

## THE ROLE OF GONTOR EDUCATIONAL VALUES IN SHAPING THE MORALS OF SANTRI AS A PROVISION FOR REALIZING A CIVIL SOCIETY

Dwi Purwati<sup>1</sup>, Sigit Haryanto<sup>2</sup>

<sup>1,2</sup>Fakultas Keguruan Ilmu Pendidikan, University of Muhammadiyah Surakarta, Sokoharjo  
[dwip118048@gmail.com](mailto:dwip118048@gmail.com)<sup>1</sup>, [sh288@ums.ac.id](mailto:sh288@ums.ac.id)<sup>2</sup>

### Keyword

Value-Based Education, Gontor Boarding School, Civil Society, Islamic Education, Panca Jiwa

### Abstract

*This study aims to describe and analyze how the value-based education system applied at Pondok Modern Darussalam Gontor contributes to the moral formation of students (santri), and how these morals serve as a foundation for building a civil society. It also seeks to explore strategies of value education that are adaptive to modern challenges while remaining rooted in Islamic principles. The research employed a descriptive qualitative method, utilizing in-depth interviews, participatory observation, and documentation. The informants included the boarding school leaders, senior teachers, senior students, and alumni. The findings indicate that core values such as sincerity, simplicity, self-reliance, Islamic brotherhood, and responsible freedom are effectively internalized through daily habituation, role modeling, and a highly educational environment. These values shape the students into honest, disciplined, socially responsible individuals with strong empathy and leadership skills. The resulting character becomes essential social capital for building a civil society that is ethical, tolerant, just, and civilized. Furthermore, Gontor's educational strategy has proven to be adaptive to globalization and technological advancement while maintaining a firm commitment to Islamic values. The study concludes that Gontor's educational system not only forms pious individuals but also prepares its students to become transformative agents in society.*

## INTRODUCTION

Islamic boarding schools as traditional Islamic educational institutions in Indonesia play an important role in shaping the character and morals of students (santri). Pondok Modern Darussalam Gontor, as a model of a modern Islamic boarding school, stands out with its integrative education system, emphasizing Islamic values, discipline, leadership, and morals (Choliq et al., 2024; El-Yunusi, 2022). In the midst of the increasingly worrying moral crisis of the younger generation due to the rapid flow of globalization and value decadence, the role of character education built in the Islamic boarding school environment is crucial in forming people with morals and high competitiveness (Halimah & Shalahuddin, 2023; Busthomi, 2025).

Various studies have shown that value-based education, such as honesty, responsibility, brotherhood, and role models, have proven effective in shaping the morals of students (Ihsan & Fauziah, 2024; Fahham, 2020). However, the phenomenon of cases of ethical and disciplinary

violations even in Islamic boarding schools (Halimah & Shalahuddin, 2023) indicates implementation challenges, both in terms of curriculum, care, and educational environment. Therefore, an in-depth exploration of the mechanisms, effectiveness, and continuity of educational values in Gontor is needed to strengthen the moral basis of students towards a civil society.

Several previous studies have examined the interpersonal communication aspect in moral development (Rifa'i & Ghoni, 2021), the application of the exemplary method (Riyanto, 2022), and the internalization of the Panca Jiwa Gontor values (Hafiduddin, 2021; Novitasari, 2024). However, the majority of these studies are still partial and descriptive. There are not many studies that comprehensively examine the integral relationship between the Gontor educational value system and its contribution to the formation of the character of students within the framework of realizing an inclusive, democratic, and civilized civil society.

The research gap is also apparent in the context of the connection between the moral education of students and indicators of civil society, such as social justice, tolerance, and collective awareness. Previous studies have focused more on individual values or the internal scope of Islamic boarding schools (Inayati, 2019; Ariarta, 2022), without exploring how these values impact the social life of students after boarding (Sholihin & Fajri, 2024). In fact, Islamic boarding schools do not only educate for the internal interests of the institution, but also prepare agents of change in society.

