

Development of Self-Potential in Pondok Education Curriculum

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Abstract

The establishment of pondok studies in the Malay world is in line with the existence of Malay-Islamic kingdoms. Since then, the pondok school has become an educational platform for the Malay community. The uniqueness of pondok studies is that the education system stands according to the Malay-Islamic mold without neglecting the importance of the Arabic language in its curriculum. Thus, many study texts written in Jawi are produced to meet the demands and needs of the local community. In addition to imparting knowledge, the pondok school also plays a role in developing students' skills. This is where the motivation to conduct research, to find out the role and contribution played by the pondok school from the point of view of developing human potential. The methodology used is document analysis which refers to the writings related to the study of the pondok. Overall, the qualitative method was chosen because it is more relevant for the purposes of collection, screening, analysis and drawing conclusions on the data taken from the document. The study found that pondok study centers offer highly effective study and life routines for skills growth, although the facilities available at the pondok are unlikely to match the facilities provided at full boarding schools or universities.

Keywords: pondok study, education, self-potential, psychology

Abstrak

Berdirinya pondok studi di dunia Melayu sejalan dengan keberadaan kerajaan-kerajaan Melayu-Islam. Sejak saat itu, sekolah pondok menjadi wadah pendidikan bagi masyarakat Melayu. Keunikan pondok studi adalah bahwa sistem pendidikan berdiri sesuai dengan cetakan Melayu-Islam tanpa mengabaikan pentingnya bahasa Arab dalam kurikulumnya. Dengan demikian, banyak teks kajian yang ditulis dalam bahasa Jawi diproduksi untuk memenuhi tuntutan dan kebutuhan masyarakat setempat. Selain memberikan pengetahuan, sekolah pondok juga berperan dalam mengembangkan keterampilan siswa. Di sinilah motivasi untuk melakukan penelitian untuk mengetahui peran dan kontribusi yang dimainkan oleh pondok pesantren dalam hal pengembangan potensi manusia. Metodologi yang digunakan adalah analisis dokumen yang mengacu pada tulisan-tulisan yang berkaitan dengan kajian pondok. Secara keseluruhan, metode kualitatif dipilih karena lebih relevan untuk tujuan pengumpulan, penyaringan, analisis dan penarikan kesimpulan atas data yang diambil dari dokumen. Studi tersebut menemukan bahwa sekolah pondok menawarkan rutinitas belajar dan kehidupan yang sangat efektif untuk pertumbuhan keterampilan meskipun fasilitas yang tersedia tidak mungkin menyamai fasilitas yang disediakan di sekolah asrama penuh atau universitas.

Kata kunci: pondok belajar, pendidikan, potensi sendiri, rutinitas, psikologi

Introduction

The pondok institution is a reference to the traditional system of education that uses sacred texts in teaching and learning. It was the earliest studies established based on the development of Malay-Islamic education in the Malay world region. Its education system was most likely introduced by Arab missionaries or Malays who were educated in Arabia. However, as a whole, this education system has its own uniqueness because the philosophy of education is compatible and in line with the needs of the Malay-Muslim community in the archipelago. For example, the production and use of study texts called yellow books is dominated by books written in Jawi-Malay apart from the Arabic books themselves.¹

The origin of the word pondok is from the Arabic word ‘funduqun’, which means boarding house or lodging place of travelers. In the context of Islamic educational institutions, it is associated with small houses erected as

¹Bruinessen, M. V. (1990). *Kitab Kuning: Books in Arabic Script used in the Pesantren Milieu; Comments on a New Collection in the KILTV library. Bjdragen Tot de Taal-, Land- en Volkenkunde*, 146 (2/3), 226-269.

student residences, near suraus or madrasahs and teachers' houses in a special.²

In Malaya, especially in the areas of Pattani, Kelantan, Trengganu, Kedah, Penang and Perak, this pondok-based school is known based on the name of the teacher who became the founder or the name of the place where the pondok was established. For example, Pondok Tok Kenali in Kelantan is known in conjunction with the name of its founder, Tok Kenali or Pondok Gajah Mati which refers to the pondok founded by Pak Chu Him in Gajah Mati, Pendang, Kedah.

