

Intellectualism of Old Islamic Boarding Schools: A Study of the Dynamics of Islamic Thought and Science in Tebuireng

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Abstract: *This paper described the intellectual dynamics of the Tebuireng Islamic Boarding School in Jombang. This paper was motivated by the conclusions of several scholars about pesantren as old-fashioned institutions, stagnant, and only preserving old traditions. Taking place in one of the oldest Islamic boarding schools in Java, Tebuireng Jombang. This study examined how scientific developments and intellectual discourse occur in Islamic boarding schools. Thus, this study was a field research, qualitative in nature, and uses a phenomenological approach. The study that the authors conducted found that Islamic boarding schools, especially Tebuireng, were not as concluded by some of these scholars. The description of Islamic boarding schools, which are old-fashioned, stagnant, and closed-minded, does not appear in Tebuireng. Tebuireng has an open and up-to-date dynamic of thought and intellect. The Tebuireng scientific community not only studies and preserves past scientific heritage (truth) but is also open to contemporary scientific discourse. Their scientific discourse also follows the pulse of society and always provides scientific responses through various media. The issues they raise are not just Islamic studies but also issues of nationality, diversity, women's public role, and religious radicalism. Several things drove the intellectual dynamics at Tebuireng: Ma'had Aly Hasyim Asy'ari (MAHA), publishing books, bulletins, scientific assemblies, to web sites.*

Keywords: Tebuireng; Turath; Intellectual Dynamics; Ma'had Aly; Islam and Nationality

INTRODUCTION

Islamic boarding schools have been described as institutions that guard Islamic orthodoxy, which is static and not current. At least this kind of picture was put forward by Clifford Geertz, who called pesantren the pinnacle of old-fashioned culture (*the climax of old-fashioned culture*).¹ Regarding literature, Van den Berg concluded that pesantren bibliographies are static and not current.² Regarding the transformation of pesantren thinking, it also does not carry out a dialectical, dialectical and progressive model. In general, the pesantren tradition is always accompanied by the *taqlidi model* (following what has been taught by a kyai).^{3,4} In addition, culturally, Imam Bawani said that the students always obey what the teacher (read; kyai) says, otherwise known as *sami'na wa atha'na* (we listen and follow him).⁵

However, the picture of stagnation in Islamic boarding schools is now being challenged. Many studies by scholars show that extraordinary dynamics have occurred in this educational institution native to the Archipelago. At least the research conducted by Afga Sidiq Rifai, Wahyudin Noor, Basyit, Fauzi and Fata, Syauqi Fuady, Fauzan and Fata, Amrullah, and Nurhakim provides an overview of the dynamic side of Islamic boarding schools, both institutionally, managerially, infrastructure, culture, to science and thought.⁶⁻¹³ This phenomenon occurs not only in Islamic boarding schools that claim to be modern from the start but also in Islamic boarding schools known as traditional (salaf).¹⁴⁻¹⁶ One of the important figures in the renewal process of pesantren within the NU (Nahdlatul Ulama) environment is KH. Abdurrahman Wahid (popularly known as Gus Dur).¹⁷

Gus Dur, as one of the important figures in the modernization process of pesantren, is an intellectual *role model* for kyai and intellectual kyai.¹⁸ Gus Dur mastered

modern science and deeply understood the traditional science taught in Islamic boarding schools. In responding to the problems that arose, Abdurrahman often combined the principles of the two scientific traditions, even referring to the opinions of his teachers at the Islamic boarding schools.¹⁹ Gus Dur's scholarship does not only elevate the thinking of pesantren. More than that, it also boosted the self-confidence of young NU graduates from Islamic boarding schools so that in the future, they will also contribute their own colour to the dynamics of Islamic thought in Indonesia. The dynamics of pesantren-style thinking have also become a magnet that has attracted many scholars to study it. This is because, within the pesantren environment, Gus Dur's progressive thoughts were not fully acceptable, particularly for the kyai (ulama') in the salaf (traditional) Islamic boarding schools. In fact, not infrequently, what was presented by Gus Dur was considered to deviate from what was taught at the pesantren. However, the movement carried out by Gus Dur was not fully accepted by the pesantren community. Many kyai critically disagreed with Abdurrahman.²⁰

Carol Kersten reads Gus Dur's influence as a form of the emergence of groups of Post-Traditionalism Islam, and Liberal Islam, and also sparked the splendor of traditionalism, conservatism and fundamentalism movements in a new form.²¹ While Mastuki Hs, Rumadi, and Abdul Mun'im Dz. read it as a mutualistic form between a holistic understanding of material (read: Islamic sources in Arabic) and a richer methodical understanding of Western civilization. This integral relation of Islamic and Western knowledge also, in the end, has an impact on changes in the intellectual dynamics within the Islamic boarding school environment.^{20,22,23}

Apart from Gus Dur, other patrons gave a new color to the development of pesantren intellectualism. Among them is

KH. Sahal Mahfudz with his social fiqh ideas, ^{Lihat 24}KH. Saik Aqiel Siradj, ²⁵KH. Hasyim Muzadi, ²⁶⁻²⁸KH. Ahmad Mustafa Bisri, ²⁹KH. Ma'ruf Amin, ³⁰and KH. Sholahuddin Wahid (Gus Sholah). ³¹Like the previous thinkers, these figures make the foundation of their knowledge and experience in Islamic boarding schools a stepping stone to think rationally like thinkers in the campus environment. Like the concept of the Trans-national Islamic Movement put forward by KH. Hasyim Muzadi later became the standard concept in the academic world to refer to new Islamic movements affiliated with Islamic movements in the Middle East. ³²⁻³⁴