This study is here to bridge the gap by highlighting the integration between Gontor educational values, the process of moral formation, and its contribution as social capital in realizing a civil society. Different from previous studies, this study emphasizes the transformative aspect of Islamic boarding school education into the social order, which makes the morals of students not only as an individual moral aspect, but as a pillar of building a harmonious and inclusive society civilization.

The purpose of this study is to describe and analyze in depth how the educational values applied in the Modern Islamic Boarding School of Darussalam Gontor play a role in shaping the morals of students, and to what extent these morals are provisions in realizing a civil society. This study also aims to describe The Relevance of the Role of Gontor Modern Islamic Boarding School in Realizing a Civil Society.

The benefits of this study include two aspects, namely theoretical and practical. Theoretically, this study is expected to enrich the scientific treasury in the field of Islamic educational administration and character education. Practically, the results of this study can be a reference for Islamic educational institutions, especially Islamic boarding schools, in developing sustainable value-based education strategies that are oriented towards community development.

Thus, this research is not only academically relevant, but also has high social utility value in responding to the challenges of the times. The contribution of this study is expected to provide a new direction for the development of a contextual, transformative, and inclusive pesantren education model in order to produce a generation of students who are not only individually pious but also socially contributive.

## **METHOD**

### **1. Types and Approaches of Research**

This study uses a descriptive qualitative approach, which aims to understand in depth how the educational values applied at the Darussalam Gontor Modern Islamic Boarding School play a role in shaping the morals of students and their contribution to building a civil society. This approach was chosen because it is suitable for exploring meanings, values, and life experiences that cannot be measured quantitatively (Creswell & Poth, 2018). Qualitative research also allows researchers to capture the contextual meaning of the process of internalizing educational values in shaping the character of students (Moleong, 2019).

### **2. Location and Subject of Research**

The research was conducted at Pondok Modern Darussalam Gontor, especially at the main campus (Gontor 1), which is known as the center of implementation of the Gontor educational values system. The research subjects consisted of:

- a. Head of Islamic boarding school
- b. The ustadz or senior teachers
- c. Final year students
- d. Alumni who are active in society

The subjects were selected by purposive sampling because they were considered capable of providing relevant and in-depth information regarding educational values and the process of moral formation (Sugiyono, 2021).

### **3. Data collection technique**

Data was collected through the following techniques:

- a. In-depth interview (in-depth interview) with the head of the Islamic boarding school, ustadz, and students. The interviews were conducted with a semi-structured guide to be flexible but still focused on values such as sincerity, simplicity, brotherhood, freedom, and responsibility.
- b. Participatory observation, conducted to directly observe learning activities, parenting, and social interactions in Islamic boarding schools that reflect the formation of students' morals.
- c. Documentation, including a review of the pesantren manual, the script of the caretaker's speech, the curriculum, and daily activities that are part of the character education process. The combination of these three methods will strengthen the validity of the data through triangulation of sources and techniques (Patton, 2002).

### **4. Data Analysis Techniques**

Data analysis was conducted using the interactive model of Miles and Huberman (2014) which includes three main stages:

- a. Data reduction: Filtering, summarizing, and grouping data according to the main research themes such as Gontor educational values, santri morals, and civil society.
- b. Data presentation: Compiling data in the form of narratives, matrices, and interview quotes.
- c. Conclusion drawing and verification: Summarizing findings that lead to the role of educational values in shaping morals and their contribution to society. The analysis process is carried out iteratively and reflectively to maintain the trustworthiness of the data (Lincoln & Guba, 1985).

### **5. Data Validity Test**

The validity of the data was tested using four criteria from Lincoln & Guba (1985):

- a. Credibility: Done by triangulating sources and techniques.
- b. Transferability: Maintained by explaining the research context in detail.
- c. Dependability: Obtained through audit trail and documentation of the research process.
- d. Confirmability: Ascertained through researcher reflection on potential subjectivity.

