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Lessons From The Islamic Movement Of The Pesantren in Wali Barokah Kediri

Enseñanzas del movimiento islámico de los Pesantren en Wali Barokah Kediri

A. HUMAIDI

<https://orcid.org/0000-0003-2990-2836> anis.humaidi@gmail.com
Faculty of Tarbiyah, Institute Agama Islam Negeri Kediri, Indonesia

N. FADHLIYAH

<https://orcid.org/0000-0003-2990-2836> najihah.anis46@gmail.com
Faculty of Tarbiyah, Institute Agama Islam Negeri Kediri, Indonesia

M. AMRULLOH

<https://orcid.org/0000-0002-5757-6268>
aff.amrulloh@radenintan.ac.id University of Islam Negeri Raden
Intan Lampung, Indonesia

A. SAREGAR

<https://orcid.org/0000-0002-2652-1694>
antomisaregar@radenintan.ac.id
University of Islam Negeri Raden Intan Lampung, Indonesia

D.N. ZAHRA

<https://orcid.org/0000-0003-3674-1954>
dwinoviattulzahra11@gmail.com
University of Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

Y. MIHMIDATY

<https://orcid.org/0000-0002-0389-2601> mihmidaty@gmail.com
University of Islam Negeri Sunan Ampel Surabaya, Indonesia

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RESUMEN

El propósito de esta investigación es analizar los antecedentes de la fundación de las enseñanzas, movimientos y políticas sociales islámicas. Se utiliza el enfoque del estudio histórico narrativo. Los resultados encontraron que el internado islámico Wali Barokah, respalda al fundador que tiende a ser bíblico y puritano. El plan de estudios se resume en las pautas de Al-Manhaj al-Tarbiyah. Por otro lado, el movimiento sociopolítico es el siguiente: usar el método de proselitismo de manera más suave y abierta, como agente de da'i-da'iyah, en colaboración con instituciones externas y con actividades económicas.

Palabras clave: Internado islámico de Wali Barokah Kediri, Islamista, Socio-política.

ABSTRACT

The purpose of this research is to analyze the background of the founding of Islamic teachings, movements, and social politics. The historical narrative study approach is used. The results found out that the Wali Barokah Islamic Boarding School stands behind the founder who tends to be scripturalist and puritanism. The curriculum is summarized in the Al-Manhaj al-Tarbiyah guidelines. On the other hand, the socio-political movement is as follows: Using the method of proselytizing more softly and openly, as an agent of Da'i-Da'iyah, in collaboration with institutions outside and with economic activities.

Keywords: Islamic Boarding School of Wali Barokah Kediri, Islamist, Socio-politics.

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INTRODUCTION

"Islamic boarding school" is a boarding Islamic school located in Indonesia. Institutions like pesantren are also found in other countries, albeit very rarely, for example in Malaysia and Southern Thailand called Pondok schools, and in India and Pakistan called Islamic madrasa. The term pesantren is derived from the word santri, where the word "santri" means students in Javanese. The term Pondok derives from Arabic fundūq which means lodging. Specifically, in Aceh, pesantren are also referred to as Dayahs (A'la: 2016, p. 203).

Another opinion, pesantren comes from the word santri which can be interpreted as a santri place. The word santri comes from Cantrik (Sanskrit, or maybe Javanese) meaning people who always follow the teacher (Masykur et al.: 2018), which is then developed by the Taman Siswa College in a boarding system called Pawiyatan. The term santri also exists in Tamil, which means the teacher recites the Koran. The term comes from the term Shastri (Utami et al.: 2018), which in Indian means someone who knows the sacred books of the Hindu religion or an Ahl scholar of the Hindu holy book. Sometimes also considered as a combination of the word saint (good human) with the syllable Tra (like to help), so that the word pesantren can mean a place of good human education (Syahrir et al.: 2018). According to Mastuhu (Mastuhu: 1994), boarding schools are traditional Islamic educational institutions to understand, live, and practice the teachings of Islam (Tafaqquh fi-al-din) by emphasizing the moral importance of the Islamic religion as a guide to everyday life.

The pesantren was at the beginning a center for embracing Islamic values and broadcasting. However, in its development, this institution further widened its arable area, not merely accelerating vertical mobility (by providing religious material), but also horizontal mobility (social awareness). Pesantren now no longer dwells on a curriculum that is based on religion (regional-based curriculum) and tends to skyrocket, but also a curriculum that touches on the current issue of society (society-based curriculum) (Arifin: 2010; Rosell et al.: 2020; Villalobos et al.: 2020). Thus, pesantren can no longer be charged solely as a purely religious institution, but also (should) be a living social institution that must continue to respond to the chaotic problems surrounding the community. This has been proven starting from its role in building the Indonesian nation since before independence until this reform era (Arifin: 2010).

