



## ASSIGNMENT MODEL IN INCLUSIVE EDUCATION IN FORMING TOLERANCE ATTITUDE AT PONDOK MODERN DARUSSALAM GONTOR

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### Abstract

*This study aims to describe the assignment model in inclusive education as an effort to foster tolerance at the Pondok Modern Darussalam Gontor. Using a qualitative ethnographic approach, the study was conducted through observation, interviews, and documentation over a one-year period. The results indicate that tolerance education at Gontor is implemented through two main models: direct tolerance education, which emphasizes cross-group interaction between students, and indirect tolerance education, which focuses on developing an open personality toward differences. The assignment model is an integral part of leadership education, where students are given various tasks that require responsibility, collaboration, and initiative in organizations and social activities. Through assignments, students learn to lead, cooperate, and manage their time, thus fostering active and passive tolerance in the daily life of the Islamic boarding school. This model has proven effective in developing the character of students who are tolerant, disciplined, and ready to live in a pluralistic society.*

### Introduction

In Indonesia, anarchic incidents that demonstrate intolerance, resulting in casualties among certain groups of minorities, are still common. For example, the tragedy of the burning of houses and expulsion of Shia residents in Sampang, Madura, which in no way reflects the cultural values of the archipelago (Zuhdi, 2013). It is common knowledge that divisions, hostilities, or conflicts among Muslims always provide an opportunity for outsiders to weaken and destabilize the situation. Therefore, we must accept the diversity, pluralism, and multiculturalism of our society. Acceptance of other groups, regardless of cultural, ethnic, gender, language, or religious differences, often occurs in community or inter-ethnic conflicts at the local, national, and international levels (Maskuri, 2023).

Social conflicts in communities that take refuge in the name of religion need to be addressed together in order to find the right solution (Pahrudin et al., 2009), because if left unchecked, they will endanger harmonious social life in Indonesia for the sake of religious moderation (wasathiyyah) as a solution to various religious problems, especially within the Muslim community itself (Maskuri & Fanan, 2020). Pondok Gontor was founded by K.H. Ahmad Sahal, K.H. Zainudin Fananie, and K.H. Imam Zarkasyi, known as the trimurti of Gontor. They had a vision to create an educational institution capable of producing students who not only have strong religious knowledge but also possess skills



and broad insights. They were inspired by their educational experiences abroad and wanted to apply more progressive methods in Indonesia.

Pesantren are indigenous and genuine Islamic educational institutions in Indonesia. According to KH. Imam Zarkasyi, education in Islamic boarding schools is the true, authentic, and pure form of national education. Pesantren education existed and was well-established long before the emergence of schools and has proven to play a major role in the spread of Islam, religious education, the transmission of knowledge, the preservation of Islamic traditions, and the preparation of religious leaders and activists in society (Salsabila & Sanina, 2024).

Pondok Gontor promotes an educational concept that integrates religious and general knowledge. This aims to produce students who not only understand religion but are also able to contribute in various fields, such as social, economic, and cultural. Thus, Gontor is committed to producing a generation that is ready to face the challenges of the times (Setiawan et al., 2024).

Gontor was also founded on the principle of inclusiveness, where students from various social, economic, and cultural backgrounds can study together. This creates a harmonious and respectful atmosphere and fosters tolerance among students. With this background, Pondok Modern Darussalam Gontor is committed to being an educational institution that focuses not only on academics but also on character and moral development, so that students can contribute positively to society and the nation (AM & Ubadah, 2025).

Inclusive education at Gontor aims to respect and accept differences among students, whether in terms of cultural, social, or ability backgrounds. By integrating all students into one learning environment, Gontor creates an atmosphere that supports interaction and mutual respect (Nasoha et al., 2025).

Through inclusive education, santri are taught to understand and appreciate differences. This process helps shape an attitude of tolerance that is important in social life. Santri learn to interact with friends from various backgrounds, which in turn reduces prejudice and discrimination. Based on the description of the research context to be carried out, the author has formulated the research focus: How does the inclusive education model to shape attitudes of tolerance implemented at Pondok Modern Darussalam Gontor work, and what are its implications (Suhaimi & Jamaluddin, 2022).

