



TASAWUF AND MILLENNIAL YOUTH (In the Perspective Suluk Linglung Sunan Kalijaga)

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ABSTRACT

The purpose of this study was to determine the form of moral education according to Sunan Kalijaga in Suluk Daze. This study uses a qualitative method as a literature study, namely data collection aims to analyze Moral Education according to Sunan Kalijaga in Suluk Linglung's work. This research uses In this research process there are several stages carried out, namely by reading, understanding and reviewing books, interpretations, as well as living witnesses of the heirs and caretakers of the Tomb of Kanjeng Sunan Kalijaga and other sources related to the problems which are then analyzed. The results of this study are morals as a medium for receiving divine guidance, morality as a means of obtaining the benefits of knowledge, and morals as the main practice.

Keyword : *Tasawuf*, Islamic Education, Islamic Religious Education,

INTRODUCTION

In the works of Suluk Linglung and Serat Dewa Ruci Sunan Kalijaga, the philosophy and description of the character named "Dewa Ruci", has the following core: Dewa Ruci means a subtle god, the god Sang Bratasena/Bima. When Bratasena/Bima (Sunan Kalijaga) studied Humanity at Pandita Durna (Sunan Bonang), he met Dewa Ruci (Nabi Khidir As). Dewa Ruci is his true personality. So in the picture Dewa Ruci looks like a small Bima. When Bratasena / Bima studied Perfection Science from Dewa Ruci, he was ordered to enter his body, he asked in surprise:

"Is it enough for me to enter your body?" Bhima asked.

"Not only as big as your body, the whole world can enter my body." That was the answer, laughing.

This is a symbol that the human psyche is actually wider than the world in its entirety.

The world of education presents that in the pesantren environment, knowledge is the light of Allah and the light of Allah will not be accepted except for holy people, people who

are far from immoral acts. [Syekh Ibrahim Ismail, 2000: 91] Moral aims to create humans as high and perfect creatures that distinguish them from other creatures. Moral wants to make humans people who behave well, act well towards humans, towards fellow creatures and towards Allah, the God who created us. [Moh Rifai, 1993:574]

Suluk as an essay with a Sufism pattern delivered in the form of a song has a great influence on the spiritual life of the Javanese people. Because it contains a lot of piwulang processing of the human soul or spirit in achieving perfection. This is done through communication with God Almighty in unity and readiness of body and soul. On the other hand, this great influence arises because the relationship between the Javanese people and Suluk literature is so close that they create a tribal identity that they are proud of. Denying the role of Suluk literature means denying the cultural reality of Javanese society. [Haq Zaairul, 2012:73]

It was revealed that there were religious leaders who had accumulated wealth and had many wives. The principle is to get more. According to Sunan, this is an example of a religious leader who has not submitted to God. They uphold ambition and personal interests rather than uphold their dignity as clerics or religious leaders. Such a person, can not be called the main human. The result is clear, namely the order of life that is uncertain. Yes, this is what must be avoided if you really want to be the heirs of the prophets. Therefore, no party should feel offended by Sunan's advice. Because Sunan only reminded religious leaders to live righteously. [Ahmad Chodjim, 2013:353]

METHODS

Secondary data sources are data that quotes from other sources so that they are not authentic because they have been obtained from second and third sources. (Suharsimi,1996:80) Secondary data for the thesis obtained from books, as a support for primary data, such as the writings on the biography, for example the book written by Achmad Chodjim, "Sunan Kalijaga Mystery and Makrifat" and KitanAdabulaalimwalmutaallim by KH Hasyim Asy 'ari. Translation of the Manuscript "Suluk Linglung" by the Poet Iman Anom.

Tertiary data sources are supporting data from primary data and secondary data. Tertiary data for this thesis was obtained through educational books that are related to the theme being discussed as well as other sources relevant to the discussion.

In writing the author uses several books as the main source. by reading, understanding and reviewing books, commentaries, as well as living witnesses of the heirs and caretakers of the Tomb of Kanjeng Sunan Kalijaga as well as other sources relating to the problems which were then analyzed.

With a literature review as a comparison to existing research, both regarding the shortcomings or advantages that existed before. In addition, literature review also has a big role in obtaining existing information about theories that are related to the titles used to obtain the basis of scientific theories.