Pesantren is the oldest Islamic educational institution which is a product of Indonesian culture. When the pesantren was established, where and by whom no definitive information was obtained. From the data collection of the religious department in 1984-1985 as quoted by Mastuhu (Mastuhu: 1994), it was obtained that the oldest pesantren was established in 1062 in the name of Jan Tampes II pesantren in Pamekasan Madura. Also, there are other allegations including the existence of Islamic boarding schools in Indonesia starting from Islam entering the country by adopting a religious education system that has long developed before the arrival of Islam (Mastuki: 1997). As an educational institution that has long been rooted in this country (Look et al.: 2019, pp. 1-10), boarding schools are recognized to have a very large contribution to the history of the Indonesian people.

Islamic boarding schools are Islamic educational institutions in which all knowledge related to Islam is expected to be obtained at Islamic boarding schools (Lestari et al.: 2019, pp. 15-32). This means that Islamic boarding schools are Islamic educational institutions with distinctive features (Nasi: 2005). According to Nurcholish Madjid, if Indonesia did not experience colonialism (Moesa: 2007), then the growth of the education system in Indonesia would follow the path of the pesantren (Daulay: 2001). This opinion was made referring to the history of Western education that almost all famous universities the forerunner was a religious college. If there was no occupation, the existing tertiary institution would not be Brawijaya University, UGM, or ITB, but Tebuireng University, Lasem University, or Krapyak University.

During its development, around 1945 to 1960, pesantren were the most popular educational institutions in the community (Umam: 2019). This phenomenon is inseparable from the economic situation and conditions of the Muslim community at that time which was very difficult (Mastuhu: 1994) so that pesantren is an alternative for the poor of Indonesia. But after the crisis of the 60s, pesantren showed another phenomenon (Ramadhani et al.: 2019, pp. 137-158) which was not only attractive to the poor but also by rich people.

In the beginning, the purpose of establishing pesantren was to become an Islamic educational institution that spread information about the teachings of Islam to the public throughout the archipelago which had a pluralist character, both in the dimensions of belief (Balsa: 2019, pp. 220-238), culture, and social. In addition to being an Islamic educational institution, pesantren was also born to respond to social situations and social conditions that are being faced with the collapse of moral foundations, through offered moral transformation.

In Indonesia, there are several typologies of pesantren including Salafiyah (traditional) pesantren, Khalaf (modern) pesantren, and integrated pesantren. These pesantren are rooted in Indonesian nuance, very accommodating to the nation's culture, tolerant, inclusive, and teach the spirit of nationalism.

METHODS

This study uses the historical studies approach, which is an approach to examine past events. Historical events are reproduced using primary data sources in the form of testimonies from historical actors that still exist. In this case, the researchers interviewed the founding students of the Wali Barokah boarding school that still existed, the teachers, and several sources who knew the Wali Barokah boarding school's journey from year to year.

Research Sites

This article takes an object in one of the Islamic boarding schools, namely Islamic Boarding Schools whose educational orientation leads to the purification of Islamic teachings namely Wali Barokah Islamic Boarding Schools under the auspices of LDII (Indonesian Islamic Da'wah Institute) Kediri. As for the reasons for the selection of the object of this study in the boarding school Wali Barokah Kediri because this cottage is the origin of LDII throughout Indonesia. This boarding school has something unique that is the fervor of its efforts to restore the teachings of the Qur'an and Hadith with its unique characteristics. What is more interesting is that this pesantren is not directly affiliated with one of the political parties in Indonesia as most of the huts are under the auspices of NU with PKB and with PAN.

RESULTS

The Establish of Wali Barokah Islamic Boarding School

Several things lay behind the establishment of the Wali Barokah Islamic boarding school (Diani et al.: 2019). First, the Thought of Nurhasan Ubaidah, he is a founder who tends to be scripturalist and wants to purify Islam (Zulkifli; 2008). Secondly, He was concerned about the people at that time who were far from the Qur'an and Sunnah. From the background of the founder's thought, Nurhasan Ubaidah, it is reasonable to call this Islamic boarding school. According to Jainuri Islamist is a group that believes that the Qur'an and Sunnah are the basic and binding sources of Islamic teachings to be implemented every day (Habibi et al.: 2019, pp. 125-134). Islamists have a scripturalist tendency to cling to the main sources of Islam (Diani et al.: 2019, p. 48).