## **RESULTS & DISCUSSION**

### **1. Gontor's educational values**

Gontor Modern Islamic Boarding School is an educational institution that prioritizes key values in the formation of the character of its students. (Marliansyah et al., 2023). Among these values, independence, simplicity, and Islamic brotherhood are the

main pillars integrated into the curriculum, extracurricular activities, and daily life of students. 1) The value of sincerity in struggling is the foundation that teaches students to work and study without expecting material rewards.(Rika Widianita, 2023). This forms a sincere character that is very important in life, where every activity is done solely for the sake of Allah, not to get praise or rewards from others.

2) Independence at Gontor is taught through various activities that encourage students not to depend on other people.(Rika Widianita, 2023). Since early age, they are trained to take care of themselves, starting from washing clothes to leading student organizations. This is in accordance with the statement of Ustadzah Firda Utami who went directly to the field where the independence of the students was seen in the daily activities of the students in the pondok. This process not only forms an independent character, but also teaches responsibility and discipline. 3) Discipline in Gontor is reflected in strict rules and the implementation of regular daily activities, which helps students learn to manage time and complete tasks with full responsibility.(Rika Widianita, 2023). Thus, these values are integrated into the curriculum and extracurricular activities, where students are taught to lead and actively participate in various activities.

4) Ukhuwah Islamiyah, or brotherhood of faith, is also a value that is highly emphasized in Gontor.(Rika Widianita, 2023). Students are taught to live in harmony and help each other without distinguishing social backgrounds. In everyday life, they are trained to establish relationships and have empathy for others. Social activities involving students in helping the surrounding community reflect the values of Islamic brotherhood and the spirit of nationalism.(Jayana & Siswanto, 2022). In addition, Gontor also emphasizes the importance of critical and open thinking, which is reflected in their motto: "Think freely, act independently, have a pure heart, and do good deeds for the people." This shows that students are encouraged to think objectively and accept differences, which are important aspects in building tolerance and national spirit.

In the context of education, Gontor implements an integral education system that combines religious knowledge and general knowledge.(ASSIROJI, 2018). Students are equipped to become individuals who are ready to enter society with a strong understanding of Islam and broad modern insight.(Karimah et al., nd). The exemplary behavior of the teachers (ustadz) also plays an important role in the educational process at Gontor. The teachers not only teach knowledge, but also become real examples in everyday life, so that students can learn from their attitudes and morals. Thus, Pondok Modern Gontor has succeeded in creating a holistic educational environment, where key values are integrated thoroughly into the curriculum, extracurricular activities, and daily lives of students.

## 2. Implementation of values in the formation of morals

Gontor Modern Islamic Boarding School implements very important basic values in the daily lives of students through various activities, such as management, academic activities, and organizations.(Adolph, 2016). These activities can be likened to a series of activities from waking up to going back to sleep, where good self-control is the main key. In this context, every activity is carried out on time, and students are taught never to be left behind in meetings or other activities. This reflects high discipline and commitment to responsibility, which are integral parts of education at Gontor.

### a. Sincerity

Sincerity is one of the most fundamental values in Gontor. Students are taught to do all activities without expecting anything in return.(Muhajir & Aali Dawwas, 2022). For example, social service activities, picketing, and serving the pondok are carried out with enthusiasm and selflessly. This shows that students are educated to serve, not to be served.(Adolph, 2016). Thus, sincerity is not only a theory, but also practiced in everyday life, forming the character of students who are sincere and ready to contribute to society.

### b. Independence (self-reliance)

The value of independence is deeply instilled in Gontor. Students are taught to wash their own clothes, organize their study schedules, and solve personal problems without relying on their parents.(Rakhmawan et al., 2023). This process forms a strong personality and is ready to face challenges in society. By learning to live independently, students not only become more confident, but also learn to be responsible for their actions.(Arpinal et al., 2023). This independence is very important in preparing students for life outside the Islamic boarding school, where they must be able to cope with various situations without the help of others.