As for the scientific basis theories here, the researcher uses books about the world of education such as the world of Islamic boarding schools. Because with the various educational methods it applies, pesantren has been proven to give birth to great scholars or scholars. In the background of the problem, it has been explained that the work of Suluk Linglung Sunan Kalijaga tells of his spiritual journey from his doubts (daze) when he was still alone and while studying with Sunan Bonang until he found his true self by meeting the Supreme Master, Nabi Khidir AS. The reference books are as follows:

First, H. Abdurrahman Mas'ud's writing in the form of a dissertation to obtain a Doctor of Philosophy (DR) from the University of California (University of California) in Los Angeles. The dissertation entitled *The Pesantren Architect And Their Socio-Religious Teachings (1850-1950)* discusses the development of pesantren and the teachings of their religious community between 1850 and 1950.

Second, the book entitled "Akhlak Pesantren Solutions for Moral Damage" written by Tamyiz Burhanuddin. In this book, the methods of moral education that have been applied in Islamic boarding schools are described. The method comes from the book *Ta'limul Al-Muta'alim* by Imam Zarnuji which was adapted by KH Hasyim Asy'ari then gave birth to a work entitled *Adab Al 'Alim Wal Muta'alim* which became the basic reference for moral education in Islamic boarding schools.

DISCUSSION

Education comes from the word "educate", then this word gets the prefix me so that it becomes "education", meaning to maintain and provide training. In maintaining and providing training, it is necessary to have teachings, guidance, and leadership regarding morals and intelligence of the mind. Furthermore, the definition of "education" according to the Big

Indonesian Dictionary is the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts. [Muhibbin Shah, 2013:10]

Moral is a state inherent in the human soul that easily performs actions without going through a process of thought, consideration or research. But it does not appear by itself automatically. It must be cultivated and trained so that it becomes a deep-rooted and ingrained habit. In order for it to become a habit, it is necessary to have education to instill morals. In Latin it is called "ethic" or "moral" which means custom. In terms of terminology, there are several opinions about the meaning of morals, including:

1. According to Ibn Maskawih:

Moral is a state of the soul that grows actions easily without the need for thought. [Tamyiz Burhanuddin, 2001:39]

2. According to Al Ghazali:

Moral is a state of the soul that grows actions easily without thinking (first). [Al Ghazali, 1913:48]

3. According to Ahmad Amin:

Moral is a habitual will. That is, if the will to get used to something; then the habit is called moral. [Ahmad Amin, 1993:62]

Thus, from the three definitions above, it can be concluded that morality is a habitual will, so that it is able to cause actions easily, without any prior thought.

According to Umari Barmawie in his book "Material Morals" it is stated that moral science is the science that determines the boundary between good and bad, praiseworthy and despicable, about human words or actions physically and mentally. In other words, the Goals of Moral Education are:

1. Explain the meaning of good and bad.
2. Explain what should be done.
3. Shows the way to do the deed.
4. Expressing purpose in action.

So, moral science is a science that questions the good and bad deeds. Charity consists of words, deeds or a combination of both in terms of outer and inner. [Umary Barmawie, 1995:1]

Ahmad Amin gives a definition of moral science as follows:

Moral science is a science that explains the meaning of good and bad, explains what must be done in the association, explains the goals to be achieved, and the path that should be followed in its activities. [Tamyiz Burhanuddin, 2001:42]

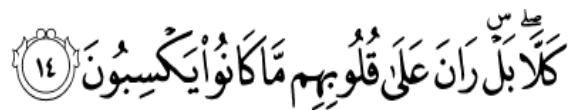
Moral has a very important position. Its role in a country is upheld by all elements of society, including teachers and students.