Wali Barokah Pesantren in terms of teaching, became an exclusive pesantren because it rejected the traditions that had taken root in Java, whereas the basic character of the pesantren was education which had roots in the Javanese tradition. Martin van Bruinneseen said, The beginnings of Indonesia's pesantren tradition may not go back as far as has often been claimed. Certain scholars have claimed that the pesantren represented a continuation of similar schools with resident students in the pre-Islamic period.

This opinion suggests that basically pesantren are very accommodating of Javanese traditions and culture and of course also remain selective. Santri graduates of pesantren when returning home and become clerics also teach these traditions and they become strong defenders of tradition.

According to Nurcholish Madjid, another difference that distinguishes between Ahl al-sunnah wa al-Jamaah and the others is related to adat issues, especially Javanese customs. The students rejected a lot of Javanese elements but also retained some of the others later given the color of Islam (Zulvia & Martin: 2019, pp. 63-75). among the examples of adat that are rejected by Islamic boarding schools is Nyadran. This tradition still exists among the people of Java today even though they have declared Islam. Almost every village in Java found a tomb that was saved, generally the tomb of the founder of the village. Villagers always ask for safety at the tomb if you want to have a lavatory. The students reject this practice because they assume that the practice of Nyadran is shirk. After all, it asks other than Allah.

The example of the Javanese tradition that is still maintained by the santri is salvation and is given the color of Islam. Salvation is an event to pray for people who have passed away. The traditionalists from the pesantren assume that this rhythm will not damage the Islamic creed or sharia, so the value of the benefits is far higher than rejecting it.

Developments in Contemporary Pesantren: Islamic Boarding Schools

At first, the understanding of Islamist connotes politics of resistance to the Status Quo as in the oxford dictionary of Islam. "Term used to describe an Islamic political or social activist. Coined in preference to the more common term "Islamic fundamentalist." Islamists (al-Islamiyyun) are committed to the implementation of their ideological vision of Islam in the state and/or society. Their position is often seen as a critique of the establishment and status quo (Sriyukul et al.: 2019, pp. 479-486). Most belong to Islamic organizations or social movements (al-harakat al-Islamiyyah).

It is important to mention the Islamist activities in politics such as establishing parties, establishing organizations, and so on, and in the field of formal education such as establishing integrated schools and in informal education such as making Liqa, Majelis ta "Lim and establishing pesantren.

At present, the term Islamist is also used to describe pesantren educational institutions. This is an evolution that occurred in the world of pesantren. Islamic boarding schools whose origins are the result of cultural and religious acculturation have become Islamic boarding schools oriented towards purifying Islamic teachings (Mastuhu: 1994). This term is not as popular as other pesantren terms such as salaf or traditional pesantren, modern pesantren but many pesantren models lead to these pesantren Islamists.

The term Islamist to refer to this pesantren was raised by Martin Van Bruinnesen in one of his articles "Traditionalist and Islamist Pesantrens. In Contemporary Indonesia "Martin writes that describing a pesantren which is identical to the purification of Islam. The Islamicology typology of this pesantren is also not easy to generalize and needs to be careful in elaborating because pesantren in this typology has many variants even at the same outline, namely Islamic fundamentalism.

Islamists have a scripturalist tendency, clinging to the main sources of Islam namely the Qur'an and Hadiths. The concept for Islamist movements is the restoration of the pristine purity of the ummah at the time of Muhammad and his companions. Islamist movements thus draw inspiration from a reading of Islamic sources (Qur'an and sunnah) with the aim of remodeling contemporary Muslim majority societies according to scriptural norms. They envisage a virtuous political community based on the observance of the shar'ah - a purified ummah to be built up through proselytizing activities (proselytizing), charitable practices, and principled policies.

Islamists emphasize their movement as a purification movement towards the teachings of Islam and sharia oriented. Hospitality towards local culture is a common feature of Islamist movements based on fundamentalist teaching. Negative evaluations of cultural practice are based on the assumption that Shari'ah and Sunnah (the social practice of the Prophet Muhammad) are the only acceptable models for Muslim conduct.

Islamists believe that shari'ah is governing all human life. Islamists "have come into increasing use in recent years to denote the views of those Muslims who claim that Islam, or more specifically, the Islamic

shari'ah, guides all areas of human life, individual and social, and who therefore calls for an "Islamic State" or an "Islamic Order." Islamists focus primarily on political matters, but they are also concerned with economic, social, and moral issues. Because of that, the main struggle of Islamists is to establish Islamic shari'ah. The Islamists' claim that they are divinely-ordained and immutable, valid for all times and places.

