



HALAQAH STUDY IN FORMING STUDENTS' CHARACTER AT AS'ADIYAH ISLAMIC BOARDING SCHOOL, SENGGKANG CENTER, WAJO REGENCY

Hasan Basri¹, Hasyim Haddade¹, Syamsuddin², & Afifuddin²

¹As'adiyah Islamic University, Indonesia

²Universitas Islam Negeri Alauddin Makassar, Indonesia

Correspondence Email: hasanhusnahasan@gmail.com hasyim.haddade@uin-alauddin.ac.id
syamsuddin.sasak@uin-alauddin.ac.id afifuddin.harisah@uin-alauddin.ac.id

ABSTRACT

This dissertation research aims to describe the reality of implementing the halaqah learning system . at the As'adiyah Central Islamic Boarding School in Sengkang, Wajo Regency, exploring various supporting and inhibiting factors in the implementation of the halaqah learning system at the As'adiyah Sengkang Islamic Boarding School, and found the implications of the halaqah learning system in forming the character of students. This research is classified as a qualitative research type with a phenomenological approach in terms of methodology. Meanwhile, in terms of science, it uses theological, sociological, philosophical, and psychological approaches. To obtain data in the field, The researcher conducted interviews with teachers, resource persons, and students at the As'adiyah Central Islamic Boarding School in Sengkang, Wajo Regency. In addition, direct observation was also conducted on the learning methods and materials presented in the Maghrib and Subuh recitations. The data obtained from the results of interviews and direct observations were analyzed using qualitative methods to determine their implications.

Keywords: Halaqah Study Group, Character Formation, Students, As'adiyah Central Islamic Boarding School, Sengkang, Wajo Regency.

1. INTRODUCTION

Before the emergence of educational institutions, in the Islamic world there has been traditional education, both carried out at home, in Kuttab and in mosques. Education takes place according to the teachings of Islam itself, so that Muslims can read, write, deepen, and practice

the teachings and teach their religion to organize and manage the contents of this earth as well as possible.

History has found that in Islamic education during the time of the Prophet Muhammad and several centuries after, it took place around mosques and people's homes. The learning process in these two institutions was known as *dar al-arqam* in the early period of prophecy or the Mecca period and *kuttab* in the Medina period. Ahmad Syalaby said that *kuttab* as an educational institution at that time had two functions. *First*, it functioned to teach reading and writing with basic texts of Arabic poetry and most of its teachers were non-Muslims from the Badr war prisoners. This first type of *kuttab* was a basic educational institution that only taught reading and writing. *Second*, as a teaching of the Qur'an and the basics of Islam.¹ In this second type of *kuttab*, students were taught to understand the Qur'an, the basics of Islam, and were also taught Arabic grammar, arithmetic, horse riding, and swimming.² The learning method used in *kuttab* was more closed by relying on the *halaqah system*,³ a learning method that is presented in general without regard to class level. The reality of *this halaqah study* is clearly found in the learning process of the Prophet Muhammad SAW. in *dr al-arqam* and *kuttab* in the Mecca period, which was then continued in the Medina period centered in the mosque. In subsequent Islamic civilizations, the reality of *halaqah was also found*. In the era of the Umayyad Dynasty, education in mosques began to appear in Damascus in 744 AD. In the Muslim Spanish region, educational activities generally took place in mosques. The mosque became the center of teaching and learning activities starting in the Umayyad Dynasty area since the establishment of the Cordova Mosque in the 8th century AD.

During the Abbasid era, circles in the form of *halaqahs* like this could be found in Palestine, Syria, Egypt, Faris, and Sijistan. Imam al-Syafi'i also had *a halaqah* at the 'Amr Mosque in Fustat. He taught various materials every morning until his death in 820 AD. *The halaqahs* in this mosque encouraged the formation of educational centers in the homes of nobles and cultured people. These educational centers were called *majalis al-adab* (literary circles). The *halaqah circle* revolved around a faqih who taught certain sciences in the mosques. It turned out that not only religious knowledge was taught, but also linguistics and poetry. According to Mahmud Yunus, basic educational materials during the Abbasid era were divided into *ijbari* (mandatory subject matter) and *ikhtiyari* (elective subject matter). For *ijbari*, it included subject matter on the Qur'an, prayer,

¹ Ahmad Salaby, *History of Muslim Education* (Bairut: Dar al-Kasysyaf, 1995), h. 16. Bandingkan dengan Samsul Nizar, *Sejarah dan Pergolakan Pemikiran Pendidikan Islam* (Cet. I; Ciputat: Quantum Teaching, 2005), h. 7-10.