According to Khoirun Ni'am, after the modernization and renewal of Islamic boarding schools there are many phenomena of *educated kyai* (educated kyai) who are no longer 'ordinary' about knowledge and methods of scientific thinking. ³⁵According to Amrullah, Kyai who have maturity in both modern and traditional fields tend to be open to knowledge that will be taught in their Islamic boarding school environment. The kyai no longer give haram fatwas to students to learn new knowledge and are not directly related to Islamic religious values. ¹³For them science from wherever the source is epistemologically important and axiologically correct, then knowledge comes from Allah SWT. This expression is summarized from the view of KH. Hasyim Muzadi who responded to the concept of dichotomous and integralistic education in Indonesia. ²⁶

Thus, there is a shift in understanding, knowledge transmission models, methodical thinking frameworks, to the side of intellectual culture in the Islamic boarding school environment. Islamic boarding schools can no longer be attributed to always using *the bayani* and *irfany approaches* as their epistemology. ^{36,37}Changes in Islamic boarding school scholarship continue to occur with all its dynamics, and it is at this point that it becomes interesting to continue to observe the changes that are taking place. This background encourages the writer to examine more deeply the extent to which scientific and intellectual dynamics occur in Islamic boarding schools. Considering the many Islamic boarding schools in Indonesia, this study focuses on the Tebuireng Islamic Boarding School in Jombang, East Java. This pesantren was chosen because it is one of the oldest Islamic boarding schools in Indonesia, giving birth to many scholars and intellectuals. Tebuireng is also a pesantren, a founding figure of NU and has a network of pesantren throughout the Archipelago. Some of the figures born from this pesantren are KH. Hasyim Asy'ari, KH. A. Wahid Hasyim, KH. Yusuf Hasyim, KH. Abdurrahman Wahid, and KH. Saladin Wahid.

Method

This study wants to show that the scientific community of Islamic boarding schools is not only *inward looking*, but also *outward looking*. The style of thinking "looking inward" is to return the composition of the pesantren's thinking to the internal dynamics within the pesantren environment: how do the kyai, scientific citizens (academicians), and the santri who are in the boarding school build understanding and meaning towards the epistemology of knowledge that develops outside

the Islamic boarding school ? their environment. Meanwhile, "looking outward" means how the intellectuals of the pesantren influence the treasures thinking outside the pesantren.

This study is categorized as field research and included in the qualitative research scope. This type of qualitative research is used to determine the depth of the results and the quality of research with a phenomenological approach that emphasizes the disclosure and understanding aspects of a phenomenon rather than just evaluating evidence and evaluating the truth of religious claims. In this study, the phenomenon observed is the discursive space or dynamics in the Tebuireng Islamic Boarding School environment, Jombang, East Java by tracking the intellectual constructs in the pesantren environment, either through existing actors or traditions.

As the author stated at the outset, *the positioning* of this research is an effort to restore intellectual dynamics and the development of academic traditions in the Islamic boarding school environment in the contemporary era. Therefore, phenomenology will be used as a reading of the awareness of kyai, students, and alumni about the assumption that the products of thought in pesantren are stagnant, scientific developments that are deliberately (intentionally) formulated differently from the way of thinking of intellectuals outside the pesantren, as well as translation of the intellectual reality of Islamic boarding schools as a result of the intersubjectivity of clerics, students, and academics in the Islamic boarding school environment.

Result and Discussion

Tebuireng Intellectualism Dynamics

Intellectual progress at the Tebuireng Islamic Boarding School cannot be separated from its founder, KH. Hasyim Ash'ari. Since establishing the Tebuireng Islamic Boarding School, KH. Hasyim Asy'ari has determined the orientation of his institution as *an agent of social change*. The establishment of the Tebuireng Islamic Boarding School was not only positioned as an educational institution, but far from that as a means to encourage fundamental change in society. ³⁸KH's thoughts. Hasyim Asy'ari who combines Islamic, Indonesian and humanitarian knowledge. ³⁹Through KH. Muhammad Ilyas, the nephew of KH. Hasyim Asy'ari became clearer in positioning Tebuireng not only to be projected in the field of religion, but also to adapt to the needs of the times at that time. ⁴⁰

To prove this, the author also wants to analyze how the process of intellectual assessment is based on current academic products at the Tebuireng Islamic Boarding School, namely the thought construction of Ma'had Aly Tebuireng Jombang, Hasyim Asy'ari Thought Study Center, Tebuireng Library, and Tebuireng Magazine.

Profile of Ma'had Aly Tebuireng

When speaking at the Ma'had Aly Hasyim Asy'ari (MAHA) III graduation procession, KH. Sholahuddin Wahid (Gus Sholah) explicitly stated that Ma'had Aly was the

successor of the pesantren academic tradition.⁴¹The idea of establishing Ma'had Aly Hasyim Asy'ari had started since the leadership of KH. Yusuf Hasyim, to be precise in 2006, which was later preserved under Gus Sholah's care. It has been 10 years since the regeneration of *tafaqquh fi al-din* has taken place in this program, but on September 6 2016, which also coincided with the third graduation of Mahad Aly Hasyim Asyari, the Minister of Religion Lukman Hakim Saifuddin inaugurated Ma'had Aly Hasyim Asy'ari as stated in Regulation of the Minister of Religion (PMA) Number 71/2015.