Wali Barokah Kediri Islamic Boarding School Social and Political Movement

Wali Barokah Islamic Boarding School social movements are as follows:

1) Wali Barokah Islamic Boarding School uses propaganda methods more softly and openly unlike Islamic preaching of Jemaah and Lemkari. This method of preaching was carried out after the Ubaidah teachings were repeatedly pressured by the community, so the strategy for LDII teachings to be more acceptable to the community, then LDII need to change the method of propaganda with more soft. Organizations that are now LDII from time to time always take lessons so that preaching can be accepted in the community. When changing from Islam Jamaat to Lemakari has a motto that Lemkari shows a more tolerant attitude that respects the beliefs of others. Lemkari brought a new spirit, preaching without violence or without blaspheming other parties who are often accused of KH. Nurhasan and his students. This attitude reinforces that this new organization (Lemkari) is a nationalist Islamic organization that supports Pancasila and the 1945 Constitution. Including the change from the name Lemkari to LDII in 1990 is also an effort to proselytize more softly.

This is one phenomenon that is unique that Islamists in general often use violent methods in their da'wah. But the Wali Barokah Pondok Rapidren turned soft.

- 1) Wali Barokah boarding school is a militant Da'i-Da'iyah agent who is ready to be placed anywhere.
- 2) The practice of preaching to the community is carried out by preaching Bil p. After the community is interested in the LDII people's behavior the community will follow it.
- 3) By working with institutions outside of other organizations such as with NU.
- 4) Another form of LDII socialization is the economic activity, LDII has several business entities, with its business as well as a means of preaching, so that many business relations are interested in entering LDII.

The Wali Barokah Islamic Boarding School political movement is as follows:

1) In politics, LDII considers that Indonesia is a final country. Islamic Sharia does not need to be used as the basis of the Indonesian State. There is a boarding school guardian barakah in particular and LDII generally have similarities with other religious movements when they have to return to the Qur'an and hadiths (Idham & Supriyadi: 2019, pp. 51-62). However, what distinguishes between LDII and other Islamists is that LDII does not want to make Islam the basis of the state. In contrast to Hizb ut-Tahrir, for example, Hizb ut-Tahrir has the ideals of upholding Islamic sharia as the law and the basis of the state and its ending wants to uphold the Khilafah Islamiyah. The function of the Imamate or Imamate in LDII is only as an effort to improve the course of an organization not for political purposes. In the political field, LDII considers that Indonesia is a final country. Islamic Sharia does not need to be used as the basis of the Indonesian State. This is different from other Islamists and interesting to study, in general, Islamists believe that the Islamic State and Islamic shari'ah are the most appropriate solution to overcome all the problems of the people. Among Islamist political and religious organizations in Indonesia who hold such views are PKS and HTI. Therefore they are fighting for the establishment of Islamic shari'ah and believe that in a short time the Islamic shari'ah will be established in Indonesia. Claiming that Islam's hold 'over the minds and hearts of believers' transcends all social, economic, class, gender, and demographic demarcations among Muslims, Gellner asserted that if Christianity has its Bible belt, 'Islam, in its entirety,' is a Qur'an belt'.

2) But Wali Barokah Islamic boarding schools in particular and LDII, in general, do not make the establishment of an Islamic state and the establishment of Islamic Shari'ah in Indonesia a goal in its struggle. From this, it appears that the Wali Barokah Islamic boarding school is different from other Islamists. When analyzed, this is a strange phenomenon, the teachings of the Wali Barokah Islamic boarding school whose memorandum tends to the scriptural understanding but does not call for establishing an Islamic government and establishing shari'ah, in the case of many verses of the Koran which if understood textually it will lead there.

DISCUSSION

This finally raises a big question why is that? It could become a historical trauma, if LDII or Wali Barokah Islamic boarding school does this, it will repeat the dark history that will be opposed by many groups or will be dissolved by the government. Or it could be the Wali Barokah boarding school waiting until the right time to voice the establishment of the Shari'ah Islamiyyah and the establishment of an Islamic state (Novoa et al.: 2019, pp. 60-74). The third possibility is the Wali Barokah Islamic boarding school realizing that Indonesia which is based on Pancasila and the 1945 Constitution is a final state so it is not appropriate to voice an Islamic state. This last possibility has been conveyed by the boarding border of Wali Barokah boarding school to researchers.

Regarding security it is worth analyzing too, the term Amir is identical to the Islamic leader when the Messenger of Allah had died the leader of the Islamic government was in the hands of Abu Bakr, He was called Amirul Mu'minin, thus the second caliph Umar bin Khattab also got the same title. LDII or Wali Barokah boarding school also uses the term in carrying out its teachings. Will this lead to an organization that leads to the establishment of an Islamic state? But when researchers try to probe deeper, while still getting an answer that the function of the priesthood or Imam in LDII or Wali Barokah Islamic boarding school is only an effort to improve the course of an organization.