² Zainal Efendi Hasibuan, "Profil Rasulullah sebagai Pendidik Ideal: Telaah Pola Pendidikan Islam Era Rasulullah Fase Mekkah dan Madinah", dalam Samsul Nizar (ed.), *Sejarah Pendidikan Islam: Menelusuri Jejak Sejarah Pendidikan Era Rasulullah Sampai Indonesia* (Cet. II; Jakarta: Prenada Media Group, 2008), h. 7-8.

³ Menurut Makdisi, pendidikan muslim sejak masa Nabi Muhammad saw. berlangsung di seputar masjid, rumah-rumah guru, perpustakaan dan rumah sakit. Sistem pembelajaran pada dua lembaga yang disebut pertama (masjid dan rumah-rumah guru) lebih bersifat tertutup, sedangkan pada dua lembaga yang disebut terakhir lebih bersifat terbuka. Mengingat sifatnya yang tertutup, pendidikan yang berlangsung di masjid dan rumah-rumah guru, dilaksanakan dalam bentuk *halaqah*, *majlis al-tadris*, dan *kuttab*. Lihat George Makdisi, *The Rise of Colleges: Institutions of Learning in Islam and The West* (Edinburgh: Edinburgh University Press, 1981), h. 10-27. Lihat juga Muniruddin Ahmed, *Muslim Education and the Scholars' Social Status up to the 5th Century Muslim Era (11th Century Chirstian Era)* (Zurich: Verlag der Islam, 1968), h. 52-84.

prayer, basic Arabic, and reading and writing. As for *the ikhtiyari*, it includes learning materials on arithmetic, complete Arabic grammar, poetry, and the history of the Arab nation.⁴

The presence of Islamic boarding schools in Indonesia was inspired by the educational institution " *kuttab* ", namely an educational institution during the Umayyad dynasty which was originally only a vehicle or institution for reading and writing with a *halaqah system*. In the next stage, this institution experienced rapid development, because it was supported by community contributions and the existence of plans that must be adhered to by educators and students.⁵

Based on the background that has been stated above, the formulation of the problem in this research is:

1. How is the reality of implementing the *halaqah study group* at the As'adiyah Central Islamic Boarding School in Sengkang, Wajo Regency?
2. What are the various supporting and inhibiting factors for the implementation of *halaqah studies* at the As'adiyah Central Islamic Boarding School in Sengkang, Wajo Regency?
3. Of studying *halaqah* in forming the character of students at the As'adiyah Central Islamic Boarding School in Sengkang, Wajo Regency ?

2.METHODS

Research is a type of descriptive-qualitative research, namely the researcher does not simply describe the data found in the field, but rather attempts to conduct a critical analysis of the problem to find a new theory.

Burhan Mungin cites several opinions of methodologists on descriptive research. According to Travers, descriptive research aims to describe the nature of something that is taking place at the time the research is conducted and examine the causes of a particular symptom. Meanwhile, according to Gay, this method aims to answer questions concerning something at the time the research process is taking place. This method can be used in more aspects and more broadly than other methods. It also provides up-to-date information so that it is useful for the development of science and can be applied more widely to various problems. According to Cansuelo, research with descriptive methods consists of several types, namely case studies, surveys, development research, document research, trend research, and correlation research.⁶

⁴ Mahmud Yunus, *Sejarah Pendidikan Islam* (Cet. VI; Jakarta: PT Hidakarya Agung, 1990), h. 50. Bandingkan dengan Rahmawaty Rahim, "Metode, Sistem, dan Materi Pendidikan Dasar (Kuttab) bagi Anak-anak pada Masa Awal Daulah Abbasiyah (132 H/750 M-232 H/847 M)", dalam Suwito dan Fauzan (ed.), *Sejarah Sosial Pendidikan Islam* (Cet. I; Jakarta: Prenada Media, 2005), h. 14-15.

⁵ M. Idris Usman, "Pesantren Sebagai Lembaga Pendidikan Islam (Sejarah Lahir, Sistem Pendidikan, dan Perkembangannya Masa Kini)". *Al-Hikmah Journal for Religious Studies* 14, no 1 (2013): h. 104

⁶ Burhan Mungin, *Metodologi Penelitian Sosial dan Ekonomi* (Jakarta: Kencana, 2013), h. 31. Lihat juga Masri Singarimbun dan Sofian Efendi, *Metode Penelitian Survei* (Jakarta: LP3S, 1984), h. 8. Juga Husein Umar, *Metode Penelitian Untuk Skripsi dan Tesis Bisnis* (Jakarta: PT Rajagrafindo Persada, 1980), h. 22-25.