Initially, the scientific program at MAHA was oriented towards studying Jurisprudence and its epistemology, *Uṣūl al-Fiqh*. But over time, after the recognition from the government in 2016, MAHA applied for a specialization in Hadith in accordance with KH's expertise. Hasyim Ash'ari. According to the confession of KH. Nur Hannan, who served as Director, in essence Ma'had Aly was formed as an institution whose task was to continue the scientific tradition inherited by KH. Hasyim Ash'ari. Although the learning outcomes are in the field of Hadith, the studies organized by MAHA revolve around three aspects: Hadith, Islamic sciences, and the relationship between the two studies with Hadith science.

The process of intellectual discourse at MAHA is carried out by combining salafiyah and modern learning systems. Although guided by the classic *mu'tabarah book*, social sciences are still taught as a critical tool for reading social phenomena. The researcher's visit to this institution was quite a surprise, because a number of piles of books that should be taught in the master's program have been given to the female students, as Ma'had Aly's students are called. Responding to this, KH. Syakir Ridwan, as the Deputy Director of Ma'had Aly for Academic Affairs explained:

".....at Ma'had 'Aly, for example, in the Kalam Science course which was delivered in semester II, the material did not only talk about the concept of divinity in Islam, but also explained the concept of divinity in other religions, such as muqaranatu al-adyan or if in campus terms the study of religions, then in the following semester there will be a course in the study of Islamic thought in which various schools of thought are explained in Islam. And in semester VI, subjects are given to study the thinking of Islamic boarding school leaders and the Archipelago. So various thoughts from moderate, extreme and liberal, are all conveyed and discussed to find common ground in order to reduce friction in diverse lives..."

In the context of the curriculum being taught, MAHA applies two curriculum models in general, namely the fixed and temporal curriculum. The curriculum is still taught by teaching staff who are grouped as *al-mudarrisun*, namely teachers who teach courses on a scheduled basis. Five fields are the MAHA curriculum's achievements: Hadith Science, Hadith and Contemporary Problems, Methods of Understanding Hadith, Moderation Hadiths, and Study of the

Indonesian Ulama Hadith Book. These five fields are outside the supporting curriculum which are not mentioned, for example Arabic, Balaghah, Nusantara Islam, Islamic Boarding School Thought Studies and Research Methodology. The group of lecturers in *the al-mudarrisun* category were strictly selected, not only in terms of scientific competence, but also on their commitment to developing moderation and understanding of *Islam rahmatan li al-'Alamin*.

The temporal curriculum is carried out by guest lecturers with qualifications in their fields. According to Ust. Muhammad Hasnun, Deputy Director of staff for academic affairs, referred to the guest lecturer as *al-muḥāḍirūn*. In this temporal curriculum, the process of intellectual discourse is very visible. The reason is, this curriculum is adjusted to the ongoing religious social events in Indonesia. Although it is temporary in nature, this curriculum is intertwined with at least three aspects of study, namely: Islam and nationalism, Islam and humanity, and Islam and national politics.

A number of activities on *the al-muḥāḍirūn model* were recorded as being carried out in response to socio-religious issues. From several of these activities, the typology of the themes carried out can be mapped into three parts: Muslim and non-Muslim relations, Islam and Islamic boarding schools, women and democracy. In terms of Muslim and non-Muslim relations activities, MAHA quickly responded within the framework of Islam and Indonesianness by carrying out several activities including: First, *muḥāḍarah* entitled "Religious Freedom in the Perspective of the Koran" which was held on July 8 2019.⁴²Farid Zaini, who was the presenter at the activity, explained that the Koran clearly tolerates differences for adherents of religions. In fact, Muslims are not prohibited from interacting and collaborating with people of other religions. By organizing a number of hadiths that support tolerance, Zaini explained with historical facts that the Prophet Muhammad was a tolerant figure.⁴³

Second, Freedom of Religion and Religious People" which was held on August 19 2019.⁴⁴This activity is a continuation of the previous activity, namely freedom of religion from the perspective of the Koran. In this activity, according to Farid Zaini, the discussion was directed at religious diversity in Indonesia which the state had regulated. In fact, Indonesia is not a Muslim country which prohibits people of other religions from living side by side with Muslims. Therefore, according to him, this fact must be shown to students with a scientific attitude.

It didn't stop there, MAHA showed its seriousness in overseeing moderation among students and pesantren administrators. If the two discussions above on religious facts in Indonesia are viewed from a monodisciplinary aspect, then the next activity involves four experts at the same time with the theme "Social Interaction between Muslims and non-Muslims: Tuots Studies". This forum is a dissemination of the research results of MAHA lecturers on Muslim and non-Muslim relations contained in classic books. Ahmad Jaelani, Muafi Jazuli, Ahmad Wasil Syahir, and Ilham Shiddiq were

the names of the presenters in this activity, by presenting the results of their studies from different scientific perspectives.⁴⁵

At the 10th Haul Gusdur event in 2019, the momentum to discuss issues of Muslim and non-Muslim relations was raised again by discussing the theme "Crossing Opinions on the Meaning of Radicalism" which was held on December 21 2019. KH⁴⁶. Afifuddin Muhadjir, who elaborated on the meaning of radicalism in the Qur'an and Hadith,⁴⁷ Salim Segaf al-Jufri, who comprehensively elaborated on the terminology of radicalism in the Western world,⁴⁸ and Masdar Hilmy, who presented the theme of early detection of symptoms of radicalism can help related elements to carry out deradicalization.⁴⁹ The issue of Muslim-non-Muslim relations and the issue of radicalism was raised as the theme of study at MAHA, deliberately raised as a response to current issues in society.