The diversity of the students' backgrounds at Pondok Modern Darussalam Gontor creates a need for inclusive education that can instill values of tolerance. Tolerance education is very important in the context of Indonesia's pluralistic society in order to create harmony and mutual respect amid differences. Gontor, as a modern Islamic boarding school, has developed various educational strategies to shape the character of tolerant students (Amalia, 2019), one of which is through an assignment model in leadership education. This model not only instills the values of tolerance conceptually but also trains students to apply them in real life through leadership, organizational, and social activities. This study seeks to gain a deeper understanding of how the assignment model is applied in inclusive education at Gontor, as well as its contribution to shaping the tolerance of students.

## **Research Method**

Based on the problems and objectives of the study that have been described, the research approach on the design of tolerance attitude cultivation at Pondok Modern Darussalam Gontor is a study that uses qualitative research methods with an

ethnographic approach. Qualitative research is used to describe and depict existing events, both natural and man-made (Sugiyono, 2010).

This research was conducted at Pondok Modern Darussalam Gontor, located in Gontor Village, Mlarak District, Ponorogo Regency, East Java, as the main research location. This research lasted for one year, from November 2023 to November 2024. The researches collected the data through observation, interviews, and documents analysis. This field research was conducted using triangulation of the main data collection techniques, namely: direct observation in the field and data collection through unstructured interviews and documentation (Ghoni et al., 2020). After all the data was collected, the data analysis techniques used were Condensation, Data Display, and Conclusion Drawing/Verifications (Miles et al., 2014).



**Picture 1. Mosque of Pondok Modern Darussalam Gontor**

## **Results and Discussion**

### **The Meaning of Inclusive Education**

Inclusiveness is an open attitude towards plurality and heterogeneity (diversity)(Rohmadi, 2017). Ethnic, tribal, religious, ideological, paradigmatic, belief, economic, and political diversity must be addressed with openness (Miles et al., 2014). This means openness in attitude and perspective to appreciate and select heterogeneity with a constructive attitude. With this attitude, a civil society can be formed (Arif, 2012). Being religious in an inclusive manner does not mean doubting one's beliefs but accepting the existence of other religious/belief communities whose rights in society must be respected.

Antonio Gramsci, an Italian philosopher and political theorist, had significant ideas in the context of education, especially through the concept of hegemony and the role of education in society (Mayo, 2024). Inclusive education seeks to show Islam as a religion of mercy and moderation (Khairuzzaman, 2017). Antonio Gramsci's thoughts on education are very relevant in the context of inclusive education and the development of tolerance. Gramsci, known for his concept of hegemony, provides insight into how education can function as a tool to both maintain and challenge power structures in society.

Gramsci argues that education is an arena where the ideology and values of the ruling class are maintained. In the context of inclusive education, this means that the education system often reflects and reinforces norms that support the status quo. Therefore, inclusive education must strive to challenge this hegemony by providing space for the voices and experiences of marginalized groups so that they can actively participate in the education process (Mayo, 2024).

Inclusive education at Pondok Modern Darussalam Gontor is an education system that places openness, appreciation of diversity, and acceptance of differences as

the main principles in the lives and learning of students. This concept emphasizes that students from various cultural, social, and economic backgrounds, even from different ethnic groups and regions, can learn, interact, and develop together harmoniously in the same environment without discrimination.

The main objective of inclusive education at Gontor is to appreciate and accept differences among students, whether in terms of culture, social background, or abilities, and to develop attitudes of tolerance, empathy, and mutual respect, so that students are prepared to live and contribute to a diverse society. Thus, inclusive education at Gontor not only prepares students to be intellectually smart, but also shapes a generation that is tolerant, socially minded, and ready to become agents of peace in a pluralistic society.

