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THE DYNAMICS EDUCATIONAL MODEL OF PESANTREN IN THE NATIONAL EDUCATION SYSTEM

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Abstrak

Secara historis pendidikan pesantren telah mengalami beberapa kali perubahan baik terkait model, kurikulum, tujuan, maupun sistem pengelolannya. Pembaharuan tersebut dilakukan agar pendidikan pesantren sebagai lembaga pendidikan Islam Indonesia mampu menjawab tantangan dan tuntutan perubahan zaman. Tulisan ini bertujuan untuk mendeskripsikan model pendidikan Islam pesantren dan dinamikanya dalam sistem pendidikan nasional, karena sampai saat ini pesantren tampaknya masih berada dalam dua pilihan dilematis: apakah pesantren akan tetap mempertahankan tradisinya dengan menjaga nilai-nilai kekhasannya ataukah mengikuti perkembangan zaman dengan segala dinamikanya. Melalui metode library research dengan pendekatan deskriptif analisis, penulis menemukan adanya beberapa model pesantren yang diakui secara legal formal dalam Undang-Undang No. 18 tahun 2019 tentang Pesantren, yaitu; a. Pesantren yang menyelenggarakan pendidikan dalam bentuk pengkajian Kitab Kuning; b. Pesantren yang menyelenggarakan pendidikan dalam bentuk Dirasah Islamiah dengan Pola Pendidikan Muallimin; atau c. Pesantren yang menyelenggarakan pendidikan dalam bentuk lainnya yang terintegrasi dengan pendidikan umum

Kata kunci: *pendidikan islam, pendidikan pesantren, pendidikan nasional*

1. Introduction

Boarding school¹ is one of the oldest Islamic educations in Indonesia that was born and developed from the community, whether it was established communally or individually as a *candradimuka* crater to explore Islamic religious sciences. In its development, *pesantren* has been proven to be able to live together with the surrounding community as guardians of religious and moral values.² However, advances in the field of communication and information technology

¹ There are several terms used by researchers to refer to the oldest educational institution in the archipelago, including; Mastuhu (1994) in Javanese and Sundanese society calls it the term pesantren or cottage. Nur Cholis Madjid (1997) calls it Dayah, Rangkang or Meunasah the terms used by the Acehnese people, while in Minangkabau it is called Surau. Syamsul Ma'arif, *Pesantren Inklusif Berbasis Kearifan Lokal* (Yogyakarta: Kaukaba Dipantara, 2015), 19.

² Mastuhu, *Dinamika Sistem Pendidikan Pesantren: Suatu Kajian Tentang Unsur Dan Nilai Sistem Pendidikan Pesantren* (Jakarta: INSIS, 1994), 3.

that occur in systems outside the *pesantren* have forced *pesantren* to have to relate or communicate with various value systems outside them. The world of *pesantren* is in a life of struggle between maintaining its identity and facing values that come from outside.

Pesantren as an institution that carries out educational tasks also cannot be separated from the demands of changes that occur in society, of course, without leaving its uniqueness and uniqueness. Some Islamic boarding schools today in their development have carried out various innovations, both institutionally, management, functional, and curriculum orientation. the principle of change applied in Islamic boarding schools is more likely to follow the rule of "*al muhaafadhatu 'ala al qadiimi ash sholih, wa al ahdu bil Jadiidi al Ashlah*, (maintaining good old traditions and taking something new that is even better)."

Historically, Islamic boarding school education has undergone several changes, both related to the form or model, curriculum, objectives, and management system. Zamakhsyari Dhofier, through his research entitled *Pesantren Tradition; Study of Kyai's View of Life*³ describe and observe the changes that have occurred in the *pesantren* and traditional Islam in Java, which in the current period of modern Indonesia continue to show their vitality as a social, cultural and religious force that has contributed to the building of modern Indonesian culture.

This paper tries to describe the *pesantren* education model and its dynamics in the national education system, because until now it seems that they are still in two dilemma choices: whether *pesantren* will continue to maintain their traditions, which may be able to maintain their religious values as they are today, or follow the times. with all its dynamics

2. Methodology

The type of research used by researchers is referred to as literary research or library research, namely research carried out in libraries where the object of research is usually explored through various library information (books, encyclopedias, scientific journals, newspapers, magazines and documents).

Through a qualitative approach, the information collected through reading activities is then carried out a further study of the problems it is working on. Theories and concepts are analyzed through deductive reasoning, research results are reasoned inductively, all materials are then mixed into a system in the form of theoretical conclusions

Qualitative research is descriptive analytic. The data obtained such as observations, interviews, photo shoots, document analysis, field notes, compiled by researchers at the research site, are not stated in the form and numbers. Researchers immediately conduct data analysis by enriching information, looking for relationships, comparing, finding patterns on the basis of the original data (not in the form of numbers).

³ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia* (Jakarta: LP3ES, 2011), vii.

The results of data analysis are in the form of an explanation of the situation under study which is presented in the form of a narrative description to know and understand and discuss in depth about the intricacies of the establishment of *pesantren*, characteristics, education system and the dynamics of change that surrounds it.

3. Results and Discussions

a. Islamic Boarding School as a sub-national education system

In Law no. 18 of 2019 concerning Islamic Boarding Schools, it is stated that Islamic Boarding Schools or other designations such as Dayah, Rangkang, Meunaseh, Surau, are community-based institutions or established by individuals, foundations, Islamic community organizations, or the community in general which organizes faith, morals education uphold the teachings of Islam *rahmatan lil alamin* through education, Islamic da'wah, example, community empowerment, within the framework of the Unitary State of the Republic of Indonesia.⁴

Islamic boarding schools are given very loose space as an education sub-system. Therefore, the term *pesantren* education is known, namely education organized by *pesantren* and located in the *pesantren* environment by developing a curriculum in accordance with the uniqueness of the *pesantren* based on the yellow book or considered Islamic with the pattern of Muslim education.

As an Islamic educational institution, *pesantren* has five main elements, namely the boarding school where the students stay, the mosque, the santri, the classical books, and the kyai.⁵ Culturally, the majority of *pesantren* have the same pattern of life and education. Characteristics of *pesantren* life and education that are distinctive and develop without being systemized as a pattern of education according to A. Mukti Ali there are several special characteristics, including:

- 1) the existence of a close life between students (santri) and kyai.
- 2) the submission of students to the kyai
- 3) frugal and simple life is really done in *pesantren* life
- 4) the spirit of self-help is very evident in the boarding school
- 5) the spirit of helping and the atmosphere of brotherhood is very coloring the association of the *pesantren*.
- 6) Discipline is very emphasized in the life of Islamic boarding schools
- 7) dare to suffer to achieve goals, is an education obtained in *pesantren*.⁶

⁴ Republik Indonesia, "Undang Undang Nomor 18 Tahun 2019 Tentang Pesantren," *Dokumen Negara (Undang-Undang Republik Indonesia Tentang Pesantren)*, no. 006344 (2019): 48.

⁵ Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia*, 44.

⁶ Kacung Marijan, *Quo Vadis NU Setelah Kembali Ke Khittah 1926* (Jakarta: Erlangga, 1992), 42.

Other features *Pesantren* as stated by KH Yusuf Hasyim (leader of the Tebuireng Jombang Islamic Boarding School), which is a characteristic of *pesantren* which is functionally as an institution that includes the functions of education, da'wah, society, and even the struggle in the colonial period.

In addition to some of the special characteristics above, there are several principles or values that distinguish *pesantren* from other educational institutions, namely:

- 1) Theocentric educational philosophy, which is a view that states that all events, processes and return to God's truth.
- 2) Volunteering (sincerity) and devotion
- 3) Wisdom of life
- 4) Simplicity
- 5) Collectivity
- 6) Organize activities together
- 7) Guided freedom
- 8) Independence
- 9) *Pesantren* is a place to seek knowledge and serve
- 10) Practicing religious teachings
- 11) No diploma
- 12) Restu kiai.⁷

Regarding its traditional role, *pesantren* are often identified with three roles in Indonesian society, namely First, as a center for the ongoing transmission of traditional Islamic knowledge, Second, as guardians and custodians of traditional Islam, and Third, as a center for the reproduction of ulama'.

b. Reorientation of Islamic Boarding School Education Goals

In general, boarding schools rarely formulate educational goals explicitly. Moreover, traditional Islamic boarding schools whose teaching systems are still very dependent on the kyai and are not affected by the development of the education system in general. However, this does not mean that *pesantren* is an educational institution that does not have a definite direction and purpose, this is due to the simplicity and high sincerity of its caregivers.