There are 3 views about the moral position in society, namely,

- 1). Moral as a medium to receive divine light,
- 2). Moral as the main practice,
- 3). Moral as a means to achieve the knowledge of benefits. [Tamyiz, 2001:42]

1. Moral as a Media to Receive Nur Illahi (Knowledge/cognitive)

Educational institutions as a form of community environment that is unique and has positive life values. [Wahjoetomo, 1997:65] There is an assumption in the community that science is Nur Illahi and will not be accepted except by holy people. Al Ghazali describes the heart as a mirror and immorality as dirt that covers its clarity. The more a person commits a sin, the more dirt covers his heart, so that his heart becomes dark, unable to see the truth. [Al Ghazali:11] The Word of Allah SWT:



This is not the case, in fact what they strive for is what covers their own hearts (Surah Al Muthaffifin. 14) [Ministry of Religion of the Republic of Indonesia, 1989:1036]

Thus, whether or not someone can get the light of knowledge from God is dependent on the person's own morals. If he often commits disobedience, it will be difficult for him to receive the light of knowledge from God, otherwise if he has good morals, it is easy for him to receive the light of knowledge. [Tamyiz, 2001:45]

2. Morals as a Means of Obtaining Benefit Knowledge. (Skills / Skills)

Skills are a new aspect that is included in the curriculum in Indonesia. Skills is an effort to emphasize the area of skills or abilities. For example, the ability to express opinions, discuss/deliberate, make report files, and make presentations. The skill aspect itself is one aspect that is quite important because if it is only with knowledge, then students will not be able to channel their knowledge so that it only becomes a theory. In the book Ta'lim al Muta'alim explains that a student will not gain success in knowledge and neither can his knowledge be useful, except if he wants to glorify his

teacher. It is emphasized: "Can people achieve something just because of glorifying something, humans do not become disbelievers because of their sins, but became a disbeliever because "does not" glorify God". [AlyAs'ad, 1978:21]

One's success in studying is by respecting the teacher. Such a great moral influence on a person's success to be able to obtain useful knowledge, because it is the main basis for the formation of a pious person, when piety has been formed, then all the knowledge gained will be used for the good of others

Tamyiz in his book explains the opinion of Ibn Hajar Al-Asqalani on how to get the knowledge of benefits, namely 3:

- a. Do not love the world, because from here greed will arise.
- b. Not friends with bad people, because of his friendship, he will find it difficult to refuse to be invited to do evil and even depend on him.
- c. Don't hurt other people, because it shows that he is dirty-hearted and has bad morals. [Tamyiz, 2001:46]

The person who wants the knowledge of benefits must guard himself from these unwholesome actions, so that he can gain the light of knowledge from Allah.

3. Moral as the Main Practice (Attitude)

The attitude aspect is the most difficult aspect to do research. Attitudes include manners, etiquette in learning, social, absenteeism, and religion. The difficulty of assessment in this aspect is due to the fact that teachers are not always able to supervise their students. So the assessment is not very effective. So a teacher must be good at managing how best to adjust to such conditions . Education and teaching in schools, all of which are directed at moral achievement. The teaching of Tawhid, for example, in addition to providing a basis for belief, must also reflect the norms of behavior and character in social interactions. [DawamRaharjo, 1988: 3] Moral here is seen as something great. "Kindness is kindness of character".

A. Biography of Sunan Kalijaga

His first name is Raden Shahid. He is a member of the Wali Songo which is very popular in Java. However, not many people know about his teachings. Generally, people know his teachings through kidung or tembang. Among them is the song "Iilir-ilir" which is usually sung by elementary school children in Java.

1. Biography

Raden Syahid is the son of a duke. Duke of Tuban (East Java) Temenggung Wilatikta. Of course, the position of the duke at that time was completely different from the position of regent or resident now. The power of the duke at that time was the same as the king, but under the rule of the Maharaja. The Duchy of Tuban at that time was under the rule of the Majapahit Kingdom. While Tumenggung Wilatikta, who is also known as Aria Teja (IV), is a descendant of Aria Teja III, Aria Teja II, and stems from Aria Teja I, while Aria Teja I is the son of Aria Adikara or Ranggalawe. The latter was one of the founders of Majapahit. [Ahmad Chodjim, 2013: 8]

The year of birth and death of Sunan Kalijaga is uncertain, it is only estimated that he reached old age. It is estimated that he was born \pm 1450 AD based on a source which states that Sunan Kalijaga married the son of Sunan Ampel at the age of \pm 20 years, namely in 1470 AD. Meanwhile, Sunan Ampel was born in 1401 AD and had a daughter who Sunan Kalijaga married when he was 50 years old. [Soep Arman, 2012: 40]

Sunan Kalijaga is estimated to have lived more than 100 years, namely from the mid-15th century AD to the end of the 16th century AD. [Arman Soep, 2012:41]

There are several opinions on the genealogy of Sunan Kalijaga's descendants. Some say that Sunan Kalijaga is of native Arabic descent, others say that he is of Chinese descent, and some say that he is of Javanese descent. Each opinion has a different source.