### c. Islamic Brotherhood

Ukhuwah Islamiyah, or brotherhood of faith, is very much alive in the lives of students at Gontor.(Muhajir & Aali Dawwas, 2022). Even though they come from various regions and backgrounds, students are taught to respect each other, help each other, and strengthen each other in goodness.(La Hadisi, Zulkifli Musthan, Rasmi Gazali, Herman, 2022). The close bonds of friendship between students create a harmonious and supportive environment. This is where they learn the true meaning of

brotherhood, which is not only limited to social relationships, but also includes moral and spiritual support.

d. Freedom

Responsible freedom is the last value applied in Gontor. Students are given space to work and express their opinions, but remain within the limits of Islamic values.(Ermanto, 2023). This trains them to think critically and dare to express their opinions, but remain civilized and respect existing norms. Thus, students learn to express themselves positively and constructively, which is an important part of character development.

Gontor's basic values such as sincerity, simplicity, independence, Islamic brotherhood, and responsible freedom are not only taught verbally, but also practiced in the daily lives of students. The presentation is in accordance with an interview with Ustadzah Hayyu as a musrifah in Maskan Cordova. Through various activities, students are taught to control themselves, be disciplined, and be responsible. These values are what form a strong culture of life and the character of students as a whole, preparing them to become individuals who are not only academically intelligent, but also have high integrity and social concern.

### **3. The Relevance of the Role of Gontor Modern Islamic Boarding School in Realizing a Civil Society**

Pondok Modern Gontor as an Islamic educational institution has a strategic position in the formation of civil society in Indonesia. Civil society, according to Nurcholish Madjid, is a social order that upholds the values of ethics, justice, freedom, and law within the framework of active participation of citizens consciously and responsibly towards the socio-political life of their society.(Ridho, 2021). These values are very much in line with the Gontor education system which not only emphasizes the scientific aspect, but also the formation of morals, character, and social responsibility of students. Gontor educates the young generation to be not only intellectually intelligent, but also have noble morals and contribute to building the civilization of the people.

Character education implemented in Gontor is the main foundation for the birth of civilized individuals. Through a disciplined, independent, and exemplary life system, students are trained to internalize values such as sincerity, responsibility, simplicity, and a spirit of devotion.(Ermanto, 2023). This is in line with HAR Tilaar's idea which emphasizes that character education is the main key in forming a dignified nation.(Ermanto, 2023). In Gontor, these values are not only taught, but also practiced in

daily life, forming individuals who are not only pious individually, but also socially active, so that they are ready to face the challenges of the times with a strong moral foundation.

Moreover, Gontor fosters a tradition of leadership through direct training in student organizations and mini-social structures that apply within the pondok. The students are accustomed to leading, deliberating, and being responsible for their daily tasks.(La Hadisi, Zulkifli Musthan, Rasmi Gazali, Herman, 2022). Abdurrahman Wahid stated that civil society requires leaders who have strong moral roots and are able to understand the needs of the people, not just political elites.(Basyit, 2018). Through this process, Gontor has succeeded in producing cadres of community leaders who are not only competent, but also have empathy and a spirit of devotion to the wider community.

Gontor's role is also seen in community development and economic empowerment. Islamic boarding school business units, such as agriculture, cooperatives, printing, and trade, provide entrepreneurial experience to students while empowering the surrounding community.(Di et al., 2024). Education emphasizes that educational institutions must create individuals who are not only capable, but also sensitive and concerned about the social and economic realities around them.(Adnyana, 2020). Gontor builds an educational environment that is integrated with society and creates a living space that upholds tolerance, togetherness, and unity in diversity, the main characteristics of a civil society.

Thus, Pondok Modern Gontor has made a real contribution in producing a generation that is ready to become a driver of change in society. Through the instillation of Islamic values, character building, leadership training, and community empowerment, Gontor not only produces pious individuals, but also forms cadres of the community who are able to live harmoniously in diversity and carry out the mission of civilization in the spirit of civil society.