Mastuhu, through his research, concluded that the purpose of Islamic boarding school education is to create and develop a Muslim personality, namely a personality who believes and is devoted to God, has noble character, is beneficial to society or is service to the community by becoming a subject or servant of the community as well as being an apostle, namely Be a public servant like the personality of the Prophet Muhammad, able to stand alone, free and firm in personality, spread religion or uphold Islam and the glory

⁷ Mastuhu, *Dinamika Sistem Pendidikan Pesantren: Suatu Kajian Tentang Unsur Dan Nilai Sistem Pendidikan Pesantren*, 62.

of Muslims in the midst of society (*izzul Islam wal Muslimin*) and love science in order to develop the Indonesian personality.⁸

From the educational objectives of the *pesantren* above, we can assume that the teaching philosophy and values of the *pesantren* are emphasized on the function of prioritizing worship as a service to God and glorifying the teacher as a way to acquire essential religious knowledge. This sub-culture sets its own special way of life. *Pesantren* stands on the basis of the heretical approach to life and submission to the ulama.⁹

In Chapter II Article 3 of Law no. 18 of 2019 concerning Islamic Boarding Schools, it is stated that *pesantren* are organized with the aim of three main objectives, namely; a) form individuals who excel in various fields who understand and practice the values of their religious teachings and/or become experts in religious sciences who believe, are pious, have noble character, are knowledgeable, independent, helpful, balanced, and moderate; b). form a moderate understanding of religion and religiosity and love for the homeland and form behaviors that encourage the creation of religious harmony; and c). improve the quality of life of empowered people in meeting the educational needs of citizens and the social welfare of the community.

c. The Dynamics of Islamic Boarding School Education Model

As part of the implementation of national education, Islamic boarding schools carry out educational functions based on the peculiarities, traditions and educational curriculum of each. The educational curriculum of a *pesantren* is very dependent on the typology of the *pesantren*. According to the organization of education, Islamic boarding schools are divided into three categories, namely; a. Islamic boarding schools that organize education in the form of the study of the Yellow Book; b. Islamic Boarding Schools that provide education in the form of Islamic Dirasah with Muallimin Education Patterns; or c. Islamic boarding schools that provide education in other forms that are integrated with general education.¹⁰

Pesantren is part of the national education system, therefore currently Islamic boarding school education has gained equality with other education systems in Indonesia, and has even been recognized by formal education. *Pesantren* can also provide formal or non-formal education. Formal education held can be in the form of primary, secondary and higher education. *Pesantren* education which is held in the formal education line at the basic education level as referred to in the *pesantren* law is in the form of: a. the Educational Unit of Muadah ula or Formal Diniyah Education; and/or b. the education unit of Mu is wustha or wustha Formal Diniyah Education.

⁸ Mastuhu, *Dinamika Sistem Pendidikan Pesantren: Suatu Kajian Tentang Unsur Dan Nilai Sistem Pendidikan Pesantren*. hlm 56

⁹ Zainal Arifin Toha, *Kenyelenehan Gus Dur: Gugatan Kaum Muda NU Dan Tantangan Kebudayaan* (Gama Media, 2001). hlm 33-34

¹⁰ Indonesia, "Undang Undang Nomor 18 Tahun 2019 Tentang Pesantren."

Pesantren education which is held on the formal education line at the secondary education level is in the form of the Muisah Ulya Education unit or the Ulya Formal Diniyah Education. The Muadah Educational level can be held within 6 (six) years or more by combining the implementation of the Mudalam wustha Education unit and the Mudalam ulya Education unit on an ongoing basis. *Pesantren* education which is held on the formal education line at the higher education level as referred to in paragraph 21 of Law Number 18 of 2019 is in the form of Mahad Aly which can provide academic education in undergraduate, master and doctoral programs.

The mudalam education curriculum consists of the *pesantren* curriculum developed by the *pesantren* based on the yellow book or considered Islamic with the pattern of mualimin education and the general education curriculum regulated in ministerial regulations.

While the *pesantren* in the form of the Yellow Book study is included in the category of non-formal education. The "salaf" *pesantren* curriculum whose status as a non-formal educational institution only studies classical books which include: Tawhid, Tafsir, Hadith, Fiqh, Usul Fiqh, Sufism, Arabic (Nahwu, Sharaf, Balaghah, and Tajweed), Mantik, Morals . The implementation of the *pesantren* education curriculum is based on the ease and complexity of the knowledge or problems discussed in the book, so there are initial, intermediate, and advanced levels.¹¹

Educational materials in Islamic boarding schools are essentially based on teaching Islamic sciences, such as morals, nahwu, sharaf, aqidah, fiqh, hadith, tasawuf, interpretation, and the Qur'an, but the teaching process varies from one *pesantren* to another. There are two terms in the educational process in Islamic boarding schools, namely Ta'lim (teaching) and Tarbiyah (education). The learning system uses the sorogan, bandongan, wetonan, and classical models.¹² Based on the education and teaching process, Islamic boarding schools in Indonesia can be categorized into three types, namely First, traditional Islamic boarding schools. Second, modern *pesantren* and Third, integrated *pesantren*.

Meanwhile, the orientation and behavior of Islamic boarding schools in the beginning still tended to be normative idealistic. According to Muhammad Tholhah Hasan, idealistic educational orientation and behavior is education that adheres to noble values that are idealized and which should be realized in real life in accordance with the beliefs held or religious teachings believed. While the orientation and behavior of normative education prioritizes harmony and harmony so that there is a balance with the

¹¹ S M Ismail, Nurul Huda, and Abdul Kholiq, "Dinamika Pesantren Dan Madrasah," *Yogyakarta: Pustaka Pelajar Offset*, 2002. hlm 88

¹² Tim Pekapontren, "Potensi Ekonomi Pondok Pesantren Di Indonesia," *Direktorat Pendidikan Keagamaan Dan Pondok Pesantren Departemen Agama RI*, 2004. hlm 9-10

norms or traditions of society.¹³ However, in modern development, Islamic boarding schools have experienced functional expansion into community development institutions, resulting in a paradigm shift from theocentric to anthropocentric.

As an institution that has its own peculiarities, growing and developing from the community independently as a local institution, currently Islamic boarding schools are experiencing the development of very diverse models and styles. The dynamics of *pesantren* renewal as a form of response to the modernization of Islamic education includes four things, namely; First, updating the content or substance of *pesantren* education by including general and vocational subjects; Second, Reforming the methodology, Third, Reforming institutions, and Fourth, Reforming the function, from the educational function to also cover broader socio-economic functions.¹⁴

In terms of the content or substance of education or curriculum, currently Islamic boarding schools have developed quite rapidly by innovating their curriculum on the development of life skills and vocational skills while maintaining the uniqueness of their religious education (*Tafaquh fiddin*). Even for modern Islamic boarding schools that provide formal education, the *pesantren* curriculum is developed according to the needs and developments of the times.¹⁵

Mudzakkir Ali, through his thesis research on Building a Life Skills-Based Religious Life Education Model in Islamic Boarding Schools: A Case Study at Roudlotul Muftadiin Vocational School in Jepara and Madrasah Aliyah Al Hikmah 2 Brebes, concluded that there were seven developments of life skills-based religious life education models in Islamic boarding schools, namely: (1) a curriculum model that is synergistic and integrated in each subject, (2) an interactive learning model and the creation of a culture of religious life based on conducive life skills in one environment, (3) a model of educators and education personnel who have competence and become role models in the practice of religion in daily life, (4) competency models for graduates who are aware of their religion, knowledgeable, skilled, social, and cultured. competency indicators.¹⁶

In terms of paradigm, we can see the renewal of Islamic boarding school and madrasah education in the Nahdlatul 'Ulama environment with the emergence of young intellectuals of Nahdlatul 'Ulama. KHA Wahid Hasyim while serving as Minister of Religion and chairman of the Ma'arif Nahdlatul 'Ulama Educational Institution has made

¹³ Yunahar Ilyas, *Muhammadiyah Dan NU: Reorientasi Wawasan Keislaman* (Kerjasama LPPI UMY, LKPSM NU, dan PP Al-Muhsin, 1994). hlm 51

¹⁴ Abdul Basyit, "Pembaharuan Model Pesantren: Respon Terhadap Modernitas," *Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam* 16, no. 2 (2017): 293–324.

¹⁵ Mirza Mahbub Wijaya, "Islamic Education Model in Madrasah in The Perspective of Islamic Education Philosophy," *Ar-Raniry, International Journal of Islamic Studies* 8, no. 1 (2021): 6, <https://jurnal.ar-raniry.ac.id/index.php/jar/article/view/9375>.