Since the start of the establishment of Islamic Jama'ah until the reform period Berailansi with one political party, namely Golkar, but after the fall of the new order, LDII as a form of Islam Jamaah gave freedom to its members to choose parties, so LDII members can choose whatever party they want. The joining of Islam Jama'ah or Lemkari to Golkar is that there are interests and mutual benefits. On one side, Lemkari's entry into Golkar was able to get a lot of votes from Islamic groups. The advantage of Lemkari is getting a fortress from the government or Golkar. However, this sparked extraordinary resentment from Islamic groups and finally urged to dissolve the Islamic Jamaat. This Islamist is indeed different from other Islamist groups, usually other Islamists in fighting for their strong political aspirations for their founding based on the Qur'an and Hadith. However, LDII in politics can work with political parties that can benefit both groups from the Islamic group or not. LDII also does not establish relations with foreign countries except for the study of students. Usually, the Islamist movement always has an international network with other countries, especially Middle Eastern countries like Hizb ut-Tahrir.

CONCLUSION

The emergence of Islamist boarding school (boarding house wali Barokah) was motivated by Nurhasan Ubaidah's concern about the religious practices of the people who according to him followed the tradition and had deviated from the Qur'an and Sunnah. This view of Ubaidah is inseparable from his educational background in the city of Makkah, Saudi Arabia, which tends to follow the ideas of Sheikh Muhammad ibn Abdul Wahhab. Nurhasan Ubaidah felt called to return his community to the right path, namely returning to

the Qur'an and Sunnah; he gathered several people then taught and doctrine and finally was born Wali Barokah boarding school and LDII now.

The contents of the teachings of Islamic boarding schools (Pondok Pesantren Wali Barokah) return to al-Qur'an and Sunnah so that the material taught is not separated from the Qur'an and Sunnah by way of Manqul from Nurhasan Baidah. To get the maximum results in delivering the teachings, there are several doctrines that each student must obey. While the curriculum used is different from the curriculum in Islamic boarding schools in general that makes the work of medieval scholars or the yellow book as objects of study.

The social movement is carried out by Islamic boarding schools (Pondok Pesantren Wali Barokah) by recruiting students to be educated and fostered and then assigned to spread the teachings of the Wali Barokah boarding school to all corners of the world starting from the closest family, neighbors, friends, and people around him. Also, the economic empowerment and social assistance provided to the surrounding community. As for the political arena, the boarding house of the Wali Barokah boarding school is currently not affiliated with any of the domestic parties or foreign policy. Wali Barokah boarding school supports NKRI based on Pancasila and the 1945 Constitution. Thus Wali Barokah boarding school in particular and LDII can generally be classified as non-radical Islamists in politics.

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BIODATA

A. HUMAIDI: Anis Humaidi is an Associate Professor and senior lecture at Institut Agama Islam Negeri Kediri, Indonesia. His research is focused on Education especially in Religion education. He is a lecturer in the Faculty of Education and Teacher Training, Institut Agama Islam Negeri Kediri, Indonesia.

N. FADHLIYAH: Najihatul Fadhliah is a lecture at Institut Agama Islam Negeri Kediri, Indonesia (main employee). Her research is focused on Education especially in English Education. She is a lecturer in the Faculty of Education and Teacher Training, Institut Agama Islam Negeri Kediri, Indonesia.

M. AMRULLOH: He is a lecture at Universitas Islam Negeri Raden Intan Lampung, Indonesia. His research is focused on Education especially in Science Education. He is a lecturer in the Faculty of Education and Teacher Training, Universitas Islam Negeri Raden Intan Lampung, Indonesia.

A. SAREGAR: was born in Lampung, Indonesia. He holds M.Si (Magister of Science) in the Physics Department; and M. Pd (Magister of Education) in the Science Education Department from Sebelas Maret University in 2013. He is a lecturer in the Physics Education Department, Faculty of Education and Teacher Training, Universitas Islam Negeri Raden Intan, Lampung, Indonesia. His research focuses on physics education, Scaffolding in education, Scientific literacy, project-based learning, Supersymmetry in Quantum, STEM education, and literacy.

D.N. ZAHRA: Dwi Noviatul Zahra is a lecture at Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia. Her research is focused on Education especially in Science Education. She is a lecturer in the Faculty of Education and Teacher Training, Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia.

Y. MIHMIDATY: She is an Associate Professor and senior lecture at Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia. Her research is focused on Education especially in Religion education and Sufism education. She is a lecturer in the Faculty of Education and Teacher Training, Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia.