

# ANALYSIS OF THE IMPLEMENTATION OF MODERN AND TRADITIONAL EDUCATION SYSTEMS: A CASE STUDY AT PONDOK PESANTREN NURUL BAYAN

Andrian Syahidu<sup>1</sup>  
Ayu Mardianti<sup>2</sup>  
Iramasan Efendi<sup>3</sup>  
Samsul Hadi<sup>4</sup>

<sup>1,3</sup>Universitas Darussalam Gontor Ponorogo

<sup>2</sup>Pondok Pesantren Nurul Bayan

<sup>4</sup>UIN Mataram Lombok

e-mail: [andrian.syahidu@mhs.unida.gontor.ac.id](mailto:andrian.syahidu@mhs.unida.gontor.ac.id)

## ABSTRACT

The modern and traditional (*salaf*) education system is an education system implemented by several Islamic boarding schools (*Pondok Pesantren*) in Indonesia. This model boarding school uses classical books and modern scientific knowledge. In addition, Islamic boarding schools run formal and non-formal education. For this reason, this article will examine the application of the Modern and *Salaf* Education system in learning and what are the obstacles in the Nurul Bayan Islamic Boarding School. This study aims to determine the application of the modern education system and *salaf* in learning and what are the obstacles to the implementation of the modern and *salaf* education system at the Nurul Bayan Islamic Boarding School. This study is qualitative research by prioritizing data about the education and teaching process at the Nurul Bayan Islamic Boarding School, therefore the data collection procedure was obtained through observation, interviews and observations. This study found that the Nurul Bayan Islamic Boarding School is included in the category of Modern Islamic Boarding School, which integrates two education systems, namely the modern education system and the *Salaf*. This can be seen from the activities designed through the existing curriculum at the institution.

**Keyword:** Modern educational system, traditional educational system (*Salaf*), Pondok Pesantren

## 1) INTRODUCTION

Entering the era of globalization, competition is getting tougher so that indirectly a nation is required to have high quality human resources. One of the ways to produce high-quality human beings is through education. Education is divided into two, namely formal and non-formal education. One type of formal education is school. The government's effort to improve human resources is to require schooling. Through boarding schools or public schools. Because as citizens who are obliged to advance the nation, we as Muslims are also obliged to learn according to religious guidance.

Islamic boarding schools, schools and madrasas are institutions that have the same goal but are different from their management and each has its own characteristics. In the midst of the differences and similarities of existing educational institutions, there is not a bit of competition in creating quality institutions among existing institutions. Initially, the pesantren was no more than

a place for students to study religious sciences scattered in the kiai's house, prayer room or mosque. mosque. But along with the development and progress of the pesantren era, it has changed with various forms of education. Pesantren not only organize religious education models, but also non-formal and informal education. That is what makes Islamic boarding schools have a plus value, namely being able to provide formal, non-formal and informal education simultaneously (Riodani 2015, 1).

Pesantren institutions have a big role in the movement of large currents of social change in Indonesia. Its success as an Islamic educational institution confirms itself as an entity that participates in educating the nation. The success of pesantren, which has given birth to many religious figures, fighters and community leaders, is evidence that pesantren has played a large role in building Indonesia. The development of pesantren from salaf (and *sorongani*) pesantren cannot be separated from the existence of a clear education system from a well-planned curriculum (Muhaimin 2006, 15).

Likewise with the Nurul Bayan Islamic Boarding School, which implements modern and salaf education by queuing up and doing activities for 24 hours in the lodge, from waking up to going back to sleep, everything has been systemized so well under the supervision of the leadership as caregivers and assistants so that all activities such as praying in congregation, eating, bathing, etc., all of which have been arranged in a very orderly manner, so that education can be carried out properly, in accordance with the original purpose of the establishment of the Islamic boarding school as an educational institution that does not have commercial purposes, so all activities that take place in it are as small as possible. whatever and implemented by anyone should not be separated from the values of education, and on the contrary must be based on the basics of education and aim for educational purposes as well.

Based on the above background, the author took the initiative to conduct research on an analysis of modern education and the Salaf, therefore the author feels it is important to write about the title. "Analysis of the Application of Modern and Salaf Education Systems (Case Study at Nurul Bayan Islamic Boarding School)".

## 2) METHODS

It is a method used by the authors to examine and analyze the target object so that answers are found to answer the problem. And also collect the data needed to answer the problem. The type of research in this thesis is qualitative research, namely case studies. Data was collected by means of field research, namely research activities carried out in the field. Bodogan and Taylor stated that the qualitative method is a research procedure that produces descriptive data in the form of written or spoken words and observed behavior (Knopp 1988, 13).

The advantages of case studies are that they can provide important information about the relationship between variables and processes that require a broader explanation and understanding and can also present data and findings that are very useful as a basis for building a background for a larger writing plan and in depth in the context of the development of social sciences (Bungin 2005, 23).

In qualitative research, researchers must be present in the field because the author is the main writing instrument (the instrument of choice in naturalistic inquiry is the human) (Guba 1985, 236). Those who actually have to be present in person in the field to collect data. Writers in entering the field must be able to immediately build good communication with different communities, ranging from kiai, ustad and students of the Islamic boarding school. A good relationship between the author and the community in the research field (Pondok Pesantren) can give birth to trust and mutual understanding. A high level of confidence helps smooth the writing process so that the desired data can be obtained easily and completely. The presence and involvement of the author in the field must be known openly by the research subject, research

subject or respondents are the parties that are used as samples in a study (Mardiyah 2012, 92–93). The subject that the author means is: the Leader of the Nurul Bayan Islamic Boarding School KH Abdul Karim Abdul Ghofur. With his wife Nyai Ummi Hj. Halimatussa'diyah. Two Members of Majelis A'wan Pondok Pesantren Nurul Bayan. Eight Teachers of the Nurul Bayan Islamic Boarding School. Ten Santri Pondok Pesantren Nurul Bayan.

### 3) RESULTS

The implementation of the modern and salaf education system is reflected in the early establishment of the Nurul Bayan Islamic Boarding School, modern education can be seen from the outward appearance of the teachers, from the way the ustadz and cleric dress before teaching must remain neat and polite, the language of instruction in class and daily communication using two languages (Arabic and English). While the Salaf system is found in classical teaching and Kutubu At-turats, all of which are integrated into the Pondok Education system, both written curriculum (written curriculum) and hidden curriculum (curriculum that is intra-curricular), co-curricular, extra-curricular or commonly called education (academic) and (non-academic) so that all programs are packaged and implemented in an integrated and programmed 24 hours with high discipline in one TMI system (Tarbiatul Mu'allimat Al-Islamiyah). if it is presented then 60% is the application of modern systems and 40% is the application of traditional systems.

Education and teaching at the Nurul Bayan Islamic Boarding School certainly has many obstacles along with the growth of the Pondok. The obstacle is that there are not enough qualified human resources in academic and non-academic, also the implementation of the academic calendar of education has not been maximized because considering that the Nurul Bayan Islamic Boarding School has not yet implemented a system mu'adah and still has to take the National exam.

### 4) DISCUSSION

#### A Brief History of Nurul Bayan

The Islamic Boarding School was founded on November 9, 1991, in the village of Sukadana, Kec. Bayan North Lombok Regency on 4 acres of leased land. The Nurul Bayan Islamic Boarding School started with the establishment of diniyyah activities and moved into a boarding school with the first 4 students. One year later, at the end of May 1992, the activity was officially closed. The Nurul Bayan Islamic Boarding School already has an area of 40,000 M<sup>2</sup> (4 hectares) in Anyar Village, Kec. Bayan Kab. North Lombok, from where everything started. The first building that was built was Al-Muhsinin. In July 1992, education was started which was packaged with the Mu'allimin and Mu'allimat system with a six-year study period (Pondok, n.d.).

#### Vision and Mission

Every educational institution must have a vision and mission as well as the Nurul Bayan Islamic Boarding School. The vision and mission contained in the profile of the Nurul Bayan Islamic Boarding School are:

- 1) Vision: to make the Nurul Bayan Islamic boarding school a place for emulating cadres of people who have competence in the fields of Islamic sciences, the language of the Koran and social sciences.
- 2) Mission: to establish educational institutions, expand the economic business units of Islamic boarding schools, and improve public services (Pondok, n.d.).

#### Education Program at Nurul Bayan

Life at the Nurul Bayan Islamic Boarding School chooses rules that all members must follow. This is in accordance with a disciplined life that we always uphold by every student, they must practice continuously to regulate themselves and are willing to be regulated (Karim, n.d., 23).

The way of life at the Nurul Bayan Islamic Boarding School is arranged with a special schedule that is deliberately arranged for educational purposes. There is a daily schedule that applies from the time the students wake up until they go back to sleep, there are weekly, monthly and yearly schedules. The schedule concerns all student activities both in the form of intracurricular and extracurricular activities (Karim, n.d., 26).