This oldest educational institution actually inherited the education system practiced in Makkah and Madinah where the character of a teacher is the backbone to the survival of a pondok. That is, the fame of a place of study depends on the authority of its founder who on average received his education either in Makkah or in Medina. The education curriculum as a whole aims to impart religious knowledge in the form of fardhu ain and fardhu kifayah to Muslims as well as to build the personality and skills of Malay children. In other words, its establishment is to disseminate religious knowledge and strengthen the tenets of Islamic beliefs and values as well as the conservative cultural values of the Malay community.³

Although the curriculum of pondok studies is more focused on Islamic education than modern education, but its ability in shaping the character of students has been recognized for its effectiveness. The main factor is the atmosphere and the education system which tends to the model of teaching and learning based on the well-being and happiness of the world and the hereafter. This model of education is the basis for the formation of students' thoughts and behaviors that are not tied to the education system that only emphasizes the academic aspect alone while the development of human character is much more important in life. Education sourced from the Quran and Sunnah plays a major role in shaping and nurturing personality, building self-skills and being a role model in the appreciation of the Islamic way of life.⁴

The advent of pondok studies has changed the culture of thought and society's awareness of the importance of science. The establishment of the

²Ghani, A. R., Jemali, M., Daud, M. N., & Ismail, A. M. (2015). Pelaksanaan Kurikulum Tajwid di Sekolah-Sekolah Pondok Negeri Perak. *Jurnal Perspektif*, 8 (2), 54-69

³Ramli, M., & Ali, A. (2015). Sejarah (Tipologi) Penginstitusian Sekolah Agama di Malaysia: Satu Analisis Perbandingan Di YIK Dan JAIS. *Journal Al-Muqaddimah*, 3 (3), 50-65

⁴Jaafar, N., Ghani, Z. A., Tibek, S. R., Nor, A. H., Gunardi, S., Ismail, N. A., et al. (2017). Cabaran Institusi Pendidikan Pondok serta Impak terhadap Pembentukan Diri Pelajar. *Journal of Islamic, Social, Economics and Development*, 2 (6), 223-235.

hut has largely eliminated ignorance and produced a knowledgeable society, and practiced noble values and improved the spiritual and physical of the Muslim community to become a strong and intact ummah under obedience to Allah SWT alone. The establishment of the pondok education system also aims to produce individuals who can practice the Islamic way of life at least at the level of fardu ain. The culture of knowledge applied in the pondok institution has also given birth to a caring and tolerant society as the pondok system teaches its students to be independent and help each other.⁵

Based on the above statements, it is motivated in this study to examine the role and contribution of pondok studies to the development of human potential, especially in terms of human thinking and behavior. In other words, the main purpose of this study carried out is to find out its function in developing human psychology from a positive angle.

This study uses a qualitative method because the findings and analysis only involve descriptive data and information rather than in the form of equation or statistical formulas. For the purpose of data and information collection, document analysis methods were chosen to facilitate the data and information filtered according to the theme of the study.

Discussion

1. Education system

The system of pondok education is divided into two, namely umumi and nizami. The general education system is not tied to a specific syllabus while in the nizami system, students have to go through the education system gradually. The general education system is more popularly practiced in the study of the pondok because all the administration of the pondok is determined by the teacher. This includes the text of the study to be read, the place and time of study. However, most of the pondok studies combine the two systems of study because they want to give the surrounding community the opportunity to attend general studies. The nizami system is only reserved for pondok students.⁶

In the nizami system, the system of education is determined by the administrative board because besides the master teacher, there are other teachers who teach according to a particular field or subject according to

⁵Mustaffa, M. Z., Zahid, E. S., Daud, N. F., Saja@Mearaj, M., Redzuan, M. A., & Razaly, M. Z. (2017). Sejarah Pengajian Pondok dan Tokoh Ulama: Kajian Di Daerah Besut, Trengganu Darul Iman. *PROCEEDING OF 2ND INTERNATIONAL ISLAMIC HERITAGE CONFERENCE (ISHEC 2017)* (pp. 47-53). Alor Gajah: Academy of Contemporary Islamic Studies (ACIS), Universiti Teknologi MARA Cawangan Melaka.

