

## Organizational Dynamics of Islamic Education Institutions

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**Abstract:** In this library research, we discuss 1) What is the birth background and history of Mathlaul Anwar's Social Religious and Educational Organization? 2) The role of Mathlaul Anwar in the field of education and social religion; 3) What are the future challenges for Mathlaul Anwar in realizing the Socio-Religious and Educational Vision? The result found the birth and history of Mathlaul Anwar's social religious and educational organization was to respond to the conditions of Banten at that time. The role of Mathlaul Anwar in the field of education and social religion. The future challenge for Mathlaul Anwar in realizing his socio-religious and educational vision is Mathlaul Anwar's temptation from practical politics and extracting financial resources for the organization.

**Keywords:** Education, Institution, Islamic, Organizational Dynamics

### A. Introduction

If you look at the historical context Mathlaul Anwar (MA) was founded, MA was a socio-religious and educational organization that responded to the social conditions of society at that time. First, the condition of the people of Menes, Pandeglang, Banten in particular and Indonesia in general is still under colonial pressure. Second, the majority of the people of Menes, Padeglang, Banten are uneducated which causes ignorance. Third, as a result of being overshadowed by colonialism and ignorance, people are trapped in acts of shirk, heresy and superstition (Esposito, 1998).

One example is during the *walimah* ceremony (wedding/circumcision), the bride/groom before carrying out the marriage ceremony or when the child is circumcised, they must first visit their ancestors to ask for their blessing, so that no disaster occurs which may interfere with the course of the ceremony (Awan, and Abid, 2021). Another example, for example, is that everyone who passes through a place that is considered haunted must cast a spell asking for permission from *kanu ngageugeuh* (the one who brings the spirit to that place). For example, with the sentence "forgiveness *paralun kanu luhung*", "*sang karuhun anu ngageugeuh, danginang anu ngawisesa*, you have disturbed Gunasita, we are your great-grandfathers..." (usually by mentioning the names of their ancestors). For example, *ki* great-grandfather Ance, *ki* great-grandfather Sawi, *ki* Jaminun and so on.

Seeing this phenomenon, Mathlaul Anwar tried to improve the condition of the surrounding community by establishing a madrasa. After obtaining a plot of land donated by *Ki Demang Entol Djasudin*, which was located on the edge of the main road, a madrasa building was built in a collaborative way by the entire Menes Muslim community.

Even when special education for women (Gerber, 2017) was rarely touched, in 1929 the girls' Madrasa Mathla'ul Anwar was founded with three figures as its leaders, namely: *Nyi. H. Jenab bint Yasin*, *Nyi Kulsum*, and *Nyi Aisyah*. Apart from teaching and learning activities at madrasas and Islamic boarding schools for students, every Thursday every week all teachers are required to attend recitations which are held at the Soreang mosque, Menes. There KH. Mas Abdurrahman resides and at the same time serves as the center of study. The aim is to broaden and deepen Islamic knowledge. In this way, finally the kyai led by Mathlaul Anwar can think and have broad insight, not confine themselves to only one scholar's opinion. But when talking about socio-religious and educational organizations, the name Mathlaul Anwar is less popular than the two major organizations in Indonesia, namely Nahdatul Ulama and Muhammadiyah (Arroisi, 2020; Fachruddin, 2016). In fact, if we look at the historical context, Mathlaul Anwar was ten years earlier than Nahdatul Ulama. Mathlaul Anwar was founded in 1916 after previously Muhammadiyah was founded in 1912, then Nahdatul Ulama in 1926.

Now that MA is one century old, and will turn 102 years old in 2018, of course there are many dynamics that have occurred in this organization. This paper will raise these dynamics including history, developments, frictions, to the challenges of future MA. This is very useful for the history of the development of socio-religious organizations, especially in Banten and in Indonesia in general. In this article, we discuss 1) What is the birth background and history of Mathlaul Anwar's Social Religious and Educational Organization? 2) The role of Mathlaul Anwar in the field of education and social religion; 3) What are the future challenges for Mathlaul Anwar in realizing the Socio-Religious and Educational Vision?

