambang communities.

IV. Cover

Based on the results of research on efforts made kiai village in developing Islamic Education in Balekambang Sub-Village, Tanjungsrejo, Wirosari District, Grobogan Regency is conducting various Islamic educational activities. These activities include education in the Mosque, namely the council of Yasin Tahlil, Majlis Sholawat (Promised), Manaqib Council, and TPQ, the second educational activities in Madrasah Diniyah consists of Madin Education grades 1-6 and End Study.

Kiai's role in this study shaped yasin tahlil's activities changed the life and circumstances of balekambang villagers, starting from in accordance with religious

shari'a and routinely also as a means to establish friendship between balekambang communities. Furthermore, the activities shalawat containing material about the morality of the prophet Muhammad SAW and our morality towards the Prophet Muhammad SAW. Shalawat activities or this promise becomes a means for children to obtain Islamic education in exemplifying the prophet Muhammad SAW. Religious activities such as manaqib can be a means to grow the quality of religious education In Balekambang Tanjungrejo sub-village, Wirosari, Grobogan. TPQ function activities to facilitate children's learning Conducting various educational activities, namely building madrasahs to Madin's place of study is divided into 6 classes.

In accordance with the findings in Balekambang sub-village, in practice this has been done by the balekambang villagers until the time of This. The Balekambang community has carried out Islamic religious shari'a in accordance with by the provisions and orders of Allah SWT. The existence of kiai village in Balekambang is very important because it is able to change people who do not know religion become aware of Islam. It this can be seen from the existence of activities and it has become the habits of the Balekambang community. Religious education starts from early habituation whether from parents, adults, adolescents, or The kids.

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