⁶Abdullah, M. N. (1989). Pengajian Hadis di Institusi Pondok: Satu Kajian di Daerah Baling, Kedah. *Islamiyyat*, 10, 31-42

level, time and class. In the general system, studies are conducted in the surau pondok or in the house of the teacher himself. Teaching time is divided into three parts, namely morning, evening and night which refers to the time after dawn, dusk and isyak. As for the nizami system, the teaching time is usually in the morning and noon which refers to the time of dhuha and after noon.⁷

The subjects were determined according to the appropriateness of the time. For example, subjects that require memorization will be taught in the morning because at that time the mind is still fresh and easy to receive lessons. Usually, the surau pondok and the teacher's house are used as teaching and learning places. In the surau as well, students practice learning content such as prayers, remembrance and so on. The subjects that are the focus of teaching are Al-Quran, Hadith, Tauhid, Fiqh, Tasawuf, Nahwu and Sorof which involve Malay-language Jawi books and Arabic books.⁸

2. Life

The teacher's house and surau pondok are usually surrounded by student huts known as Pondok Luar and Pondok Dalam. Pondok Luar is a reference to the placement of unmarried male students. Pondok Dalam refers to the placement of married students as well as unmarried female students. In terms of infrastructure, Pondok Luar is simpler and temporary than Pondok Dalam.⁹

After the dawn prayers, the class will usually last for 2 hours. After that, students will return to their respective huts to enjoy their own cooked breakfast. After the break, new students will read certain books to senior students or teacher assistants who get permission from the master teacher to teach.¹⁰

Students will resume classes after Zuhr prayers and after Asr prayers. Then the students will rest, and after that resume their studies after Maghrib prayers. After isyak if the class is not continued, students will review the lesson or memorize the material that refers to the lines of the study text in various fields such as fiqh, usul fiqh, hadith, tafsir, kalam, akhlak, nahwu, sorof and balaghah.¹¹

⁷Abdullah, M. N. (1989). Pengajian Hadis di Institusi Pondok: Satu Kajian di Daerah Baling, Kedah. *Islamiyyat*, 10, 31-42

⁸Kim, K. K. (2001). *Malay Society Transformation & Democratisation: A Stimulating and Dscerning Study on the Evolution of Malay Society*. Subang Jaya: Pelanduk Publications, pp.125-156

⁹Madmarn, H. (2002). *The Pondok & Madrasah in Patani*. Bangi: Penerbit Universiti Kebangsaan Malaysia, pp. 59

¹⁰Madmarn, H. (2002). *The Pondok & Madrasah in Patani*. Bangi: Penerbit Universiti Kebangsaan Malaysia, pp. 62-65

¹¹Madmarn, H. (2002). *The Pondok & Madrasah in Patani*. Bangi: Penerbit Universiti Kebangsaan Malaysia, pp.65-67

To enter the pondok, no special conditions apply. Education is open to everyone at all ages. As long as a person has the basics of reciting the Al-Quran, knows and is able to write Jawi, and has his own financial resources then he is allowed to study in a hut.¹²

Funding to manage the pondok was obtained from public contributions, donations, and zakat. Teachers are not paid salaries and they serve to teach wholeheartedly. They live at a very modest pace and give full attention to teaching. Their income depends on the contributions received.¹³

For schools managed by the governing board, part of the source of income is derived from cultivation such as paddy fields, rubber plantations or coconut plantations that have been endowed. Similarly, zakat on crops or livestock, which is handed over to the school can be used to meet the needs of teachers.¹⁴

There are also schools that offer life skills-based learning such as how to grow rice, make sauces and soy sauces, and work in soap making. In that way, teachers and students can live their lives.¹⁵