## **B. Methods**

This is library research (Sawarjuwono and Kadir, 2003), where we use literature to answer the research problems. We found the data and information from books, scientific journals, and scientific articles. We analyse each reference to have accurate and valid information (Polit and Beck, 2006). The instrument in this study is the researcher (Wa-Mbaleka, 2020).

## **C. Results and Discussion**

### **Overview of Banten's Social Conditions**

The Sultanate of Banten was officially abolished in 1813 by the British colonial government. In that year, Sultan Muhammad bin Muhammad Muhyiddin

Zainussalihin was disarmed and forced to abdicate by Thomas Stamford Raffles. This incident was the ultimate blow that ended the history of the Sultanate of Banten.

After the end of the Banten Sultanate, the Dutch colonialists began to freely establish their colonies in Banten. This period is a very worrying period. Many people are oppressed. We can see this mirror, when the Dutch made a road that blocked Anyar-Panarukan, many casualties were lost. Borrowing the term Pramoedya Ananta Toer, a great Indonesian writer said "Asphalt made for the road that stretches from Anyar-Panarukan is blood and tears". That is the description of Pramoedya Ananta Toer, describing the many victims who died.

More than that, the presence of Dutch colonialism not only destroyed the trade system of indigenous peoples, the traditional economic and political system, but also destroyed the state ideology system as a unifying nation, so that the unity of the people in the colonial countries fell apart, which also resulted in conflicts and wars between groups within the political bankruptcy. Thus, the politics of pitting one against the other by the Dutch led to political disputes and disputes between elites and the heirs of the empire which often gave birth to local wars.

In this era, traditional beliefs reappeared as a form of symbolism of the harmony of human relations with their natural environment. Even though the farming community has converted to Islam, when they start harvesting rice, they will first hold a "mipit" ceremony. This ceremony is to make offerings to treat Dewi Sri or Sri Pohaci who is believed to be the rice goddess who has the authority to bless rice. A *jangjawokan* (incantation in Sundanese) that has become an axiom is "mipit" *amit ngala menta*". That is, taking anything from a place, in whatever form, must first get permission from the spirits that control the place.

If after doing something you get a disaster, such as a headache or fever, or stumbling over anything, then it will be associated with an act that is considered reckless. That is, do not ask permission from those who share it (Javanese) or *nu ngageugeuh* (Sundanese). For this reason, then the community will ask people who are considered old and understand about the occult, which is usually a shaman. The shaman will then give instructions on what to do as a step to atone for his mistake.

In the field of education Under Dutch rule, the people of Banten did not get any better, instead they became even more impoverished and backward. This condition is experienced by almost all people throughout the archipelago. In order to overcome these problems, the Dutch government implemented ethical politics. Ethical political programs run by the Dutch government, including making irrigation to support people's agriculture and organizing schools for natives. It turned out that the program failed to benefit the villagers. This happened, because only a small number of people could enjoy school, especially people who were in the city and ready to become candidates for *ambtenar* (Dutch officials).

Islamic education that still exists is Islamic boarding schools which are held by Kyai individually and traditionally. This education is full of all its limitations, both in terms of facilities, funds, and management (Uhbiyati, 2015). So that briefly the condition of Banten at that time was as follows: first, politically Banten was

experiencing colonialism; second, economically the people live in trouble; third, socially and religiously, the people of Banten live in shirk and *kurafat*; and fourth, inadequate educational conditions.

### History of Matha'ul Anwar

In response to these circumstances, the kyai convened a meeting led by KH. Entol Mohamad Yasin and KH. Tb. Mohamad Sholeh, as well as scholars from the village of Kananga. Finally, after hearing from the participants, the decision was made to call home a young man studying at Makkah al Mukarramah. He was learning Islam from a professor who was also from Banten, Syekh Mohammad Nawawi al Bantani, in the birthplace of Islam.

The entire Islamic world recognizes this great scholar for his greatness as a jurist, as evidenced by his writings in various branches of Islamic knowledge. KH. Mas Abdurrahman bin Mas Jamal was born in the village of Janaka, Jiput District, Kawedanaan Caringin, Pandeglang Regency, Banten Residency, in 1868.