Kirk and Miller in Lexy J. Moleong define that qualitative research is a mental tradition that depends on human settings both in its area and in its terminology. Qualitative research methods⁷ are more often called naturalistic research methods because the research is conducted in natural conditions (*natural settings*). According to Norman K. Denzin and Yvonna S. Lincoln, two qualitative research experts, qualitative research is research that uses a natural setting with the intention of interpreting the phenomena that occur and is carried out by involving various existing methods.⁸

Monique Hennink, a professor in *the Hubert Department of Global Health at the Rollins School of Public Health* and author of *'Qualitative Research Methods'*, explains that qualitative research is an approach that allows researchers to observe experiences in detail, using specific methods such as in-depth interviews, focus group discussions (FGDs), observation, content analysis, virtual methods, and life histories or biographies.⁹

Based on several expert opinions, it can be concluded that qualitative research is research that refers to results that provide researchers with more freedom in collecting the necessary data using various existing methods.

Research Approach

In this study, an inductive approach was used, where data will be collected first, then analyzed to produce findings and a broader understanding of *the halaqah study* in forming the character of students at the As'adiyah Central Sengkang Islamic Boarding School, Wajo Regency.

Data Source

The data source in this study is the *halaqah study* at the As'adiyah Central Sengkang Islamic Boarding School, Wajo Regency. The data sources needed to support this study are as follows:

1. Primary Data

Primary data is data obtained directly from the results of observations and direct interviews with parties related to the research, such as the head of the pondok, the presenter of the *halaqah study group*, students, teachers and dormitory supervisors, as well as other sources who are considered competent.

⁷ Lexy J. Moleong, *Metodologi Penulisan Kualitatif, edisi revisi* (Cet. XXXI; Bandung: PT Remaja Rosdakarya, 2013), h. 4.

⁸ Albi Anggito dan johan setiawan, "*Metode Penelitian Kualitatif*" (Sukabumi: CV. Jejak, 2018) h.7.

⁹ Cosmas Gatot Haryono *Ragam metode penelitian kualitatif komunikasi* (Sukabumi: CV Jejak, Anggota IKAPI, 2020) h.36.

2. Secondary data

Secondary data is data that already exists and is systematically arranged and is the result of research or a summary of documents related to the research.

3.RESULTS AND DISCUSSION

1. History of the Establishment of the As'adiyah Islamic Boarding School

As'adiyah Islamic boarding school has been known for approximately half a century, and has now become big and well-known throughout the Indonesian archipelago, both its progress and splendor as well as the quality of its graduates are known everywhere and have become the dream of Muslims as an Islamic educational institution.

This is all because it was built and established by a great scholar born in Mecca of Bugis descent, originally from Sengkang, Wajo Regency, known as Muhammad As'ad, who is also commonly called Gurutta Fungngaji Sade or Gurutta Aji Sade, and is still remembered by the Bugis people, especially in Sengkang, Wajo Regency.

Muhammad As'ad was born in the Holy Land of Mecca, approximately 109 years ago, to be precise on Monday 12 Rabī' al-Šānī 1326 Hijriah, which coincides with 1907 AD. His father's name was Abd. Rasyid and his mother named Sitti Salehah bint Abdur Rahman, Guru Teru al-Bugī sī.¹⁰

Muhammad As'ad has successfully completed the level of education recorded in the pages of history, only around 7 years, immediately received a blessing with the title of ulama with the sharpness of his mind and brain, so that at the age of 14 he had memorized the 30 Juz of the Qur'an at the Al-Falāḥ Islamic boarding school in Makkah al-Mukarramah. In addition, he also studied with various great ulama and learned from his own family to fill his free time. In fact, he was also taught directly by his own parents, so that his son could inherit his father's knowledge.¹¹

The fate that crossed Muhammad As'ad bin Abd's journey. Rasyid, at the end of 1928 AD, which coincided with 1347 Hijriah, with the surge of the call *nū r-llā hi rabbī*, with the spirit of struggle to spread religious breath, he was called to return to his beloved homeland, the land where his ancestors were born.

On his journey across the endless expanse of the ocean, he stopped at several places before setting foot in the city of Sengkang, Wajo Regency, such as stopping in Johor for about two

¹⁰ Sitti Salmiah Dahlan, *Rihlah Ilmiah AGH Muhammad As'ad dari Haramain ke Wajo Celebes: Sebuah Perjalanan Religi untuk Membangun Madrasah Arabiyah Islamiyah di Wajo Bugis Makassar* (Jakarta: Rabbani Press dan TICI, 2015), h. 72.