3. Teaching and learning methods

Before starting the study, students will take their seats by circling the teacher's seat. Students will sit cross-legged while preparing with their respective books. The teacher then took a seat and looked towards the students to make sure all the students were in class.¹⁶

After that, the teacher will recite a specific prayer and start reciting chapters from the book. Each text will be repeated several times so that students can hear it clearly. The teacher will explain the meaning and purpose of a text and explain it concisely. Then the teacher gives meaning to each word read because usually the text used is in Arabic. At this point, students will make notes about the meaning given by the teacher.¹⁷

¹²Hashim, R. (2004). *Education Dualism in Malaysia Implications for Theory and Practice*. Kuala Lumpur: The Other Press, pp.25

¹³Hashim, R. (2004). *Education Dualism in Malaysia Implications for Theory and Practice*. Kuala Lumpur: The Other Press, pp.25

¹⁴Madmarn, H. (2002). *The Pondok & Madrasah in Patani*. Bangi: Penerbit Universiti Kebangsaan Malaysia, pp.67

¹⁵Kim, K. K. (2001). *Malay Society Transformation & Democratisation: A Stimulating and Discerning Study on the Evolution of Malay Society*. Subang Jaya: Pelanduk Publications, pp.137

¹⁶Abdullah, M. N. (1989). Pengajian Hadis di Institusi Pondok: Satu Kajian di Daerah Baling, Kedah. *Islamiyyat*, 10, 31-42

¹⁷Abdullah, M. N. (1989). Pengajian Hadis di Institusi Pondok: Satu Kajian di Daerah Baling, Kedah. *Islamiyyat*, 10, 31-42

Once the meaning is given, the teacher will make a description, explain the meaning and laws derived from the text read and return the dhamir (pronoun) to its proper place. At the same time, the teacher will ask the students which revolves around the return of dhamir and Arabic grammar. When the teacher gives a description of dhamir and grammar, students will make notes about it. Such teaching and learning processes become routine until students become proficient and fully master Arabic grammar.¹⁸

A study text will be read from cover to cover, from the front page to the last page. When the text has been read and finished, the teacher will hold a prayer reading to ask for blessings on all the content that has been learned so that it can be used in life. If deemed necessary, the text will be repeated. The purpose is for students to become proficient and able to teach to others. If there is no need to repeat, the teacher will choose other books that have a higher level. The selection of texts that have a higher level indicates that the level of ability of students has increased.¹⁹

As noted earlier, teachers have assistants who typically consist of senior students. They are called the heads of mutalaah. Its function is similar to the task of a university tutor who helps new students or students who are having problems in lessons understand the study texts presented by the teacher. The guidance given by the head of mutalaah is usually done in their respective huts.²⁰

The teacher's assistant also has the role of conducting munazarah and mujadalah classes. Through the munazarah method, students are given exposure to ways to debate and give views. This method is considered very important because it trains students to speak and communicate in front of a large audience. This method is very beneficial to the students of the pondok especially when they go out to socialize in the community and impart knowledge.²¹

As for the mujadalah method, students are given exposure to question and answer, especially in matters involving current issues. Through the guidance of teacher assistants, students are trained to parse an issue or solve a problem based on memory of references contained in authoritative study

¹⁸Abdullah, M. N. (1989). Pengajian Hadis di Institusi Pondok: Satu Kajian di Daerah Baling, Kedah. *Islamiyyat*, 10, 31-42

¹⁹Abdullah, M. N. (1989). Pengajian Hadis di Institusi Pondok: Satu Kajian di Daerah Baling, Kedah. *Islamiyyat*, 10, 31-42

²⁰Abdullah, M. N. (1989). Pengajian Hadis di Institusi Pondok: Satu Kajian di Daerah Baling, Kedah. *Islamiyyat*, 10, 31-42

²¹Azizan, N. I., Ismail, N., Zin, S. M., & Zainuddin, N. F. (2021). Metode Pengajian Tafsir Al-Quran Institusi Pondok Di Malaysia. *Jurnal Pengajian Islam*, 14 (Special Edition), 50-58

texts. Both of these methods make the students of the pondok look authoritative when delivering a lecture because they are always trained to debate fluently and fluently.²²