In addition to raising the theme according to issues that are currently developing in society, MAHA also conducts *al-muḥādirūn studies* in the field of Hadith which are related to the Indonesian context. This can be seen from the various scientific activities that have been held by MAHA, including: Studium General with the theme "Dynamic of Hadith Studies in the World of Islamic Boarding Schools" on August 4 2019 and "Ma'had Aly Tebuireng: Contextualization of Aḥkām Hadiths from a Contemporary Perspective" on July 30 2017. The content of Hadith studies at MAHA appears to be different from similar studies at universities. If universities are introduced to a variety of contemporary approaches, many of which come from non-Muslim scholars, the discourse on Hadith at MAHA is carried out through the perspective of local pesantren knowledge through a distinctive body of knowledge.

Apart from the two typologies of *al-muḥādirūn's activities* above, there are two Ma'had Aly activities with the theme of gender and democracy discourse. The first activity is the theme of "The Role of Muslim Women in Welcoming the Year of Democracy". This activity aims to provide Mahasantri insights about the status of women in the public sphere through comparisons with classical books, which tend to look at women in a "one-sided" way. Activities with the theme of women have been held several times, including a seminar entitled "Women's Jurisprudence in Islamic Boarding School Literature" by presenting Husein Muhammad, one of the activists for gender equality.

Of all the themes discussed in the *al-muḥādirūn type activities*, the theme of inter-religious relations that is most often carried out. In fact, this material resulted in small study groups that specifically discussed issues of religious diversity, tolerance and humanitarian issues. About this Ust. Achmad Roziqi as the study facilitator, explained:

"At a time when there were rampant incidents of inter-religious conflict, or rather social conflicts associated with religion, and conflicts between adherents of religious views in Islam, study activities were often held at Ma'had Aly, one of the materials being Gus Dur's thoughts, about pluralism. Gus Sholah actively

participated in these study activities, both as a participant and as a presenter. Apart from that, figures from other religions often visit Tebuireng, such as candidate priests, pastors and others, who see firsthand how Islam was developed in Tebuireng, which is associated with Gus Dur's pluralism thinking. They don't just come; they even experience life like other santri; they mingle in the life of the santri."

Caring for the Heritage of Thought KH. M. Hasyim Ash'ari

Even though the Tebuireng Islamic Boarding School has carried out *reinforcement* in contemporary Islamic studies, this effort is still based on the traditions and heritage of KH. Hasyim Ash'ari. At this point, the Tebuireng Islamic Boarding School plays a role as a continuation of KH. Hasyim Ash'ari, on the one hand, but still doing *reinforcement* in order to form dynamic Islamic studies. Tebuireng's consistency in caring for this heritage has been proven through a number of systematic systems and policies. Among these efforts was the establishment of the KH. Hasyim Ash'ari (PKPH).

For the pesantren community, Hasyim Ash'ari's statements, attitudes and actions are positioned as a living tradition *that* has been preserved from generation to generation. Therefore, studies and scientific forums discuss the relevance and significance of the works and legacy of KH. Hasyim Ash'ari, in the context of Islam and Indonesianness, continues to be encouraged in Tebuireng. Centre for the Study of Thought KH. Hasyim Ash'ari (PKPH) is an institution formed for the above purpose. According to Gus Sholah, this institution is a cog for preserving the legacy of KH. Hasyim Ash'ari, whom some consider *out of date*. Apparently, this institution is a response to the statement in the writings of KH. Said Aqiel Siradj, who criticized the *aswaja* doctrine formulated by KH. Hasyim Ash'ari. However, PKPH is strategically intended to produce Islamic and Indonesianism that is moderate, humanist, illiberal, let alone extreme.

According to Miftakur Rohim, as chairman of PKPH, in general, the institutions he leads have two forms of activity, namely regeneration and publication. In regeneration, PKPH conducted a study of the work of KH. Hasyim Ash'ari and then formulated in the form of a concrete idea. This activity is carried out once a week. Meanwhile, for publication, PKPH publishes a number of works on the results of studies conducted and collaborates with a number of institutions to jointly guard moderate Islamic and Indonesian-ness views.

In the observations of researchers, in the early days, namely between 2017-2018, PKPH was in the process of becoming a 'listener' and taking stock of KH's ideas. Hasyim Ash'ari from a number of national figures. In a sense, this stage is a preparation for the search for institutional self-identity by understanding the wealth of treasures discussed by people, institutions and or institutions outside of themselves. This can be seen from the number of study assemblies in those years. Hadratusy Shaykh KH. Hasyim Ash'ari, with the theme "Actualization of Thought and Struggle of Hadratusy Shaykh KH. Hasyim Ash'ari", became the initial marker for PKPH,

which was held together with the People's Consultative Assembly (MPR) in May 2017.⁵⁰ Other activities that were held included: Seminar with the theme "Actualization of Hadratussyaikh KH. M. Hasyim Asy'ari in the Context of State and Nationality", which was held on January 28 2018. This activity presented KH. Afifuddin Muhadjir, A. Syafii Ma'arif, Mahfud MD, Yusril Ihza Mahendra, and Masykuri Abdillah. On the internal scale of the pesantren environment, the kiai is also present. Santri and, especially, PKPH and Ma'had Aly officials filled the room.⁵¹ Furthermore, in 2019 to support methodological tools, PKPH presented M. Amin Abdullah, Professor of Philosophy, which was packaged with the theme of the activity "Methodological Islamic Thought: Alternative Models in Building a Civilization of Thought" on August 19 2019.