Around 1910 AD, KH. Mas Abdurrahman bin KH. Mas Jamal returned from the holy land. According to the verse of the Koran "*Yukhriju hum min al dzulumati ila al nur*," the presence of a young man who is full of enthusiasm to fight for the renewal of the spirit of Islam, together with old clerics, one can hope to bring Muslims out of the realm of pitch darkness and into a bright way of life.

On the 10<sup>th</sup> of the month of Ramadhan 1334 H, simultaneously with the 10<sup>th</sup> of July 1916 AD, the Kyai held a deliberation to open an Islamic college in the form of a madrasa which would begin its teaching and learning activities on 10 Shawwal 1334 H/9 August 1916 M. As *Mudir* or the director is KH. Mas Abdurrahman bin KH. Mas Jamal and President Bistir KH.E. Moh Yasin from Kaduhawuk village, Menes, and assisted by a number of kyai and community leaders around Menes. Read more about the founders of Mathla'ul Anwar:

1. Kyai Moh. Tb. Soleh
2. Kyai E.H. Moh Yasin
3. Kyai Tegal
4. Kyai H. Mas Abdurrahman
5. K.H. Abdul Mu'ti
6. K.H. Soleman Cibinglu
7. K.H. Daud
8. K.H. Rusydi
9. E. Danawi
10. K.H. Mustagfiri

The goal of Mathla'ul Anwar is for Islamic teachings to become the foundation of life for individuals and society (Suryapermana, 2017). To achieve this goal, it was agreed to gather Islamic teaching staff, establish madrasas, maintain Islamic boarding schools, and organize sermons in various parts of the country, which was still under Dutch colonial control at the time. The colonial government has allowed the Bumiputra people to live in poverty and ignorance.

In terms of education, a nine-year education program is in place, beginning with class A, B, I, II, III, IV, V, VI, and VII. There is no distinction between the *Ibtidaiyah* and *Tsanawiyah* levels. As a modernization step, an educational institution with a boarding school system was opened in addition to education with the classical system in the form of madrasas. This model is still alive and well, and it is even linked to the school system. Teachers who teach at the madrasa in the morning, afternoon, and evening continue to organize recitations with the boarding school system and accommodate students from various regions who come to study at the Mathla'ul Anwar madrasa.

Male and female students who have completed nine years of education, namely class VII, are sent to various places/regions to spread Islamic teachings in a new form, namely to establish the Mathla'ul Anwar branch of the Menes madrasah, escorted by the Mathla'ul Management Anwar Menes. The President of Bestur Mathla'ul Anwar presented them with a *bisluit* or teaching assignment letter in the spirit of faith and belief in God's promise, which reads *in tanshuru Allah yanshuru kum*. That is, if you help Allah's religion, Allah will undoubtedly help you. So, it is not surprising that in the 1920s and 1930s, the Mathla'ul Anwar Madrasah branch of Menes was already established in Lampung, Lebak, Serang (Kepuh), Bogor, Tangerang, Karawang, and other places, only allowed to organize madrasas up to grade IV, while grades V, VI, and VII must study at Menes.

In 1929, the female madrasa Mathla'ul Anwar was established, with three leaders: Nyi. H. Jenab bint Yasin, Nyi Kulsum, and Nyi Aisyah. Aside from teaching and learning activities at madrasas and Islamic boarding schools for students, all teachers are required to attend recitations at the Soreang mosque in Menes every Thursday. KH. Mas Abdurrahman lives there, and it also serves as a study center. The goal is to broaden and deepen one's understanding of Islam. Finally, the kyai led by Mathla'ul Anwar will be able to think for themselves and not be limited to the opinions of a single scholar.

Mutual cooperation is used to build and maintain the Mathla'ul Anwar madrasah, both in terms of human resources and funds. As a result, *sadaqoh jariyah*, waqf, and *jimpitan* (minimum rice) are collected by the congregation of Majlis Ta'lim women. Every time you want to cook rice, take a tablespoon of the rice to be cooked and place it in a separate container.