In the book "De handramaut et les Colonies Arabes and Archipel Indians" by Mr. CL N Van den Berg, Sunan Kalijaga is said to be of genuine Arab descent. Even in the book, it is not only Sunan Kalijaga who is declared to be of Arab descent, but also all the Walis in Java. [Arman Soep, 2012:47]

Regarding where Sunan Kalijaga's lineage came from, various versions of Sunan Kalijaga's genealogy have circulated, some link him as a descendant of Original Java, some call him a descendant of the Prophet Muhammad, and some call him a descendant of Sayyidina Abbas Uncle Nabi. Azmat Khan's fan page once published a version of his genealogy as Sayyid Azmatkhan. The purpose of this paper then is to mediate with other versions that have been circulating and to clarify that Sunan Kalijaga is indeed a descendant of the Prophet Muhammad but does have a genealogy

of links from the female line that continues to the Javanese nobility and to the Uncle of the Prophet Sayyidina Abbas.

Sunan Kalijaga's lineage from Javanese ancestors

The genealogical pedigree we will find is as follows:

1. King Banjarsari, son:
2. Raden Arya Metahun, son:
3. Central Lumajang Regent Raden Arya Randu Kuning/Kyai Ageng/Kyai Gede Lebe Lontong, have sons
4. Gumenggeng Regent Raden Arya is proud: The former district is now Banjaragung Village (Rengel District), the sons:
5. The Regent of Lumajang, Raden Arya Dandang Miring, has the following sons:
6. The 1st Regent of Tuban, Raden Dandang Wacana/Kyai Gede Papringan, has daughter
7. Nyai Ageng Lanang Jaya/Nyai Lanang Baya (Kyai Lanang Baya's wife), have sons:
8. The 2nd Regent of Tuban, HaryoRonggo Lawe/Rangga Teja Laku.
(In another version, Rangga Tejalaku is equated with Sheikh Jalil Al-Khalwati/Syekh Khawaji (At this time Tuban was under Majapahit rule), the son:
9. The 3rd Regent of Tuban, HaryoSiro Lawe, has the following sons:
10. The 4th Regent of Tuban, HaryoSiro Wenang, has the following sons:
11. The 5th Regent of Tuban, Haryo Lana/Arya Teja I, had sons:
12. The 6th Regent of Tuban, HaryoDikoro/Arya Teja II, has a daughter
13. Raden Ayu HariyoTejo (wife of the 7th Regent of Tuban)
HariyoTejo, son:
(In another version, Raden HariyoTejo is equated with Maulana Mansur. At this time and his son's time is the transition period of Tuban's rule from Majapahit to Demak)
14. The 8th Regent of Tuban, Raden HariyoWilatikta, has the following sons:
(In another version, Raden HariyoWilatikta is equated with Raden Ahmad Sahuri) with the following sons:
15. Raden Shahid or Sunan Kalijaga. [Arman Soep, 2012: 49]
Meanwhile, the opinion which states that Sunan Kalijaga is of Javanese blood, is based on sources of information originating from the descendants of Sunan Kalijaga himself. The genealogy according to this third opinion states that Sunan Kalijaga's ancestor was one of the commanders of Raden Wijaya, the first king of Majapahit,

namely Adipati Ronggolawe who was later appointed Duke of Tuban. Then Adipati Ronggolawe, son Aria Teja I, son Aria Teja II, son Aria Teja III, son Raden Tumenggung Wilwatikta, son Raden Mas Syahid (Sunan Kalijaga). According to information based on evidence in the tomb, Aria Teja I and II still embrace the Shiva religion, while Aria Teja III has embraced Islam. When he embraced Islam he changed his name to Raden Ahmad Syahuri Aria Teja.

The genealogy of Sunan Kalijaga from the ancestors of the Prophet Muhammad.