Methodological assessment and development at the Tebuireng Islamic Boarding School, as above, is an entry point or medium for the growth of Islamic and Indonesianness discourses. Commitment in that direction has been marked by the involvement of students, teaching staff, and pesantren administrators to continue upgrading *in* the scientific and Islamic fields. PKPH, once again, through its study group, continuously carries out studies on the legacy of KH. Hasyim Asy'ari, seriously, either directly or indirectly. Of course, after the implementation of the upgrading, the reading of the legacy is no longer seen from one perspective but is interdisciplinary. Thus, Islamic discourse, especially the explicit and implied discourses of KH. Hasyim Asy'ari presented to the public with a refreshing aroma, not infuriating.

National Scientific Halaqah at Islamic Boarding Schools

As the name implies, national scientific halaqah is an activity to instil a love for the motherland (nationalism) and patriotism, which is instilled in santri in general at the Tebuireng Islamic Boarding School. Unlike the previous activities, which were carried out in a programmed manner, this activity was more accidental in nature. The reason is since Gus Dur died and was buried in the Tebuireng Islamic Boarding School environment, this pesantren has received the attention of many people. People from various backgrounds flock to the tomb area by thousands of people every day. The existence of Gus Dur's tomb seemed to be a knot for gatherings of political and religious figures. Thus, this activity took advantage of national figures from various religions who were visiting Gus Dur's grave or simply visiting Gus Sholah. Their presence is not only facilitated as guests but also given a "stage" to deliver short lectures to the students.

From the results of researchers' observations since the end of 2018-2020, several halaqahs have been recorded that took advantage of the moment the leaders visited the Tebuireng Islamic Boarding School, although it is possible that before that year, a number of halaqah activities had been carried out. From these activities, the authors found two major themes of concern, namely about Islam and nationality, as

well as Islam and pluralism. Some of the halaqah's that has been implemented are:

First, Islamic and national halaqah in collaboration with Hasyim Asy'ari University with the theme "Actualization of KH. Hasyim Asy'ari in National Politics" on March 17 2018. *Second*, halaqah carries the theme of pluralism by examining the thoughts of KH. Hasyim Asy'ari and KH. Abdurrahman Wahid, who is linked to the Hadiths of the Prophet. For example, the halaqah on August 27 2018, with the theme "Gus Dur's Legacy: Pluralism" and the halaqah with the theme "Diversity in the Prophet's Hadith: Tracing Authentic Sources in the Prophet's Hadith" on January 21 2019. Third, the halaqah focuses on the study of Hadith, *such* as halaqah, with the theme "Moderate Interpretation in Reading the Prophet's Hadith: Relevance of Contextualization of Hadith" on November 7 2019. *Fourth*, an international seminar with the theme " *How to be a Traditional Ulama in the Age of the Internet* ", which presents Shaykh Dr Muhammad Al-Ninowy, Director of the Madina Institute, United States of America, on October 29 2020.

Publication of Contemporary Islamic Studies in Islamic Boarding Schools

The next intellectual upheaval at the Tebuireng Islamic Boarding School was the scientific publications produced by the students/students, alumni and teaching staff. From the perspective of symbolic interactionism, their scientific work is not born in an empty space. Of course, as pesantren intellectuals, they interact with the values believed, emotions, beliefs, traditions, as well as past and future considerations, which also influence the concept of self *in* expressing their ideas. That is why pesantren intellectuals are entities that are always in a dynamic process.⁵² The search for intellectual dynamics contained in scientific publications in Tebuireng is divided into three parts, namely: scientific publications found on the Tebuireng website, Tebuireng magazine, and books published by the Tebuireng Library. This discussion is intended to look at the process of study and intellectual treasures as an accumulation of long processes, which are formed in the writings of students and scientific members of the Tebuireng Islamic Boarding School.

a. Tebuireng website

In addition to the intellectual treasures that manifest in the form of study activities, *muḥāḍarah*, discussions, and halaqah's which involve students, mahasantri, ustadz and lecturers, this group of intellectual communities also expresses their ideas in written form, which are then published on the website. These articles can be accessed easily through the pages <https://tebuireng.ac.id/> and <https://tebuireng.online/category/opini/>. From searching the authors on the page in 2019-2020, 93 articles were found. Each one was written by students, students, alumni and lecturers/Ustaz with the following details: 47 articles were written by students/students, 36 articles were written by lecturers/Ustaz, and ten articles were written by alumni. All discussions in writing can be typified into at least four issues,

namely about radicalism and religious tolerance, research on Hadith, issues of Indonesianness and nationalism, natural phenomena, and issues of humanity in the midst of a pandemic. Of all the articles, the issues of radicalism, tolerance and nationalism occupy a dominant position.

The intellectual treasures of the Tebuireng Islamic Boarding School in the context of tolerance and radicalism, for example, can be seen in the writings of Khuzaimatul Baroroh, a female student class of 2015. In an article entitled "Jihad Santri: Between Nationalism and Religious Fanaticism", Baroroh explained that the concept of Jihad as a defensive movement only applies when Indonesia is under threat. This, for example, happened during the time of KH. Hasyim Asy'ari when mobilizing kyai throughout East Java to defend the homeland on the basis of Jihad. Through a long analysis, Baroroh came to the conclusion that the Jihad of KH. Hasyim Asy'ari can be justified because it was carried out in a situation where the country was threatened by an attack from the enemy, the British army. Therefore, the Jihad resolution does not conflict with the spirit of nationalism.⁵³