## Learning

**Curriculum** The learning curriculum of the Nurul Bayan Islamic Boarding School in general uses the TMI (Tarbiatul Mu'allimat Al-Islamiyah) curriculum by taking the curriculum from Pondok Modern Gontor, Pondok Salaf and the Ministry of Religion with an education period of six years and continues to carry out national exams in third grade and six considering that the Nurul Bayan Islamic Boarding School has not followed the mu'adalah system (undang-undang sistem P. N. pasal 30 ayat 1-4 (lihat surat keputusan menteri P. N. N. 105/0/2000), n.d.). Gontor's curriculum can be seen from Al-'Ulūm Al-'Arabiyah (which is entirely delivered in Arabic), namely the learning of *Imla'*, *Nabwu*, *Muthōla'ah*, *Insyā'*, *Shorof*, *Balāgoh*, *Mahfūzot*, *Khot* and *Tarbiyah*, and general teaching using English. English namely on learning; Daily Composition, Grammar, Reading and Vocabularies (Suharyanti, Wawancara, gedung Adamia, Bayan 2019).

The salaf curriculum is seen from Al-'ulūm Al-Islamiyah learning, which is seen from learning the *Qur'an*, *Hadith*, *Tawhid*, *Fiqh*, *Farōid*, *Tarikh Islāmiyah*, *Tafsir*, *Irsādul 'Ibād*, *Ta'lim Al-muta'alim* and *Tadribul Qirōati* Meanwhile, the curriculum of the Ministry of Religion is seen from the *Al-Ulum Al-Ammah* learning which is divided into two parts (Aki Mawadi, Wawancara, gedung Adamia, Bayan 2019):

- 1) Math; Counting, Mathematics, Natural Sciences, Physics and Biology.
- 2) Social science; National and World History, Geography and Anthropology

## Teaching Activity

Staff According to the Leader of the Nurul Bayan Islamic Boarding School, it is divided into three parts, namely: *Mutafarrigīn* Teachers (Permanent Teachers or Long-Term Teachers), *Tataw'u* Teachers (Medium-Term Teachers), and *Khidmah* Teachers (Term Teachers). Short). All the teachers mentioned certainly have their respective duties and functions according to their division. The *mutafarrigīn* teacher's job is to teach and do institutional work, the *tataw'u* teacher and the *khidmah* teacher have additional duties as a student of *Ma'had 'Aly*. So in addition to teaching and doing institutional tasks, teachers also have to learn because they are registered as *Ma'had 'Al* students. However, not all *khidmah* teachers teach but are more assigned the task of being assigned to the cottage economic sector (November 2019). So the total number of teachers at the Nurul Bayan Islamic Boarding School is 97.

## Nurul Bayan Student Organizations

Broadly speaking, the Nurul Bayan Islamic Boarding School student organizations are divided into three organizations: the *Tarbiatul Muallimat Santrivati Association* (ISTAMI), the Tarbiatul Muallimin Student Organization (OPTAMI) and the *Tarbiatul Muallimin Student Organization* (OPTAMI). scouting (scout movement coordinator). All these organizational activities are carried out by final students (grades V and VI). and guided by the nurturing section and the nurturing assembly from the teacher element while still receiving guidance from the boarding school leader.

### a. Implementation of the Modern Education System in Nurul Bayan

The meaning of education according to Imam Zarkasyi (Zarkasije 1934, 1) is anything that can affect goodness to the human spirit. From childhood to adulthood so that even though they become parents. Therefore, humans always receive education, as long as they have a spirit of holiness (humanity) or a healthy mind (Zarkasije 1934, 6). Imam Zarkasyi argues that education is

the most important factor, especially if our spirits have been properly educated, have been based on solid principles and are full of confidence (faith), all of which rely on education. That is why, this educational problem has become an important issue for all time and a pillar for progress even as the basis of all steps of his work (Zarkasije 1934, 5).

The definition of education according to Imam Zarkasyi is almost the same as the understanding of education proposed by Mahmud Yunus (Yunus 2019), namely:

"Education is the giving of influence with various kinds of influence, which are deliberately chosen to help children, so that they develop physically, morally so that little by little, up to the maximum limit of perfection that is achieved so that he is happy in his life as an individual and in society (socially) and every action that comes out of it, becomes more perfect, more appropriate for society."(Yunus 2019, 3)

Meanwhile, according to Imam Zarkasyi, modernization is modernization (renewal). This does not mean that their religious teachings have been modernized by their creed, shari'ah, or their ways of worship at all. Modernization in this case is the modernization of the institutional system, organization, management, curriculum and educational methods(Komisi 1942, 27). The following are excerpts of the author's interview with several related informants about the implementation of the modern education system at the Nurul Bayan Islamic Boarding School.