Supporting data that Sunan Kalijaga is a sayyid descendant of the Prophet is in harmony with the Babad Tuban story as mentioned above. The Book of Syajaroh and the Date of Al Azamat Khan are quoted in "History and Genealogy from Prophet Muhammad SAW to Walisongo by Drs. Aburumi Zainal Lc. - Habib Zainal Abidin Assegaf wrote clearly his lineage as below, as well as the Book of Syamsud Dhahirah, the work of Al-Habib Abdurrahman bin Muhammad bin Husain Al-Masyhur as data on Rabithah Alawiyyah and the Book of Nasab Wali Songo, as well as the work of Al-Habib bahrudin Azmatkhan Ba'alawi Al-Husaini.

This genealogy is also in accordance with the description of Professor Husaini Jayadiningrat in his book which tells that in the Cirebon tradition there is a genealogy of Sunan Kalijogo which is sequenced until it reaches the Prophet SAW, as well as the statements of Van Den Berg and HJ de Graff, according to the story of Tome Pires. [Arman Soep, 2012:50]

Lineage of Sunan Kalijaga:

Sayyidina Abbas (uncle of the Prophet Muhammad)

Sheikh Abdul Wahid Qornain

Shaykh Wahid Rumi

Sheikh Khoromis

Shaykh Abdullah

Sheikh Abdur Rahman

Ronggo Tedjo Laku or Sheikh Zali

Aryo Tedjo

Raden Sahur

Raden Shahid (Sunan Kalijaga)

According to data owned by Alifbraja, it is stated as follows: The genealogy of Sunan Kalijaga is as follows: Abdul Muttalib, son to Abbas, son to Abdul Wakhid, son to Mudzakir, son to Abdullah, son to Kharmia, son to Mubarrak, son to Abdullah, son to Madhra'uf, son to Arifin, son to Hasanuddin, sons Jamal, sons Akhmad, sons Abdullah, sons Abbas, sons

Kouramas, sons Abdur Rakhim, (Aria Teja, Regent of Tuban) sons Teja Laku (Regent of Majapahit), sons Lembu Kusuma (Regent of Tuban), sons Tumenggung Wilatikta (Regent of Tuban)), the son of Raden Mas Syahid (Sunan Kalijaga). [Arman Soep, 2012:51]

Sunan Kalijaga's Lineage from Chinese Ancestors

The opinion that states Sunan Kalijaga is of Chinese descent is based on the book "A Collection of Old Stories from the City of Wali (Demak)" written by S. Sunan Kalijaga as a child named Shahid. He is a descendant of a Chinese named Oei Tik Too who has a son named Wiratikta (Regent of Tuban). The regent of Wiratikta has a son named Oei Sam Ik, and the last one is called Said or Shahid.

Against this opinion, there are objections, especially to the opinion which states that Sunan Kalijaga, as well as other guardians, are of Chinese descent. Among the experts who stated that the opinion was not true was Prof. DWJ Drewwes.

His response to Prof. Dr. Slamet Mulyono stating that the guardians are of Chinese descent is not true, because they have evidence. The sources taken are from the Babad Tanah Jawi, Serat Kanda, Chinese Chronicles from the Semarang Temple and Talang, all of which have never been used by historical scholars. Meanwhile, the source from Resident Poortman has passed third hand. Then Prof. Dr. Tujimah, also disagrees with the conclusion that the saints are of Chinese descent.

If there are Chinese names, there may be native indigenous names that are read or written according to the Chinese Tongue. The influence of every language and tongue of another nation allows for spelling adjustments, such as khabar to become news (Arabic), moreover newcomers to the Chinese nation called tokelja, patience to become sabal, and so on. Finally, as expected, there were names that changed from their original names, such as in the Poortman script, Kertabumi became King ta Bu Mi, Su Hi Ta became Su King Ta, Trenggana became Tung Ka Lo, Mukmin (Trenggana's son) became Muk Ming, Sunan Bonang became Be Nang, Ki AgengGribig became Na pao Cing, Aceh became Ta Cih, Bintoro became Bin To Lo, Bangil became Jiaotung, Majakerta became Jangki, Palembang became Ku Kang, Sultan Thayyib became Too Yat, and so on.

With the existence of several opinions about the genealogy, however, it appears that there is still uncertainty about the genealogy of Sunan Kalijaga. It also appears that there are certain purposes for compiling genealogies. This is similar to the disclosure of the

genealogy of Javanese kings in the Babad Tanah Jawi which states that the genealogy of Senopati's figure, the Sultan of Mataram, is a direct descendant of the Majapahit queens.