Another article was written by Irfan Usriya, Tebuireng alumni, in 2018, with the title "Religious Radicalism: Causes and Duties of Santri for Indonesia". In his writings, Irfan stated emphatically that religion is not the ultimate goal (*ghāyah*) but only an intermediary to reach God (*waṣīlah*). In the context of the pesantren intellectual tradition, Irfan's idea is bold because he positions religion as an 'intermediary'. Indirectly he puts all religions in the same position.⁵⁴ Responding to Irfan Ahtumad Syakur's writing, one of the Ustaz/teaching staff at Tebuireng wrote "Pesantren and Nationalism". In this article, Syakur criticizes Irfan's statement about the idea of religion as an intermediary. Syakur places more emphasis on local aspects in responding to diversity in Indonesia, for example, cultural and sociological considerations. Through an analysis of historical data on Islam and the struggle for independence involving pesantren intellectuals, Syakur concluded that the discourse of nationalism is rooted in Islamic tradition, and that is why pesantren are *all-out* in defending the Unitary State of the Republic of Indonesia.⁵⁵ At this point, it appears that a dialectical process is taking place between the students/alumni and the teacher in an open and scientific manner. Unlike pesantren in general, Tebuireng shows that freedom of thought and differences of opinion are maintained in order to revive Islamic discourses.

The last article that can be mentioned is "Tolerance is the Key to Nation's Peace" by Ana Sakhtiani Mutia, a fifth-semester student at the Tebuireng Islamic Boarding School. In this paper, Mutia discusses that in religion, there are things that can change and things that are fixed. The concept of Jihad and the practice of war at the time of the Prophet fell into the category of changeable religious teachings. The change, he wrote, occurred by taking into account the existing situation and circumstances.⁵⁶

b. Maha Media Bulletin

The "Maha Media" bulletin is a popular scientific publishing media published by BEM Ma'had Aly Tebuireng to accommodate the ideas and ideas of female students at the institution. From the several issues raised, many themes of Islam, nationality and Indonesianness were found, which were very strong. During the 2019-2020 period, researchers found fourteen writings that reflected the ideas of scientific citizens in the Tebuireng environment who fostered a spirit of nationalism and cared for diversity. Of course, the writers used a lot of religious arguments combined with rational and historical arguments.

For example, entitled "Merry Christmas in the Spotlight (A Reflection)", which departs from Buya Hamka's fatwa polemic about the prohibition of wishing Christians a Merry Christmas. Even other scholars such as Ibn Taimiyah, Ibn al-Qoyyim, and Shaykh Sholeh al-Ustaimin also forbid it. In her writing, Lukmana stated that wishing Merry Christmas was not in the realm of *mahdhab* worship but in the realm of *muamalah*. With the argument *al-aslu fi al-`ashya` al-ibahah* Lukmana concludes that it is permissible to wish minorities a Merry Christmas.⁵⁷ Another article entitled "True Diversity" was written by Indana. By using *naqli* arguments, Indana stated that religious attitudes and nationalism absolutely must go hand in hand because *maqasid al-shari'ah* must pay attention to the balance of *hablun Min Allah h wow hablun min al-nas*.⁵⁸ In an article entitled "Jihad Santri: Between Nationalism and Religious Fanaticism", Khuzaimatul Baroroh emphasized that nationalism as an understanding of love for the motherland can go hand in hand with fanaticism in religion. For him, Jihad as a concrete form of religious fanaticism has positive implications for nationalism, loving the country and its people.⁵⁹

Based on the samples presented from the three examples of writing that were tracked in the Maha Media Bulletin, it was found that Indonesian values and nationalism were always characteristic of the students in conveying their ideas. Of course, this cannot be separated from the scientific doctrine that is commonly found in Tebuireng Islamic Boarding Schools.

c. Tebuireng Magazine

Scientific publications that reflect the movement of intellectual dynamics at the Tebuireng Islamic Boarding School are *Tebuireng Magazine*. In its history this magazine was formed in 1986 M in the era of KH. Muhammad Yusuf Hasyim. In terms of time, this magazine was the first form of publication at the Tebuireng Islamic Boarding School, even though it had been in a vacuum for quite a long time, after KH. Sholahuddin Wahid led the pesantren to replace his uncle, KH. Yusuf Hasyim, this magazine was re-published in 2007 AD, and until 2020 there have been 68 issues published. The magazine, which is published every 2 months, apart from accommodating students' ideas, is also a media for mainstreaming moderation for students, especially for alumni and sympathizers.

For Gus Sholah, Tebuireng magazine has an important position in spreading Islamic, Indonesian and national values

for society in general. The themes published in the magazine go through a long review process and are carried out by the santri. That is why, in his admission, this magazine experienced inconsistencies in its early publication period, even though at the time this research was conducted Tebuieng magazine was already an established publication product.

Tebuieng magazine has several sections, among which are; your letter, Kiai Humor, Editorial, main topic, santriana, Sufi shop, Figure, Uswah, Health, Interpretation Study, Hadith Study, Aqidah Study, Fiqh Study, Agenda, Science and Technology, Oasis, Contemporary Islam, Review, Susan, Relations, Poetry, Reflection, Excursion, Youth Problems, Figures and al-Hikmah. A number of rubrics are presented in an easy and popular language. It is important to underline, that as a magazine that carries the idea of moderation, all rubrics are directed at the same purpose, namely to produce Islamic insights *cum* nationality. For example, in the 37 July-August 2015 edition, the humorous content of kyai, figures and poems was aligned with the main theme, namely "The Ideal of Harmonization; Efforts to achieve unity in pluralism.