## **DISCUSSION**

### **Gontor Educational Values: Systemic Foundations in the Formation of Morals**

The core values at Pondok Modern Darussalam Gontor are not only additional elements in education, but are the main structure of a holistic education system. Values such as sincerity, simplicity, independence, Islamic brotherhood, and responsible freedom are internalized through behavioral habits, the student organization system, and the role models of the ustadz. This is in accordance with the theory of character education by Lickona (1991), which states that effective value instillation is carried out through habituation, role models, and strengthening of school culture.

The value of sincerity, for example, is not only taught verbally but is practiced through social service activities and selfless devotion. This strengthens the findings of Muhajir & Aali Dawwas (2022) that moral education based on sincerity tends to produce sincere and spiritually consistent characters. The value of independence in Gontor forms a strong personality, as supported by Rakhmawan et al. (2023) and Arpinal et al. (2023) who found that independence is the result of a sustainable independent lifestyle in the Islamic boarding school educational environment.

Meanwhile, Islamic brotherhood creates solidarity and empathy across backgrounds, supporting Durkheim's theory on the importance of social cohesion in the formation of community morals. The value of freedom within the framework of Islamic discipline reflects the bounded autonomy approach in education, which allows students to think openly without losing ethical and moral values, as stated by Ermanto (2023).

## **2. Implementation of Values in the Formation of Morals: Internal and Transformational Processes**

The implementation of Gontor's educational values in the lives of students reflects a transformative educational approach. Through structured activities such as student organizations, committees, Islamic discussions, and daily assignments, students are trained to internalize and apply these values concretely. This confirms Bandura's (1986) theory of social learning, that morals are formed through the process of observation, imitation, and social reinforcement.

This study shows that sincerity, as a primary value, fosters the sincerity of students in working and serving, selflessly. The value of independence shapes students into individuals who are able to take responsibility for themselves, while Islamic brotherhood creates a strong climate of solidarity in the student community. Responsible freedom provides space for students to express their opinions constructively within the corridor of Islamic values.

This finding is in line with Adolph (2016) and La Hadisi et al. (2022) who emphasized that the continuous pesantren life system (24 hours) allows for stronger internalization of moral values compared to regular formal education. This study also confirms that the Gontor system functions not only as a place of learning, but as a character-building ecosystem.

## **3. The Relevance of Gontor in Realizing a Civil Society: Individual Morality as Social Capital**

The role of Pondok Modern Gontor in forming a civil society can be analyzed within the framework of Nurcholish Madjid's civil society theory, which emphasizes the importance of the values of justice, freedom, and ethics in building a democratic national life. Gontor, through its value education system, has succeeded in combining personal moral development with social awareness.

Students are not only trained to be pious individually, but also directed to become agents of change in society. Leadership training and strengthening of internal organizations such as the Santri Coordinator (KoSan) provide space for students to learn management, public responsibility, and deliberation. This supports Abdurrahman Wahid's idea of the importance of value-based leadership in civil society (Basyit, 2018).

Gontor's contribution is also seen in the economic empowerment of students and the surrounding community through Islamic boarding school business units. This model forms individuals who are economically independent and care about the community, in accordance with the vision of education according to Tilaar and Adnyana (2020) that education must humanize humans and be sensitive to social realities.