Furthermore, the rice is collected by officers who usually consist of a poor widow in return for ten percent of the collection. These poor widows then deposited them with the cadres who attended the recitation every Thursday who handed them over to the central coordinator of Mathla'ul Anwar. This effort, which was not felt but was real, was finally able to gather a force that was not small. Among the evidence that cannot be forgotten is the existence of several plots of land that were purchased from the collection of unimportant rice (rice trivial) and until now the place is called "*Kebon trivial*", owned by Mathla'ul Anwar. This evidence, should not be forgotten by the next generation.

Mathla'ul Anwar operated this kind of education system until 1950 when it replaced the nine graded system with the new school reform system introduced by

the government of the newly independent Republic of Indonesia. As a religious group, Mathla'ul Anwar founded his own system of religious thought which was in its early decades very similar to NU. In terms of theology, it relates itself to *Ahlussunnah Wal Jamaah* (followers of the teachings of the prophet and part of the majority of Muslims, otherwise known as the Sunni faction) of the *Ash'ariyah* sect (one of the Sunni theological schools in Islam besides *Mu'tazilah*, *Qodariyah*, *Murjiah*, and *Jabariyah*). However, unlike most Javanese *kiai* who, in various values and ways, show tolerance towards the syncretic attitude of people's religiosity, the *kiai* Mathla'ul Anwar strongly rejects all kinds of heretical traditions and regards them as products of Hindu and Buddhist heritage. In matters of Islamic law, it refers solely to the *Shafi'ite* school of thought (one of the four main Islamic schools of law besides the Hanafi, Maliki, and Hanbali) and does not tolerate the notion of the *tafiq*, exercising ideas that differ from the Islamic legal school in religious practice. certain beliefs, and often criticizes religious ideas advocated by reformist groups, especially Muhammadiyah, as false doctrines, particularly in matters relating to the practice of independent religion, *ijtihad*.

In politics, Mathla'ul Anwar did not clearly formulate certain political points because he took a policy of associating with other organizations in pushing his political aspirations. For example, forming from 1915 to 1928, he joined Syarekat Islam (Islamic League or SI), the only ever largest political Islamic group in Indonesian political history and was founded in 1912. And from 1928 to 1952, joined NU. Mathla'ul Anwar's withdrawal from SI was not due to pure political dissatisfaction with the latter but rather due to disapproval with the growing dominance of "modernist" religious thought promoted by Muhammadiyah leaders within the SI leadership circle.

### **The Role of Mathlaul Anwar in the Field of Education and Social Religion**

The events of the people's rebellion against the Dutch government in 1926 in Menes and Labuan (Reid, 1984), unnoticed by the leaders and their leaders, had made Mathla'ul Anwar grow bigger and wider. In 1936 the number of Madrasas Mathla'ul Anwar had reached 40 units spread across the seven areas mentioned above. At that time attention to Mathla'ul Anwar was no longer limited to students (intellectuals) who began to actively participate. Because of that, and also in accordance with the development of Mathla'ul Anwar, ideas arose to improve the quality of organizational development, both technically pedagogically, as well as organizational and membership administration. The development of education shows a significant graph. This means that many people benefit from this organization. In fact, directly and indirectly, on a broader scale, the Indonesian people also benefit from the existence of Mathla'ul Anwar.

In 1952 the Majlis Fatwa Wat Tabligh was founded. This was in response to the understanding of the Expert *Sunnah wal Jama'ah* becoming blurred and developed according to the version of each organization concerned. As a result, blind taqlid penetrates individuals who are reluctant to think and are reluctant to study.

In May 1953, based on the decision of the plenary session of the Mathla'ul Anwar Executive Board, the founding of Pandu Tjahya Islam was legalized. This organization is a kind of scouting organization. In a relatively short time, troops, groups and branches of Pandu Cahaya Islam were formed, but in other places, such as the city of Pandeglang, Jakarta, Cisauk, there were temples of Pandu Cahaya Islam. It was also in November 1953 that Pandu Cahaya Islam sent M. Nahid Abdurrahman to attend a higher-level Scouting Course abroad, namely Kuala Lumpur, Malaysia.

Then in 1953 also, Mathla'ul Anwar for the first time, founded a public-school SMI (Islamic Middle School) or SMP, in Menes. It turned out that SMI was well received in the community, so that in the first academic year, class I had two parallel classes. Furthermore, this SMPI was developed into PGA (Religious Teacher Education).