As an idea, of course *the Tebuieng magazine* can be considered as a unified theme, or at least the highlighted themes display the character of the Tebuieng Islamic Boarding School's thought. In the author's search of several editions of *Tebuieng Magazine* which are neatly archived in the Tebuieng library, the issues that have been discussed for the last ten years or so can be typologized into three topics, namely: Islam and nationalism, Islamic boarding schools traditions, and socio-culture. Of course, the dominating theme of this magazine is about Islam and nationality. This shows the commitment of the Tebuieng Islamic Boarding School to guard Islamic values that are in harmony with the Indonesian context and as an effort to continue the tradition of the mission of the pesantren to grow as a symbol of the struggle for independence.

The themes published in *Tebuieng* are a response to the conditions that exist in society, such as: 35 November-December 2014 edition with the theme "Dismantling Wahhabi Salafi"; edition May-June 38 2015 with the theme "Hadratussyaikh KH. Hasyim Asy'ari, Model of Indonesian Muslims"; July 37 August 2015 edition with the theme "Aim of Harmonization: Efforts to achieve unity in diversity"; and "Hijrah or just Gaya" in the 59 November-December 2018 issue which highlights the phenomenon of the artist moving in. When the world was hit by the Covid-19 outbreak, *Tebuieng Magazine* also reviewed it in issue number 68 May-June 2020 with the theme "A Changing Plague". In this aspect, it is very visible that the Islamic idea of the Tebuieng Islamic Boarding School emerged as a form of reflection and concern for the problems that arise in society.

Up to this point, the author has presented in detail how intellectual treasures developed at the Tebuieng Islamic

Boarding School. Contrary to the conclusions of the classic work written by Deliar Noer, which considers that pesantren still survives with its traditionality which regulates mystical matters.⁶⁰The data above has shown that pesantren, although still based on their traditional roots, have accepted new knowledge discourses and are trying to open themselves to all forms of change. More than that, phenomenologically, this form of intellectual dynamics can not only be seen from the aspects of the scientific products that are published, but also through the assessment system that is applied.

d. Tebuieng Library

Subsequent intellectual dynamics in the publication aspect of "Contemporary Islamic Studies" at the Tebuieng Islamic Boarding School can be seen in the pesantren's academic writings contained in books published by Pustaka Tebuieng. This publication is a unit of the Tebuieng Islamic Boarding School publishing institution which was founded in 2010 to protect and disseminate the ideas/thoughts of Islamic boarding school intellectuals, especially the works of KH. M. Hasyim Asy'ari which at that time could only be enjoyed by certain circles. Now, this library is experiencing very rapid development and broadening its scope to various Islamic and Indonesian discourses. Among those that have been published, until this research is written, are the works of KH. M. Hasyim Asy'ari, by KH. Karim Hasyim, by KH. Kholiq Hasyim, by KH. Idris Kamali, and the works of KH. Adlan Ali.

According to Ahmad Faozan, the general editor-in-chief of the Tebuieng Pustaka Publisher, apart from the main reason, namely protecting the legacy of thought, publishing the intellectual work of the Tebuieng Islamic Boarding School is to introduce the discourse of Islam, nationality and moderation which was once initiated by the founder of the pesantren. Introducing the santri to the thoughts of the founder meant connecting the scientific lineage of the santri with their predecessors, even though they had never 'recited the Koran' directly.¹Since the administration of Faozan in 2015, Pustaka Tebuieng has not only reprinted the founder's works, but has also received writings from outside writers who have seriously studied KH. Hasyim Asy'ari or other pesantren figures.

As a pesantren-based publisher, of course Pustaka Tebuieng consistently carries the vision and mission of pesantren as the study of Islam and Indonesianness. Thus, Pustaka Tebuieng's published products are intertwined with these themes. From a number of publications as far as the author has obtained, are as follows:

No	Title	Writer	Year
1	Maintaining the legacy of hadratussyaiikh KH. M. Hasyim Ash'ari	KH. Salahuddi n Wahid	2020

¹Personal interview with Ahmad Faozan, Tebuieng Jombang, 13 April 2020.