Informant Abdul Karim Abdul Ghofur (52 years), Chairman of Nurul Bayan. Stated that the nuances of the Modern System were felt in terms of appearance, such as the teacher wearing a tie, shoes and a formal shirt. Furthermore, according to him, the application of Arabic and English as a medium for daily conversation and learning. Plus the atmosphere of an active student organization shows that the system applied is a modern system(Abdul Karim, Wawancara, Kantor Pimpinan Pondok, Bayan 2019).

A similar statement was also made by informant Aki Mawadi, a member of the Teaching Council at Nurul Bayan. He stated that the application of the modern system began with the implementation of the TMI curriculum (Tarbiatul Mu'allimin al-Islmiyyah) where there was no dichotomy of science, whether it was religious or general science(Aki Mawadi, Wawancara, gedung Adamia, Bayan 2019). Iramasan Efendi, the parenting division also conveyed the same thing. According to him, at Nurul Bayan, the emphasis on education is more focused on character building so that they can become leaders in the future(Iramasan Effendi, Wawancara, Kantor Bagian Pengasuhan, Bayan 2019).

Ahmad Iqbal Fahrezi, Secretary at Nurul Bayan said the same thing. According to him, the modern system can be seen from how the learning and learning process takes place in schools. For example, a teacher must enter the classroom in a neat state in terms of appearance. Likewise, the very dynamic organization within the Institute shows that the system running at Nurul Bayan is a modern system(Ahmad Iqbal Fahrezi, Wawancara, Kantor Sekretaris Pondok, Bayan 2019).

As explained by the four informants above, the author will explain more specifically about the application of the modern education system in the learning of the Nurul Bayan Islamic Boarding School as follows: First, modernity can be seen from the outward appearance of the teachers, from the way the ustadz and clerics dress before teaching must remain neat and polite. For Ustadz, they use official shirts that are not colored and flashy, have pictures, are inscribed with non-educational writing and use nameplates. All shirts must be tucked into pants and belted, wearing plain black loafers, hair must. short with a size above the ear and must use a black skullcap. This also applies to all male students. Meanwhile, the ustadzah must wear a headscarf in accordance with the provisions of the Pondok which cannot be of any style and color other than black, gray,

blue, white, plain black loafers and all female students must wear a white headscarf accompanied by the use of a nameplate.

Second, the language of instruction in class and daily communication uses two languages (Arabic and English). Learning languages at the Nurul Bayan Islamic Boarding School starts with a mature, strong basic language that must be mastered as well as possible. Can use vocabulary in all sentences correctly and fluently, so that it can be said fluently (fushah), thus the method used is the method used to learn languages (Arabic and English) is an active, modern method (the oral method first) such as the Berlitz method, with this method, students are encouraged to be able to speak both languages.

Third, making teaching preparations for teachers (i'dad tadrīs) if the lessons are Al-'Ulum Al-'Arobiyah (Nahwu, Shorof, Muthola'ah, Insha') etc., then the opening language is Arabic. While general knowledge is in learning; Daily Conversation, Grammar, Reading and Vocabularies, the opening language is English. While general subjects such as Mathematics, Physics, Biology, the opening language of the lesson is Indonesian. Attention to teaching readiness is highly paid attention to at the Nurul Bayan i'dad tadrīs Islamic Boarding School. It is considered appropriate to be taught if it has been checked by a senior teacher and signed, this attention is indicated by an indication of the applicable sanctions activities.

Fourth, the standard of school facilities and buildings which refers to modern cottages, but is still in a simple state. It can be seen from the regular structure of the building's layout, learning in the classroom uses tables and chairs for students and teachers. Fifth, this modernity is also seen from the organizational learning of students, by being organized, students are trained to become future leaders who have the characteristics of a leader as in Islamic leadership theory. contained in the person of the Apostles, siddiq, amanah, tabligh, fatānah (Sula 2006, 120).

#### **b. Application of the Traditional System (Salaf) at Nurul Bayan**

Islamic Boarding School Salaf is a boarding school that still maintains an education system that is typical of Islamic boarding schools, both in terms of curriculum and educational methods. Teaching materials include the sciences of Islam by using classical Arabic books according to the level of the hierarchy. The methods used in Pondok Salaf or traditional are Bondongan and Weton, Muhawaroh, Mudzakaroh and Majelis Ta'lim.

The Muhawaroh method is an activity of conversing in Arabic which is required by Islamic boarding schools to students during their stay in the cottage. The Mudzakaroh method is a scientific discovery that specifically discusses diniyah issues such as faith, worship and religious issues in general. The majlis ta'lim method is a general and open method of teaching Islam, which is attended by congregants who have various knowledge backgrounds, age levels and genders (Dhofier 1982, 87).