At the IX Mathla'ul Anwar Congress which was held in December 1953 in Pamoyanan, Bandung, West Java, the Muslim Mathlaul Anwar was formed. It was also decided by the congress to publish a magazine called "Our Madrasah Magazine". Mathla'ul Anwar's extraordinary achievements before independence faced challenges when the internal political upheaval of the Masyumi party in the early 1950s which culminated in the establishment of the NU party which was separate from Masyumi in 1952 had an impact on the internal integrity of Mathla'ul Anwar. The establishment of the NU party raised tensions between the leaders of Mathla'ul Anwar in responding to these political developments. Some groups spearheaded by young people wanted Mathla'ul Anwar to remain a non-political organization and therefore had to get out of the affiliative relationship with NU that had been going on since 1928. Meanwhile, the old group tried to maintain ties with NU, including by supporting the newly formed NU party. When Mathla'ul Anwar, through his congress in 1952, decided to choose the first option, internal divisions were inevitable. The second group then chose to separate themselves and establish a new madrasa which was named Al-Ma'arif and Anwarul Hidayah. Even in the 1960s and 1970s, two other new madrasas emerged, namely Mathla'ul Anwar Li Nahdhatil Ulama or Malnu and Nurul Amal.

### **Mathlaul Anwar's Future Challenges in Realizing the Social Vision of Religion and Education**

Mathla'ul Anwar played a big role in the history of NU when the Central Madrasah in Menes became the venue for the 13th NU National Congress. Still under the NU banner, it supported the foundation of Masyumi in 1945 (Siregar, 2013). However, their intimate relationship for more than two decades tragically ended when they took different viewpoints during an internal fracture within Masyumi. NU in 1952 founded its own political party, while, in the same year, Mathla'ul Anwar declared non-political affiliation, which for years to come would remain one of its basic principles. Practical political temptation, this did not shake the Mathla'ul Anwar to stand in accordance with its basic strategy.

However, After the collapse of Sukarno, Mathla'ul Anwar along with other former supporters of Masyumi created a federative relationship, named the

Indonesian Muslim Amal Coordinating Body (Coordinating Council of Indonesian Muslim Employment or BKAMI) with one of its main objectives being to rehabilitate Masyumi. Unable to implement their goals due to strong resistance from the military forces, they then agreed to found a new party, the Indonesian Muslim Party (Indonesian Muslim Party or Parmusi). The formal involvement of Anwar Mathla'ul's central council in the party's foundations engendered widespread protests from young leaders who saw the central board as betraying its long-serving commitment to maintaining the organization of all forms of political association.

However, after the failure of Kiyai Uwes Abu Bakar, who had been chairman of the central committee of Mathla'ul Anwar since 1939, to get a parliamentary seat in the 1971 elections drove Kiyai Uwes to announce his resignation from Parmusi and other political roles. In addition, he ordered all elements within Mathla'ul Anwar to no longer associate their official organization with the party. These two decisions have again brought Anwar Mathla'ul back to being an association of non-political affiliates.

It was only unfortunate when Mathlaul Anwar was led by Kiyai Muslim Abdurrahman, who at that time was the first chairman of the central council, appointed as the new chairman. New leaders who strongly advocate the application of Islamic law and oppose Pancasila as the state ideology have brought a new political approach to Mathla'ul vis-à-vis Anwar's New Order government. Mathla'ul Anwar not only maintained a policy of political non-affiliation but also acted as an opposition force. The Muslim leadership kiyai was short-lived after his death in 1974. However, his radical approach in politics persisted as another radical leader, Haji Nafsirin Hadi, was elected as the new chairman at the 1975 congress. Under Nafsirin Hadi's leadership, Mathla'ul Anwar was often in conflict with the New Order regime because of which several leaders, including Kiyai Haji Nafsirin Hadi, were put in jail. Political resistance put itself under the bitter political pressure of the ruling government. As a result, activity decreases, if not completely stops. In such hostile circumstances, it failed to organize the national congress that had been scheduled for 1980 in Lampung following the local government's refusal to grant permission.