The method of memorization is the core of the study of the pondok where the students not only memorize the surahs of Al-Quran and Hadith, but also the materials in various fields such as fiqh, tajwid, tauhid and tasawuf. The purpose is to make it easier for students to discuss and express opinions as well as make references on a topic of discussion without having to rely on material books.²³

4. Physical self-concept

This concept is the basis of the life of the residents of the pondok which is very significant in terms of physical, mental, spiritual and emotional development. Life in a pondok is not the same as life in a boarding school because even in a university. This is because the whole life in the hut has to be managed on its own. Starting from the hut that needs to be developed by yourself, then the provision of food and drink needs to make a living, everything needs to be done by yourself. Compared to life in a school or university dormitory, a place to live was provided. Similarly, food and livelihood where sometimes allowances or scholarships are provided.

Although outwardly, the teaching and learning conditions in the pondok schools are relatively backward and deficient compared to the infrastructure in boarding schools and universities, but in terms of potential development, the pondok schools are far ahead. This is because the concept of physical self that has become a routine in the life of the residents of the pondok has formed an optimistic attitude, resilience and have a high fighting spirit in life.

In the context of psychology, the concept of physical self has a positive impact on health from four aspects; avoids disease, improves physical ability, eliminates anxiety, and promotes happiness. This concept also creates satisfaction in life and motivates to move on with life. Both of

²²Azizan, N. I., Ismail, N., Zin, S. M., & Zainuddin, N. F. (2021). Metode Pengajian Tafsir Al-Quran Institusi Pondok Di Malaysia. *Jurnal Pengajian Islam* , 14 (Special Edition), 50-58. Lihat juga Zakaria, D., & Ibrahim, S. (2019). Efektivitas Bimbingan Belajar Mandiri dan Implikasinya terhadap Hasil Belajar Pendidikan Agama Islam Peserta Didik di SMK Negeri 3 Gorontalo. *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner*, 3(2), 1-18.

²³Ishak, M., Tibek, S. R., Ghani, Z. A., Idrus, M. M., Abdullah, H., Nor, A. H., et al. (2019). Isu dan Cabaran Pendidikan Pondok dari Lensa Pegawai Jabatan dan Majlis Agama Islam Negeri di Malaysia. *International Journal of Education, Psychology and Counseling* , 4 (31), 384-393

these factors are important to generate self-actualization where the self is at a high level of awareness that is to feel valued and appreciated.²⁴

Self feels valued when receiving recognition from the outside community who recognize the authority of the residents of the pondok, and at the same time appreciate the recognition with gratitude and realize it in the form of disseminating knowledge to the community.

The concept of physical self also contributes to positive quality of life and character improvement. The most influential traits of the physical self - concept routine are having;²⁵

1. The nature of flexibility (tolerance) because life in the pondok requires cooperation, mutual care and consensus in doing activities.
2. The nature of competence because life in the hut encourages healthy competition either in terms of adding knowledge in lessons, adding skills to make a living, maintaining cleanliness and serving teachers to obtain blessings.
3. The nature of resilience because every affair and activity in the pondok has to be managed on its own. This nature trains them to work hard, be patient, trustworthy, contented and optimistic in life.
4. The nature of socialization because religious affairs involve consensus and dissemination of knowledge. This nature allows the residents of the pondok to tend to come down together to succeed in community programs especially in matters related to religious events.

5. The Concept of Self-Acceptance

This concept is seen to be reflected in the residents of the pondok based on the attitude they have, which consists of curiosity, openness, acceptance, and love. The concept built in this pondok society is said to be more precious and valuable than the concept of self-esteem because the integration of emotions and behaviors is more precise and concise when it comes to physical self-concept.

The results of this concept of self-acceptance are personality traits such as²⁶;

²⁴Kim, I., & Ahn, J. (2021). The Effect of Changes in Physical Self-Concept through Participation in Exercise on Changes in Self-Esteem and Mental Well-Being. *International Journal of Environmental Research and Public Health* , 18 (5224), 1-10.