Thus, Pondok Gontor not only forms religious individuals, but also produces cadres of the community who understand reality, are sensitive to social justice, and are able to live in diversity. The values of tolerance, empathy, and togetherness formed in the Islamic boarding school become a strong foundation in building a pluralistic and civilized society

## **CONCLUSION**

This study concludes that the educational values applied at the Darussalam Gontor Modern Islamic Boarding School, namely sincerity, simplicity, independence, Islamic brotherhood, and responsible freedom, have succeeded in forming the morals of students as a whole. These values are not only taught theoretically, but are brought to life in the daily lives of students through a system of habituation, upbringing, role models, and a neat organizational structure of the boarding school. The morals formed from the internalization of these values become moral and social provisions for students to be actively involved in community life. In the context of civil society, the characters formed at Gontor such as tolerance, responsibility, leadership, and social concern are important pillars that are relevant in responding to the challenges of modern civilization. In addition, Gontor's educational strategy which is adaptive to changes in the times but still rooted in Islamic principles, proves that Islamic boarding schools are able to produce generations who are not only individually religious, but also ready to become agents of constructive and civilized social change.

## **REFERENCES**

- Amri, MF (2025). The Role of Modern Islamic Boarding Schools in Preparing Generation Z as Future Learners Based on Islamic Values. *Atthiflah: Journal of Early Childhood Islamic Education*.<https://jurnal.insida.ac.id/index.php/atthiflah/article/view/848>
- Ariarta, AP (2022). Strategy for fostering leadership values of students at the Modern Islamic Boarding School Darussalam Gontor Putri Campus 4.<https://dspace.umkendari.ac.id/jspui/handle/123456789/7900>

- Arif, S. (2024). Instilling Character Education Values Based on the Habituation Method at the Modern Islamic Boarding School Darussalam Gontor Putri Campus 8.<https://repository.radenintan.ac.id/34831/>
- Arifin, I. (2018). The Concept of Civil Society According to Nurcholish Madjid.<https://repository.uinjkt.ac.id/dspace/handle/123456789/39482>
- Arnanda, RY (2024). Analysis of Islamic Educational Values in the Novel Negeri 5 Menara by A. Fuadi. *Almufida: Journal of Islamic Sciences*.<https://jurnal.dharmawangsa.ac.id/index.php/almufida/article/view/4200>
- Busthomi, F. (2025). Moral development of students through habituation. IAIN Ponorogo.<https://etheses.iainponorogo.ac.id/33155/>
- Choliq, M., & Salsabila, QA (2024). The concept of education in Islam. *STIT Al-Azami*.<https://stitalazami.ac.id/journal/index.php/alabqary/article/view/107>
- El-Yunusi, MYM (2022). Internalization of multicultural values in PMD Gontor.<https://pdfs.semanticscholar.org/b1a0/c75b31e4687e0bec3fb2a489edc8ce4861af.pdf>
- Fahham, AM (2020). Islamic boarding school education: Parenting patterns, character, and child protection.<https://books.google.com/books?id=BCsDEAAAQBAI>
- Hafiduddin, ZA (2021). Implementation of the Panca Jiwa Values in Forming the Personality of Students at the Darussalam Gontor Modern Islamic Boarding School.<https://etheses.iainkediri.ac.id/4771/>
- Halimah, SN, & Shalahuddin, S. (2023). Instilling multicultural Islamic educational values. *Al-Miskawaih*.<https://journal.centris.or.id/index.php/mijose/article/view/272>
- Ihsan, NH, & Fauziah, A. (2024). Moral learning through Nisaiyyah lessons in Gontor Putri.<https://ejournal.unhasy.ac.id/index.php/SAINSTEKNOPAK/article/view/8307>
- Inayati, NL (2019). Moral development of new Gontor students. *UMS*.<https://eprints.ums.ac.id/id/eprint/76991>
- Kusuma, PW (2024). Character Education in Forming Emotional and Spiritual Intelligence of Class 1 KMI Students at the Modern Islamic Boarding School Darussalam Gontor Putra Campus 6.<https://dspace.umkendari.ac.id/jspui/handle/123456789/7845>
- Mukaffan, M., & Siswanto, AH (2019). Modernization of Islamic Boarding Schools in Nurcholish Madjid's Construction. *Cendekia: Journal of Education and Society*.<http://jurnal.iainponorogo.ac.id/index.php/cendekia/article/download/1719/1168>
- Novitasari, AI (2024). Instilling Islamic educational values in the Panca Jiwa in Gontor Putri.<https://dspace.umkendari.ac.id/jspui/handle/123456789/7762>
- Rakhmawan, Z., & Usman, N. (2023). Hidden Curriculum of Character Education and Parenting Model at Ma'had Tahfidz Bina Madani Putri. *BEMAS: Journal of Islamic Education Guidance and Management*.<https://jurnal.stmcileungsi.ac.id/index.php/bemas/article/view/588>
- Rifa'i, M., & Ghoni, Y. (2021). Interpersonal communication of homeroom teachers in fostering students' morals. *Sahafa Journal*.<https://www.academia.edu/download/88850472/5365-17346-1-PB.pdf>
- Riyanto, AK (2022). The influence of teacher role models on the character of Gontor students.<http://repository.radenintan.ac.id/20157/>