### **Tolerance Education Model**

Tolerance is an attitude of a Muslim who is aware of diversity, and therefore refrains from all forms of fanaticism (Jamaruddin, 2016). Tolerance is a magnanimous spirit and open-mindedness needed in responding to differences (Arif, 2012). According to Umar Hasyim, tolerance can be defined as giving freedom to fellow human beings or fellow citizens to practice their beliefs or manage their lives and determine their own lives, as long as in practicing and determining their attitudes, they do not conflict with the principles of creating order and peace in society (Hasyim, 1997). According to al-Ghazali, tolerance must be in line with reason and justice. It does not necessarily lead to misguidance and conflict with the basic values of truth. In other words, tolerance is not indifference, a tendency to reject the truth, or satisfaction with ignorance. According to him, this is the definition of tolerance that is considered a key component of education in the Islamic tradition (Alhashmi et al., 2020).

The first role model of tolerance in Islamic history was during the leadership of the Prophet Muhammad in Medina. After the migration of Muslims from Mecca, Islam truly entered a period of glory, where the Prophet and his companions were able to demonstrate the existence of Islam in its entirety, both in terms of belief and ritual practices. Even so, religions that had existed in Medina since the beginning, such as Judaism and Christianity, continued to exist. This means that not all residents of Medina at that time embraced Islam. However, the Prophet's preaching was not aggressive in forcing Jews and Christians to convert to Islam. Therefore, in order to create a harmonious and conducive atmosphere, the "Medina Charter" was formed as a strategy to maintain social stability in this multi-religious society. There are 47 articles in the Medina Charter, which contain the rights and obligations of the people of Medina, including freedom of religion (Khasani, 2021).

Vogt (1997) argues that tolerance education can be carried out using two models, namely the direct tolerance education model and the indirect tolerance education model. The first model emphasizes direct social interaction between groups of students (intergroup contact) from diverse backgrounds. This model requires diversity in the backgrounds of students in the learning process. The second model emphasizes the development of students' personalities to be open to differences. The application of tolerance education models is not only at the secondary and higher education levels, but also at the primary education level (Vogt, 1997).

When viewed from a categorical perspective, there are two types of tolerance. The first is called passive tolerance, where followers of each religion give followers of other

religions the freedom to practice and express their beliefs. The second is called active tolerance, which is helping followers of other religions to carry out their religious activities in the context of maintaining security and order in worship, even though they have different beliefs but do not enter into the realm of religious rituals (Anandari & Afriyanto, 2022).

### **Inclusive Education Model in Shaping Tolerance Attitudes at Pondok Modern Darussalam Gontor.**

Based on data collected by researchers from observations and interviews, researchers found that in the process of implementing inclusive education in shaping tolerance at Pondok Modern Darussalam Gontor, tolerance education was carried out using two models, namely the direct tolerance education model and the indirect tolerance education model.

The first model emphasizes direct social interaction between groups of students (intergroup contact) from diverse backgrounds. This model requires diversity in student backgrounds in the learning process. The second model emphasizes the development of students' personalities (personality development) that are open to differences.

This is in line with Vogt's (1997) opinion, which states that tolerance education can be carried out using two models, namely the direct tolerance education model and the indirect tolerance education model (Vogt, 1997).

The researchers also found that in the process of implementing inclusive education in shaping attitudes of tolerance at Pondok Modern Darussalam Gontor, based on the researchers' data from observations and interviews, tolerance education was carried out in two categories, namely passive and active tolerance.

This is in line with the thoughts of Anandari, Anatansyah Ayomi, and Dwi Afriyanto, who revealed that there are two categories of tolerance. The first is called passive tolerance, where followers of each religion give freedom to followers of other religions to do and express what they believe in. The second is called active tolerance, which is helping followers of other religions to carry out their religious activities in the context of maintaining security and order in worship, even though they have different beliefs but do not enter into the realm of their religious rituals (Observasi, n.d.).