The lineage in question is: Panembahan Senopati son of Ki Ageng Pamanahan, son of Ki Ageng Sela. Ki Ageng Sela, the son of Ki Ageng Getas Pendawa, the son of Bondan Kejawen (Lembu Peteng), and Bondan Kejawen has two more brothers, namely Arya Damar (Duke of Palembang who converted to Islam) and the last is Raden Patah, the three of them are the sons of Hayam Wuruk, son of Raden Sesuruh, the son of Kuda Lalean, son of Raden Panji (Hikayat Panji Semarang and Galuh Candrakirana). Raden Panji, the son of Resi Gentayu, the son of Prabu Jayabaya, the son of Parabu Abhimanyu, the son of Arjuna, the son of Pandu Dewanata, the son of Begawan Abiyasa, the son of Begawan Sakri, the son of Begawan Sukutrem, then the descendants of Bhatara Guru, the son of Sang Hyang Tunggal, the son of Sang Hyang Wenang, son of Sang Hyang Wening, who came from Sang Hyang Nur Cahya and Sang Hyang Nur Rasa. Thus, Senopati is associated with the gods in wayang stories, it appears that from the different compositions of Sunan Kalijaga's lineages there is the possibility of certain purposes. [Arman Soep, 2012: 53]

Sunan Kalijaga also succeeded in developing the art of wayang from goat or buffalo skin and made in an oblique shape, unlike the previous forms of wayang. With the new forms and models, it is intended that the wayang kulit art does not violate Islamic jurisprudence. As a da'wah interpreter, Sunan Kalijaga in spreading Islam and inviting people to embrace Islam was done through wayang kulit performances. For this reason, Sunan Kalijaga created new plays (carangan) whose contents were about Islamic teachings. Plays such as: Dewa Ruci, Semar Build Heaven, Petruk dadi Ratu, Kalimasodo Amulet, Mustakaweni, Pandavas Build Saptarengga Temple, Semar Build Heaven and so on are the results of Sunan Kalijaga's works. [Soep Arman, 2012:131]

Sulistiono and Ki Siswoharsoyo, in *Fibers for the Way of Religion*, stated that Sunan Kalijaga was of the opinion that efforts to change the people's strong belief in the old religion, in order to embrace Islam, must be endeavored in such a way, so that their hearts remain happy and happy. open. This opinion is a sign that Sunan Kalijaga is a humanist and scientist who cares about what has become the community's belief and seeks to find a powerful formula to straighten the community's belief in accordance with the teachings of Islam, without offending or damaging the culture and beliefs of the community. Because after all what has long been developed and carried out by the

community is already considered something good and right. For that we need an effort or good ways to change people's beliefs. [Soep Arman, 2012: 135]

From the belief in the creed and order to carry out the Islamic law, then the community is guided to the correct Shari'a so that finally they love the nature of Islam deeply, then the community will look for their own missionaries to learn about tariqat, nature, and makrifat so that in the end Thanks to Allah SWT and His Messenger. [Soep Arman, 2012:136]

The next story states, if it is necessary for Sunan Kalijaga to become a robber, what is meant is nothing but entering the house of a person who is rich in knowledge and by force asking for advice. If you have obtained it then it will be used as a gamble, meaning that it is used to hold deliberations or debates, which of course will sometimes win. If you lose, you are lucky, because you usually get knowledge that is not yet known. Therefore Sunan Kalijaga is said to like to gamble, because in this way his knowledge increases.

D. CONCLUSION

Education as a way of Suluk Sunan Kalijagawhen he was young reflected in his Suluk Linglung, namely Sunan Kalijaga, put a strong emphasis on morality compared to intellect. The purpose of education is to create a moral society that is good and true to God Almighty and to each other.

Then Sunan Kalijaga's view of life about Teachers and Students, namely the orientation of clear educational goals in two directions, namely the world and the hereafter. In every teaching and learning process is always accompanied by religiosity. Religious optimization of Ustadz and students. Pray before and after studying. As in the life of a boarding school or boarding school, which until now is still continuously practiced.

There are still many other works from previous religious leaders apart from Suluk Linglung Sunan Kalijaga that must continue to be explored and researched. Because his works are the wealth of our ancestors. By continuing to study and explore the works done to make the Indonesian nation a more moral, character, and dignified nation.

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