2	Pancasila and Islam: NU perspective	Miftah Syarkun	020	2			Asy'ari Thought	
3	Gus Sholah: Back to Islamic boarding school (Kiai Technocrat Responds to People's Doubts)	KH. Salahuddin Wahid	020	2	15	Hadhratussyaikh KH. Hasyim Asy'ari the father of Indonesian Muslims	Akarkhanaf	018
4	Plucking the spirit of nationalism Hadratussyaikh KH. M. Hasyim Asy'ari for millennial students	Seto Galih Pratomo;	020	2	16	The national message of the Tebuireng Islamic Boarding School is matan and syarah	H. Masykuri Bakri	018
5	Maintain Brotherhood and Avoid division (Translations of al-Tibyān and al-Mawā'id)	KH. Hasyim Ash'ari	019	2	17	Islamic and Indonesian thinking Hadratus Shaykh Hasyim Asy'ari	Center for the Study of Thought of Hadratus Shaykh Hasyim Asy'ari	018
6	KH. Muhammad Hasyim Asy'ari, a fighter for the independence of the Republic of Indonesia	Zainur Ridlo	019	2	18	Unlocking memories: memoirs of forgotten NU figures	Tebuireng Library Team	017
7	Gus Dur's Jurisprudence: Gus Dur's thoughts and contributions to the development of Islamic law in Indonesia	Johari	019	2	19	Maintaining Islamic Dignity By kiai Tebuireng (Collection of Speech Writings and Media Articles)	Ahmad Faozan (editor)	015
8	Kiai Shobari; Santri Kinasih Hadratusy Shaykh KH. M. Hasyim Ash'ari	Cholid Ibhar	018	2	20	KH. A. Wahid Hasyim in the View of His Two Sons (Dialogue Between Gus Dur - Gus Sholah Concerning His Father's Islamic Political Views)	Saifullah Ma'shum (Foreword)	015
9	Ijtihad Hadratusy Shaykh KH. M. Hasyim Asy'ari about the Republic of Indonesia and the Khilafah	KH. Afifuddin Muhadjir, Syafi'i Ma'arif, Mahfud MD, Yusril Ihza Mahendra, Thank you Abdillah	018	2	21	Jihad Resolution "Ulama Struggle: From Upholding Religion to the State"	Latif Busyotomi	015
10	Educating the nation's religious nationalist cadres: the fruit of Prof. KH. Saifuddin Zuhri: on Islam, education, and nationalism	W. Eka Wahyudi	018	2	22	The struggle of the Hezbollah troops in East Java	Isno El-Kayyis	015
11	Actualization of the thoughts and struggles of hadratussyaikh KH. M Hasyim Ash'ari	Hasyim Asy'ari Thought Study Center Team	018	2	23	Life History of KH. A. Wahid Hasyim	H. Aboebakar	015
12	National and Islamic interpretation of Hadratussyaikh KH. M. Hasyim Ash'ari	Lathiful Khuluq	018	2	24	Founding clerics, activists and intellectuals of NU from the City of Jombang: KH. M. Hasyim Asy'ari, KH. A. Wahab Hasbullah, KH. Bisri Sansuri, KH. A. Wahid Hasyim	Supriyadi	015
13	The Full Moon of God's Beloved (Translation of the Book of Nurul Mubin Fi Mahabbati Sayyidil Mursalin)	The teaching team of Ma'had Aly	018	2	25	My mother is my inspiration Nyai Solichah Wahid Hasyim: Mother of Gus Dur and Gus Sholah	Ahmad Faozan (editor)	015
14	Islamic and national attitudes: Hadratussyaikh Kh. M Hasyim Ash'ari	Center for the Study of Hasyim	018	2	26	Biography and advice of Hadratussyaikh KH. M. Hasyim Asy'ari as one of the leading scholars who spread the teachings of Islam in the Archipelago	Mukani	015

Table 1. Several products published by the Tebuireng Library

A number of books published by Pustaka Tebuireng above show the themes raised around religious moderation, nationalism, and the intellectual struggle of the pesantren

during the independence period. In Martin Seliger's construction, that maintenance of Islamic, Indonesian and moderation discourses promoted by Pustaka Tebuireng is clearly intended in the context of ensuring actions that are collectively agreed to be maintained, reshaped, reconstructed from an existing order. In a sense, the Tebuireng Library adheres to an ideology that is used to justify beliefs based on factual norms and evidence.⁶¹This ideology, for example, can be seen from the basic values of the Tebuireng pesantren, namely: *al-Jihād*, *al-Ittihād*, *al-Tasāmuḥ*, *al-I'timād 'alā al-Nafs*, *al-Ikhlās*, and *Uswah Hasanah*.

The above perspective is strengthened by the fact that the composition of the author of Pustaka Tebuireng gives priority to the intellectuals of the Tebuireng-educational boarding school rather than outside writers. The data that the researchers found in the field as above is sufficient to prove that the intellectual treasures of Islamic boarding schools—at least for the present time—have experienced significant progress in the fields of Islamic, Indonesian-ness, and humanitarian studies. The findings in this field have at least shifted the old paradigm of pesantren which tends not to keep up with developments and closes off from the progress of modern education, even though the elements of old traditions in pesantren are still being maintained.

Conclusion

Even though it is often labeled as an exclusive and not modern community, the study that the author is conducting proves the fact that Islamic boarding schools -in this case Tebuireng- experience scientific dynamics that cannot be underestimated. They not only study and preserve old scientific traditions (*turath*), but also positively absorb and accept modern scientific treasures. This study shows that Tebuireng's current intellectual heritage is very diverse based on the existing intellectual institutions. At this point the existence of Ma'had Aly occupies an important position as a center for regeneration *par excellence* which is capable of encouraging and giving rise to discursive discourse that is unique to students. Furthermore, intellectual expression is embodied in several pesantren intellectual products that can be found in print or *paperless*. Publications on contemporary Islamic studies at the Tebuireng Islamic Boarding School can be found on the Tebuireng website, the Maha Media Bulletin, Tebuireng Magazine, or the Tebuireng Library. From the above study it can be seen that Tebuireng gave birth to many contemporary Islamic discourses.

Tebuireng's values such as *al-Jihad* (struggle), *al-Ittiḥād* (unity), *al-Tasamuh* (tolerance), *al-i'timād'ala al-nafs* (self-reliance), *al-i khlās* (sincerity), and *uswah hasanah* (exemplary), inherited the founders of Tebuireng then developed and underwent negotiations with modern minds in accordance with the context of different times. So it can be seen in the writings put forward by Tebuireng's scientific residents who are responsive to community development. Even though they live in a pesantren environment, the writings they present show concern for

societal and state issues associated with Islamic values. This study also shows how Tebuireng's scientific community is not an exclusive community that is technologically illiterate. In spreading their ideas they also take advantage of technological developments. Along with the development of modern knowledge and the stronger flow of digitalization of knowledge, the intellectual studies of Islamic boarding schools are also increasingly complex and are still rooted in the same tradition, namely the tradition-based *and* moderate Islamic tradition, although various contestations and dynamics still emerge.

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