Bondongan and Weton methods. The *Bandungan* or Bondongan system is often known as halaqoh where in teaching, the kiai only reads one book, while the students carry the same book, then the students listen and listen to the kiai's reading. The Weton system is taken from the term Weton which comes from the Javanese language which means periodic or timed. The weton recitation is not a routine daily recitation but is held at certain times, for example at the end of every Friday prayer and so on (Syrifah 2015, 78). The methods Muhawaroh Bondongan and Weton are still used at Nurul Bayan.

As stated by informant Abdul Karim Abdul:

"There is an atmosphere of Pondok Salaf which is reflected in the way of dressing when praying, then there are studies of Kutubu At-Turots or yellow books such as Tafsir, Irsyadul Ibad, Fiqh. So if you look closely, the salaf atmosphere does indeed

exist in the Nurul Bayan Islamic Boarding School, referring to the salaf lodges in Java.”(Abdul Karim, Wawancara, Kantor Pimpinan Pondok, Bayan 2019)

Iramasan Efendi said the same thing, according to him, there are several aspects of teaching that are very similar to the system salaf. What is quite prominent according to him is the learning of classic books (Kitab kuning) and the culture of studying various qualities of al-ilm. And there is an emphasis on the study of Sufism through the book *Ersyad al-Ibad* which emphasizes how the relationship between creatures and their creator through daily worship (Iramasan Effendi, Wawancara, Kantor Bagian Pengasuhan, Bayan 2019).

Muharror Fauzi also said the same thing as stated by Iramasan Efendi. According to him, the application of the traditional system is very small when compared to the modern system applied in the Nurul Bayan curriculum. If it is presented, it will appear that approximately 60 percent are modern systems and the remaining 40 percent are traditional systems (Muharror Fauzi, Wawancara, Kantor Bagian Pengajaran, Bayan 2019).

From the explanation above, it can be concluded that the modern and traditional systems are applied at Nurul Bayan but in different portions, so it can be concluded that: First, the Method is *Muhawaroh* found in the daily life of students who use Arabic as a communication language in their daily life except for first grade in the first 6 months they are not required to use Arabic, but may use Indonesian and may not use their respective regional languages. Second, the method fourth part of is in this the learning *Kutubu* in the book *At-Turath Irsyadul Ibad*, which this study routine every day is taught in Pondok Pesantren Nurul Bayan is in the first hour (*al-hisbah al-'Ula*) for 45 minutes except on Friday 'at and Saturday.

Third, method *weton* is found in the study of poles *At-turats* in the book, *Tafsir Jalalain*, *Ta'lim Muta'alim*, *Adab* Courtesy and *Fiqh* in the books of *Fathul Qorib* and *Safinatun An-Naja*. *Tafsir Jalalain* is taught once a week, namely on Friday morning at dawn after reading *Surah Al-Waqi'ah* for 45 minutes, which is taught directly by the leadership of the Nurul Bayan Islamic Boarding School. The book of *Ta'lim Muta'alim* is taught in the third grade of *Tsanawiyah* three times a week, namely *maghrib ba'da* on Friday, Saturday and Sunday for 35 minutes as well as the book of etiquette which is taught in first grade. And the books of *fiqh* for *Fathul Qorib* are taught in fifth and sixth grades along with the teachers three times a week on Friday, Saturday and Sunday for 35 minutes every *Maghrib ba'da* under direct guidance from the leader of the lodge and for the book. *Safinatun An-Naja* is taught in the fourth grade at the same time but in a different place, taught by a special female teacher. With packaged learning similar to the *Pondok Salaf system*.

### c. Barriers to the Implementation of Modern and Traditional Systems at Nurul Bayan

In implementing a different system in one institution, it becomes a challenge in itself, there are several things that need to be considered in order to arrive at the ideal condition. In general, the problem is the lack of human resources. In the sense that it still requires a person who has academic and non-academic qualities, emotional, character and mentality. Because Islamic institutions in general are places to fight and fight for the continuity of Islamic *da'wah* and its existence in the future.

In addition, it is related to the integration of the existing curriculum within the Institute in the form of an academic calendar. This is due to the *Madrash Tsanawiyah* and *Madrasah 'Aliyah* (MA) programs so that these programs are not optimal. Considering that the Nurul Bayan Islamic Boarding School has not implemented the *mu'is* system (pendidikan diniyah dan pesantren resmi secara tersurat ada dalam undang-undang sistem P. N. pasal 30 ayat 1-4 (lihat surat keputusan menteri P. N. N. 105/0/2000)., n.d.) and is still carrying out the National exam.

In addition, the thing that should not be underestimated is the existence of facilities and infrastructure that support maximum education to give birth to future generations who are capable and tough.

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