²⁵Kim, I., & Ahn, J. (2021). The Effect of Changes in Physical Self-Concept through Participation in Exercise on Changes in Self-Esteem and Mental Well-Being. *International Journal of Environmental Research and Public Health* , 18 (5224), 1-10.

²⁶Ackerman, C. E. (2021, December 14). What is Self-Confidence? + 9 Ways to Increase It. *PositivePsychology.com* , pp. Self-Esteem

1. Having high confidence to do good to others in all aspects for example does not count on spending money, energy and time to help others because of the belief that Allah SWT will reward every good done.
2. Have a high awareness to be optimistic in life until all the negative elements such as laziness, longing, love to waste time, bad thoughts, jealous envy, undisciplined and so on are successfully eliminated.
3. Having a sense of equality and humanity by seeing that there is still room to correct any mistakes or wrongs committed and the act of apologizing or forgiving others is considered an honor not a disgrace.

6. The Concept of Self -Organization

Routines of study and life in the pondok greatly affect self-organization so as to produce positive traits that encompass the balance of cognitive and affective domains as follows²⁷;

1. Competent self-appearance because it has been trained with strict self-discipline.
2. Has a high level of understanding and recognition as has been trained to constantly make references or refer to more authoritative individuals.
3. Has the ability to analyze because a problem or issue that arises is resolved in the form of research and consensus.
4. Have the confidence to express an opinion because they have been accustomed to question-answer and discussion exercises.
5. Has the strength to integrate life in the pondok with the realities of current life because the effort to add skills to support life is always embedded in oneself. In the pondok, students have to live their own lives without having to depend on others.

Conclusion

Although the pondok school does not have facilities as great as a boarding school or university, but its contribution in developing human potential cannot be ignored. The routine of life and the system of study that is not tied to the examination system does not mean that the graduates are weak in terms of intellectual ability and thinking power. Even in one sense, the cognitive domains of the pondok students far outweigh the students of the formal stream of education. This is because their study routines are always

²⁷ Izard, C., Ackerman, B., Schoff, K., & Fine, S. (2000). Self-organization of discrete emotions, emotion patterns, and emotion-cognitive relations. In M. Lewis, & I. Grani (Eds.), *Emotion development and self-organization* (pp. 15-36). Cambridge: Cambridge University Press

filled with memorization processes, cross-references in the field of science, and discussions in the form of constructive question and answer and critical views.

From the point of view of life, the students of the pondok were more independent compared to the full boarding students or university students because all things had to be done by themselves, including the provision of accommodation. The pondok must be self-developed while all necessities such as food, stationery, clothing and subsistence must be provided by themselves before studying. Unlike dormitory students who only have to go to the dining hall to eat, pondok students have to cook their own food. In other words, pondok students are constantly adding skills from day to day because they need to continue to survive compared to dormitory students who only need to focus on their studies and get loans or scholarships to make a living in dormitories.

The privilege and uniqueness of the students of the pondok is the strengthening in the mental and spiritual fields because their lives are always filled with deeds of worship in addition to maintaining good manners when with fellow students and teachers. Both of these factors cause their lives to be actualized in the form of well-being and happiness that cannot be measured materially but in terms of blessings in life.

Table 1. The uniqueness of life in the Pondok Institution

Development	Method Used	Effects
Cognitive	An educational system based on the construction of the mind by mastering linguistics, logic and the science of revelation	The mindset formed is based on the integration of the necessities for life in the world and the limitations of sharia
Affective	An education system based on manners for teachers, classmates and the surrounding community	Always be optimistic in life and have high confidence because faith in God is the foundation in life
Psychomotor	Education based on self-discipline and independent lifestyle	High life skills and a strong drive to work hard

In conclusion, education in the hut not only develops mental and physical strength, but also spiritual strength. Mental and physical strength is very important for resolving the demands of life in the world while spiritual strength is essential for confidence, optimism and a tendency to do good to other God's creatures.

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