In the process of implementing inclusive education to foster tolerance at Pondok Modern Darussalam Gontor, there is an assignment model in inclusive education to foster tolerance at Pondok Modern Darussalam Gontor.

The data found by researchers in observations and documentation show that researchers found a model of inclusive education in the development of tolerance based on assignments at Pondok Modern Darussalam Gontor in Leadership Education. Leadership education at Pondok Modern Darussalam Gontor is an integral part of the curriculum that aims to shape students into leaders with noble character who are able to contribute positively to society.

The assignment learning strategy is a strategy that focuses on giving tasks. Learning in school cannot be separated from the existence of tasks, as tasks allow students to measure how well they understand the material (Leonard, 2018).

The methods used in leadership education are very diverse, one of which is through the assignment method. The assignment method at Gontor involves students in various activities that require responsibility and leadership. Students are given specific tasks related to organization, social activities, and group projects. Through these assignments, they learn to Take Initiative: Students are encouraged to take the initiative in carrying out tasks and finding solutions to problems they encounter. Students are encouraged to

collaborate: Assignments are often carried out in groups, so students learn to collaborate and respect the opinions of others. Students are also trained to manage time and resources: Students learn to plan and manage their time and resources to complete tasks well (Observasi, n.d.).

According to Djamarah & Zian in (Widodo, 2016) recitation (assignment) is a method of presenting material when teachers give specific tasks aimed at getting students to carry out learning activities (Widodo et al., 2016). Leadership education at Pondok Modern Darussalam Gontor integrates the assignment method as a way to shape the character and leadership skills of santri. This method focuses not only on theory but also on practical application in daily life at the pesantren.

The assignment method at Gontor involves students in various activities that require responsibility and leadership. Through assignments, students learn to lead and be led, which is an important experience in leadership development. These activities include student organizations, group projects, and tasks related to social activities in the community.

In line with Abdul Majid's opinion, assigning tasks is an effort to teach students by giving them memorization, reading, repetition, testing, and self-assessment tasks, or requiring them to present their results with the desired qualifications or competencies.

Through assignments, students learn not only from books but also from direct experience. They are faced with real situations where they must make decisions, work with friends, and solve problems. This helps them develop interpersonal skills and managerial abilities that are important in leadership. Through assignments, students are taught the values of discipline, responsibility, and a spirit of service. They learn to appreciate hard work and the importance of collaboration in achieving common goals. This is in line with Gontor's vision of producing individuals who are not only academically intelligent but also have good character. Leadership education at Gontor also focuses on character building.

In line with Robertson & Jung (2006) tasks are part of classroom work that involve students in understanding, manipulating, producing, or interacting in the target language while their attention is focused on mobilizing their grammatical knowledge to express meaning, and where the goal is to convey meaning rather than manipulate form. The task must also have a sense of completeness, able to stand alone as a communicative act in its own right with a beginning, middle, and end (Robertson & Jung, 2006).

The environment at Gontor is designed to support the leadership education process. With various organizations and activities, students have many opportunities to practice leadership in a safe and supportive context. This creates an atmosphere where they can learn from their mistakes and celebrate their successes together.

Overall, leadership education at Gontor through the assignment method provides valuable experiences for students. They not only learn leadership theory but also apply it in their daily lives, which ultimately shapes them into competent and virtuous leaders. This method is one of the important pillars in creating a generation that is ready to face challenges in society. The assignment learning strategy is a strategy that focuses on giving tasks. Learning in educational institutions cannot be separated from assignments, as assignments allow students to measure how well they understand the material. (A. Chehae, personal communication, 27 February 2022)"

In order for students at Pondok Modern Darussalam Gontor to have a strong mentality, be more proactive, and be diligent in their activities, they are given various types of tasks. These include both classroom and extracurricular tasks, consisting of various activities. These activities are deliberately created by the boarding school,

whether in the rayon, OPPM, scouting, or other extracurricular activities. The function of these tasks is to encourage students to be able to overcome all kinds of situations and to come up with many initiatives in responding to various situations that arise before them (Observasi, n.d.).