- Rodliyah, S. (2019). Leadership Pesantren: Urgency of Education in Preparing Quality and Moral National Leaders. *MANAGERIA: Journal of Islamic Education Management*.<https://ejournal.uin-suka.ac.id/tarbiyah/manageria/article/view/2019.41-10>
- Rosadi, RM (2017). Moral Values in the Novel Negeri 5 Menara by A. Fuadi. *TAJDID: Journal of Ushuluddin Science*.<https://mail.tajdid.ujjambi.ac.id/index.php/tajdid/article/view/58>
- Rusydi, I., & Himmawan, D. (2023). Islamic Education in Indonesia: Current Problems and Future Perspectives. *Journal of Minutes*. [http://www.jurnal.faiunwir.ac.id/index.php/Jurnal\\_Risaya/article/view/374](http://www.jurnal.faiunwir.ac.id/index.php/Jurnal_Risaya/article/view/374)
- Sakdiyah, H., & Laila, NA (2020). Internalization of Moral Values in Islamic Boarding School Learning: A Study at the Roudhoturridwan Lampung Islamic Boarding School. *Fikri: Journal of Islamic Thought and Education*.<https://journal.iaimnetrolampung.ac.id/index.php/jf/article/view/5913>
- Sholihin, M., & Fajri, MR (2024). Internalization of noble moral values in Gontor. *Ta'lim Journal*.<https://www.journal.uml.ac.id/TLM/article/view/2811>.
- Syamsuri, S. (2020). Independent Economic Development Strategy at Gontor Islamic Boarding School Based on Kopontren Management.<https://repo.unida.gontor.ac.id/id/eprint/1769>
- Syamsuri, S., & Labolo, SNSD (2023). Implementation of Panca Jangka as a Strategy to Develop the Gontor Islamic Boarding School. *Santri: Journal of Pesantren and Social Fiqh*.<https://journal.ipmafa.ac.id/index.php/santri/article/view/960>
- Taufik, MW (2021). Multiple Intelligences Education at the Modern Islamic Boarding School Darul Ma'rifat Gontor 3 Kediri.<https://etheses.iainkediri.ac.id/4673/>
- Ulya, VF (2018). Islamic Education in Indonesia: Current Problems and Future Perspectives. *Al-Hikmah: Journal of Islamic Studies*. <https://core.ac.uk/download/pdf/268132687.pdf>
- Wiono, J. (2021). Management of Islamic Boarding Schools in Fostering the Independence of Students at Gontor Islamic Boarding School Campus 6 "Riyadhatul Mujahidin".<https://dspace.umkendari.ac.id/jspui/handle/123456789/8791>
- Yaqin, N. (2016). Management of Islamic Educational Institutions in the Actualization of Civil Society Education. *Madinah: Journal of Islamic Studies*.<https://ejournal.iai-tabah.ac.id/index.php/madinah/article/view/178>.
- Zarkasyi, AS (2005). *Gontor and the Reform of Islamic Boarding School Education*. Higher Education Book Division, Gontor Press.