Because of this radical approach, Mathla'ul Anwar became associated with the Wahhabis, the leading group of fundamentalist movements in Islamic history. The radical approach taken by the two leaders nevertheless failed to completely eradicate all the traditionalist elements within Anwar Mathla'ul as some of those who supported the idea of purification opposed the radical approach. Thus, the collapse of Haji Nafsirin Hadi's leadership in the mid-1980s resulted in at least three important schools of religious thought within Mathla'ul Anwar, radical, moderate or reformist, and traditionalist. But after the Mathla'ul Anwar leadership was held by Irsad Djuwaeni. The pro-Golkar groups became stronger because they managed to rapidly develop the organization (Hill, 2003). Prior to the 1985 congress, Mathla'ul Anwar who was under political pressure from the New Order for his opposition to only had branches at the district level in three provinces, Lampung, Jakarta and West Java. During the 1991 congress, it was reported that Mathla'ul Anwar had established chapters in 14 of the existing 27 provinces. At the time of the 1996 Congress, only in



provinces such as Irian Jaya, East Timor and Bali where Muslims constituted a minority status did Mathla'ul Anwar not have branches.

Mathla'ul Anwar's intimacy with Golkar was fatal. In almost all of the organizational structure hierarchy of Mathla'ul Anwar, from the center to the regions, it is almost certain that there are members of the Golkar (government) who are on the advisory board. As a result, Mathla'ul Anwar, in certain cases Mathla'ul Anwar was steered by Golkar. Many of the Advisory Board are not aware of the historicity of Mathla'ul Anwar.

The method of recruiting leaders without procedures had serious consequences for those who were traditionally members of Mathla'ul Anwar, especially in areas known as the traditional bases of the organization such as Banten, Lampung and parts of West Java. The regional leaders grew alienated, as new figures recruited, most without even sufficient knowledge of Mathla'ul Anwar.

In 1995, led by Humaidi Hasan and Huriyudin, a number of opposition leaders gathered at the Mathla'ul Anwar Central College in Menes accusing the "politicization" of Mathla'ul Anwar for the political interests of Irsyad Djuwaeli and, in doing so, demanded the replacement of Irsyad Djuwaeli as chairman in the 1996 Congress. Their demands failed to materialize and Irsyad Djuwaeli was re-elected for a second term. Another effort to prevent Mathla'ul Anwar from being increasingly politicized is the creation of prescribed *khittah*. This last effort was successful as in the 1996 Congress, the *khittah* was passed as the official guideline of the organization along with the statute (Budget Issued) of the organization. However, several compromises, especially in relation to political issues, rendered the *khittah* ineffective in preventing the central council from bringing the organization closer to the realm of practical politics.

Ultimately, dissatisfaction with Irsyad Djuwaeli's leadership made the Madrasahs who were members of the Mathla'ul Anwar withdraw. There are those who run Madrasahs themselves, there are also those who are affiliated with other organizations, such as joining the Indonesian Islamic Da'wah Council or others. Those who broke away from the Mathla'ul Anwar then became the opposition.

After Suharto's fall and the political changes were very drastic, those who used to be in the opposition (Aspinall, 2005), then in 2001 through the national congress tried to overthrow Irsyad Djuwaini, but this effort also failed. There are at least two main factors that contributed to this failure. First, because most of the congress participants represented the new branch created by Irsyad Djuwaeli, the political machine of the incumbent chairman could easily convince them to maintain the status quo. Second, the lack of financial resources to run such a large organization like Mathla'ul Anwar was the main obstacle for other potential candidates.

#### **D. Conclusion**

The background to the birth and history of Mathlaul Anwar's social religious and educational organization was to respond to the conditions of Banten at that time as follows: First, politically Banten was experiencing colonialism. Second,

economically the people live in trouble. Third, socially and religiously, the people of Banten live in shirk and *kurafat*. Fourth, inadequate educational conditions. The role of Mathlaul Anwar in the field of education and social religion included many members or alumni of the Mathlaul Anwar Education Institute who became fighters during the independence period, founded Madrasah institutions, carried out community empowerment and others. The future challenge for Mathlaul Anwar in realizing his socio-religious and educational vision is Mathlaul Anwar's temptation from practical politics and extracting financial resources for the organization.

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