¹¹ Sitti Salmiah Dahlan, *Rihlah Ilmiah AGH Muhammad As'ad dari Haramain ke Wajo Celebes*, h. 73-74. Lihat juga Sarita Pawiloi, *Sejarah Pendidikan Daerah Sulawesi Selatan* (Jakarta: Departemen Pendidikan dan Kebudayaan, 1980), h. 80.

months, Pontianak for one month, arriving in Sengkang which at that time was led by a king. (Petta Ennenge).

1. History of the Development of the As'adiyah Islamic Boarding School

In further developments, after Muhammad As'ad passed away to the mercy of Allah, the one who replaced his leadership was Daud Ismail, who was his oldest student. During the leadership of Daud Ismail, Madrasah Arabiyah Al-Islamiyah changed to Madrasah As'adiyah. This name was chosen as a tribute to the person who founded the madrasah, namely Muhammad As'ad.

In running his leadership to advance Madrasah As'adiyah, Daud Ismail was assisted by several people, especially Muhammad Yunus Martan, whose position at that time was in the finance department, but his role was very large in determining the development of education so that sometimes he was considered by the community at that time as a leader. In other words, Madrasah As'adiyah was under the control of two great scholars, namely Daud Ismail (son of Soppeng) and Muhammad Yunus Martan (son of Belawa-Wajo), and this ran between 1952 and 1961 AD.

Although only for a short time the control was in the hands of two senior students who founded this school, it turned out to have a lot of influence on the development and progress of the early stages of Madrasah As'adiyah leadership. Evidently, he immediately changed the curriculum with a percentage of 60% religious lessons and 40% general lessons, which until now is still the benchmark.

In 1961, the leadership was transferred to Muhammad Yunus Maratan, and the leadership was held until he died in 1986. Since then, the As'adiyah Islamic Boarding School has opened several levels of education up to college under the As'adiyah foundation organization. These levels of education are:

- a. Kindergarten (TK)
- b. Elementary (afternoon entry)
- c. As'adiyah Elementary School (SDA) starts in the morning
- d. Junior High School I and II Boys/Girls
- e. Male/Female Aliyah
- f. PGA 6 years As'adiyah (2 years), then merged into Aliyah
- g. College with three faculties 1964
 - 1) Faculty of Usuluddin until now
 - 2) Faculty of Tarbiyah until now
 - 3) Faculty of Sharia

- h. Ma'had ' Ā lī (ulama cadre training) 1964 inactive, reopened 1982 until now.

This research, the presentation contains a description of the data and findings obtained using the methods and procedures described in the previous chapters. This description contains a description of the data presented with topics according to the questions in the form of patterns, themes, tendencies and motifs that emerge from the data based on data collection with interviews, observations and documentation carried out in relation to " *Halaqah Study* in Forming the Character of Students at the As'adiyah Central Sengkang Islamic Boarding School, Wajo Regency"

The Reality of the Implementation of Halaqah Study at the As'adiyah Central Islamic Boarding School, Sengkang, Wajo Regency

In accordance with the form of Islamic education in South Sulawesi, the As'adiyah Putra Pusat Sengkang Islamic High School in Macanang, Majauleng District, Wajo Regency, in addition to using the kh alafiyah madrasah in implementing its education system, also has its own characteristics, namely religious education, preaching, and social community Exacta as well as the study of classical books in the form of halaqah studies which are carried out after the maghrib and dawn prayers.

In relation to the above, Mattulada mentioned that As'adiyah Islamic Boarding School is one of the Islamic educational institutions that is considered modern, managed by a strong foundation. In the Introduction to its Basic Statutes according to the results of the decision of the VI Congress in Sengkang (Wajo) on October 22-25, 1975, it is written that As'adiyah Islamic Boarding School is a professional and functional private Islamic educational organization that aims to increase the faith, good deeds, and piety of Muslims, while also preparing Muslim cadres for development who are pious to Allah. Then in its principles and objectives, it states the determination to carry out the mandate of worship and the mandate of the caliphate.¹²

The halaqah system or also called the non-classical education process. This method is applied through the wetonan, memorization, and sorogan methods. The halaqah system or (mangaji tudang), takes place through stages after completing formal education, which is after the Maghrib prayer until Isha and after the Subuh prayer until 06.00 in the morning. The halaqah learning system uses the Mosque room, teachers and students sit cross-legged without using a blackboard, tables, and chairs.