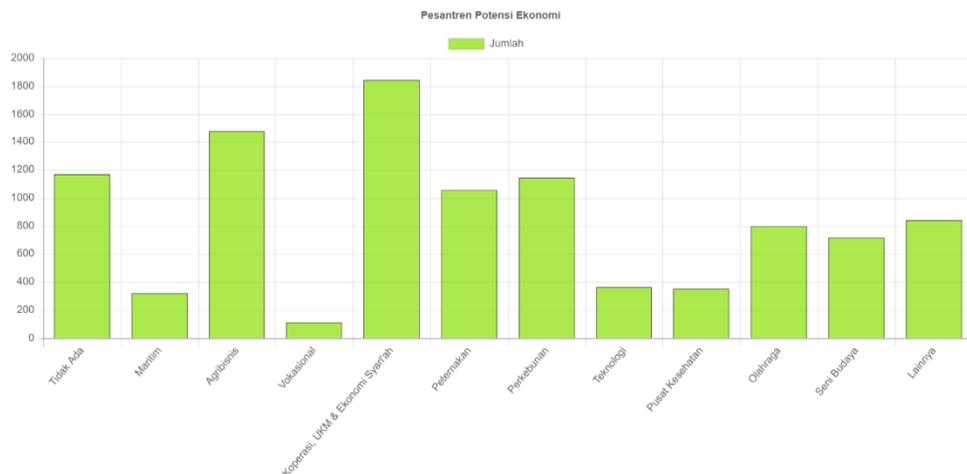
¹⁶ Ali Mudzakkir, "Membangun Model Pendidikan Kehidupan Beragama Berbasis Life Skills Di Pesantren: Studi Kasus Di SMK Roudlotul Muftadiin Jepara Dan MA Al Hikmah 2 Brebes," *Jurnal Penelitian Pendidikan Agama Dan Keagamaan EDUKASI* 10, no. 3 (n.d.): 283–97.

several efforts to reform Islamic boarding schools and madrasas through several development paradigms, among others:

- 1) Renewal of the paradigm from theocentric to anthropocentric by reconstructing the learning objectives in *pesantren*, which were originally directed at santri to produce religious experts (ulama), by suggesting that not all santri become ulama, but still understand religious teachings as learned in *pesantren*. Santri must strengthen themselves with various kinds of expertise which in the world of education is now known as life skill education.
- 2) The paradigm shift from dichotomous to non-dichotomous between religious and non-religious sciences. According to Wahid Hasyim, that the material taught in Islamic boarding schools and madrasas must be comprehensive sciences that do not only study religious sciences that are sourced from classical books.
- 3) Change from theoretical to practical paradigm. In this concept, Wahid Hasyim emphasized the importance of applying the knowledge learned in *pesantren*. The orientation of this paradigm is the creation of people who have good morals and the purpose of education is not merely the transfer of knowledge but also the transfer of values.

To realize the concept of renewal above, *pesantren* education must carry out at least four forms of reform, namely reforms in aspects of educational institutions, aspects of curriculum content, methodological aspects and aspects of institutional functions. The reform was carried out so that Islamic boarding schools and madrasas as Indonesian Islamic educational institutions were able to respond to the challenges and demands of changing times.

According to data from the Directorate of Early Childhood Education and Islamic Boarding Schools of the Ministry of Religion of the Republic of Indonesia in 2021 released through the official website, the number of Islamic boarding schools in Indonesia is 27,722 institutions, with a total of 4,175,555 students. From a number of these *pesantren*, the economic potential is very diverse, many have developed life skill education (life skills education), agriculture and agribusiness, industrial skills, trade, agribusiness, vocational, animal husbandry, plantations, sports, arts and culture, and the most is the development of cooperatives. , SMEs, and Islamic economics as shown in the graph below:



Graph of the economic potential of Islamic boarding schools in 2021.¹⁷

From the graph above, it shows that Islamic boarding school education has undergone renewal both in terms of philosophical-paradigmatic, institutional, methodological and curriculum orientation. In this era of globalization, the government is increasingly strengthening the role of Islamic boarding schools as one of the stakeholders to implement government ideas and programs in various fields. The function of *pesantren* is changing dynamically, most of which follow the large flow of social change, including education in general.

The dynamics of the model and categorization of *pesantren* education are diverse not only as religious educational institutions, but also develop potential and skills (lifeskills). In Abdul Basith's research, it is stated that besides maintaining its function in the field of tafaquh fiddin, it also functions as a center for counseling and health services; center for the development of appropriate technology for rural communities; center of efforts to save and preserve the environment; and what is quite prominent is that the *pesantren* becomes the center of economic empowerment for the surrounding community.¹⁸

In the socio-economic context with all its dynamics, more and more Islamic boarding schools are implementing modernization needs through vocational and economic development, for example in agribusiness ventures in agriculture, horticulture, animal husbandry, marine, plantations, home industries, shops, cooperatives, and so on.

4. Conclusion

As part of the implementation of national education, Islamic boarding schools carry out educational functions based on the peculiarities, traditions and educational curriculum of each. The educational curriculum of a *pesantren* is very dependent on the

¹⁷ <https://ditpdpontren.kemenag.go.id/pdpp/grafik>

¹⁸ Basyit, "Pembaharuan Model Pesantren: Respon Terhadap Modernitas."

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