This strategy is designed to make students more active in learning and more disciplined during the learning process. A task is a level of work that requires comprehensive completion and identified divisions, because a person is involved in doing the work from start to finish with possible results.

The tasks created are part of the work that involves students in understanding, manipulating, producing, or interacting in interactions and socializing. Their attention is temporarily focused on mobilizing knowledge of social inclusiveness in society so that they are able to express meaning, and where the goal is to convey meaning rather than manipulate form. The task must also have a sense of completeness, able to stand alone as a communicative act in its own right with a beginning, middle, and end.

Assigning tasks is an effort to teach students by giving them memorization, reading, repetition, testing, and self-assessment tasks, or requiring them to present their results with the desired qualifications or competencies. These tasks must be completed on time so that the education and learning process can run effectively. This strategy can be implemented in several methods to support the success of the learning process.

Assignments are given so that students are independent in their learning and do not procrastinate on the next assignment. As a punishment for students who do not complete their assignments properly and on time, the initiator applies penalties such as reducing their scores or grades for their learning, giving them additional assignments, and failing them in this learning process.

This strategy is implemented in several activities, including: Afternoon Teaching Practice, Mudabbir Rayon, Gudep Advisor, Consulate Chair, Berlin Guard Duty, Scout Guard Duty, Haris Nahar, Haris Lail, Bawwab (Gate Guard Duty), Tabbakhoh (Duty to Distribute Side Dishes in the Public Kitchen), Imam for 5 times congregational prayers, Syafahi Testing Practice, Tahriri (Written) Exam Supervision Practice, Muhadoroh (Public Speaking), Modern Boarding School Student Organization (OPPM) Management, Scout Movement Coordinator Management.

**Table 1. Summary of Theoretical Analysis and Novelty**

| Aspect                                       | Theoretical Basis                                        | Findings in PMDG                                                                              | Novelty/Contribution                                                                                        |
|----------------------------------------------|----------------------------------------------------------|-----------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------|
| <b>Model of Tolerance Education</b>          | Vogt (1997): Direct and Indirect Tolerance Models        | Direct (intergroup contact) and Indirect (personality development) are both applied.          | Integration of direct and indirect models simultaneously in pesantren life, not only in classroom learning. |
| <b>Categories of Tolerance</b>               | Anandari et al: Passive and Active Tolerance             | Passive (freedom of worship) and Active (helping to maintain order in worship) are practiced. | Application of both categories within a pesantren environment that has diverse backgrounds.                 |
| <b>Assignment-based Leadership Education</b> | Djamarah & Zain (Widodo, 2016); Robertson & Jung (2006): | Leadership training through assignments (Mudabbir Rayon, OPPM, Imam,                          | Leadership education integrated with inclusive tolerance values through systematic assignments.             |

|                            |                                                                 |                                                                      |                                                                                              |
|----------------------------|-----------------------------------------------------------------|----------------------------------------------------------------------|----------------------------------------------------------------------------------------------|
| <b>Character Formation</b> | Task/Assignment Method                                          | Tabbakhoh, Bawwab, etc.).                                            |                                                                                              |
|                            | General theories of inclusive education and leadership training | Emphasis on responsibility, discipline, cooperation, and initiative. | Unique pesantren-based model that combines inclusivity, tolerance, and leadership formation. |

## Conclusion

The assignment model in inclusive education at Pondok Modern Darussalam Gontor has proven effective in shaping the tolerance of students. Through a variety of assignments, both inside and outside the classroom, students are trained to take initiative, be responsible, work together, and respect differences. This process shapes tolerant character both passively (giving freedom to others) and actively (helping without getting involved in different religious rituals). The diversity of assignment activities in the fields of leadership, organization, and social life provides real experiences for students to practice tolerance in their daily lives. Thus, the assignment model not only encourages the formation of an inclusive and tolerant character, but also prepares students to become leaders with noble character who are ready to face the challenges of life in a pluralistic society.

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