It is called a non-classical system, because the halaqah system is a non-formal learning that is not tiered, there is no evaluation, and does not use attendance. In fact, the book material presented runs monotonously from beginning to end, without distinguishing the level of formal education of the students who follow it.

The students who participate in halaqah learning activities are only based on their own will and awareness to increase knowledge outside of formal education. The implications of halaqah

¹² Mattulada, "Islam di Sulawesi Selatan", dalam Taufik Abdullah (ed.), *Agama dan Perubahan Sosial* (Jakarta: Rajawali Pers, 1983), h. 368.

learning are seen in the quality of the students' abilities in participating in learning in their formal education. This means that students who diligently participate in halaqah learning have better quality in their formal education compared to students who are lazy to participate in halaqah learning, especially in terms of the ability to read and understand Arabic books.

1. Supporting and Inhibiting Factors in the Implementation of Halaqah Learning at the As'adiyah Central Islamic Boarding School, Sengkang, Wajo Regency

- a. Supporting Factors

During the Maghrib and Subuh religious study activities, the students form a circle in front of the resource person who guides the study, while the general public listens to the study outside the circle of students.

In the implementation of the pengajian, especially at the Ummul Quraa Grand Mosque or commonly known as the Sengkang Grand Mosque, it is supported by the Suara As'adiyah Radio (RSA) broadcast which is transmitted directly via FM 103.2, so that the Muslim community domiciled in Wajo, Soppeng, Sidrap, and Bone Regencies can listen to the pengajian directly, even though they do not have to come to the Ummul Qura Sengkang Mosque. When there was a technical error in the RSA transmitter broadcast, so that the pengajian could not be broadcast live, the community felt restless and called the RSA Leadership to immediately broadcast the pengajian live. This shows the enthusiasm and moral support of the wider community for the Maghrib and Subuh pengajian held at the Ummul Qura Sengkang Grand Mosque.

- b. Inhibiting Factors

The inhibiting factor that is usually experienced is the disruption of the electrical network. If the electrical network in Sengkang City is completely dead, then the pengajian cannot be carried out. To overcome this kind of obstacle, the Head of the As'adiyah Islamic Boarding School should prepare a genset (electric generator), both for the sake of pengajian.

2. Implications of the Halaqah Learning System in Forming the Character of Students at the As'adiyah Central Islamic Boarding School, Sengkang, Wajo Regency

All the books presented in the Maghrib and Subuh recitations are classical books, or what are often called yellow books. These books are standard books that do not have syakl or harakat. Therefore, in reading them, adequate Arabic grammar skills are required.

The resource persons appointed to present the study materials are figures (ustaz) who have the capability and are competent in mastering Arabic language rules. In presenting the study materials, the resource persons first explain the linguistic aspects, both in terms of nahwu and saraf, as well as in terms of balagah. In fact, sometimes it is followed by an explanation of the i'rab position of each vocabulary contained in the book.

It has become a necessity that to know the correct meaning and meaning of a sentence that does not have a syllabary (line), good and correct Arabic grammar is needed. If one word

experiences a change in character, there will also be a change in meaning. In other words, if an error occurs in determining the meaning of a word, it will also result in an error in the meaning of the word.

Through regular religious studies, both Maghrib and Subuh, the students will be trained in reading and mastering Arabic language rules, so that they will be accustomed to and easily read any classical books presented to them. This is one of the advantages possessed by students who study at Madrasah Aliyah As'adiyah Putra Pusat Sengkang in Macanang, Majauleng District, Wajo Regency.

The ability to master Arabic language rules for students is inseparable from the study activities carried out twice a day, namely Maghrib and Subuh, except on Friday nights and dawn, because they are on school holidays. Students who start boarding from the Madrasah Tsanawiyah education level to the Madrasah Aliyah level, can be sure to master the ins and outs of Arabic, both from *na ḥ wu, ṣ araf, i'ra b*, and in terms of *balagah*, because they are trained to read classical books twice a day for six years.

Acknowledgement

Bismillah Wassholatu Wassalamu 'Ala Rasulallah, Thank you for your attention to our research journal entitled " Halaqah Study in Forming the Character of Students at the As'adiyah Central Islamic Boarding School, Sengkang, Wajo Regency ". This study aims to determine how Halaqah studies shape the character of students at the As'adiyah Central Sengkang Islamic Boarding School, Wajo Regency. The author hopes that this study can be new knowledge for readers in general and specifically as a writer. The author is open to receiving criticism and suggestions. Build for further research improvements."

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