

Archiving Knowledge Transmission in Islamic Educational Institution: The Case of Pesantren Miftahul Huda Tasikmalaya, Indonesia

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Abstract

This paper discusses the archiving system of knowledge transmission in traditional Islamic educational institution in Indonesia. The process of knowledge transmission in Islamic traditional educational institution cannot be separated from its position as the center of Islamic education and information. This study focuses its analysis on the Pesantren Miftahul Huda, Tasikmalaya, Indonesia, using qualitative method and data collection techniques through observation and interview. The results show that archiving knowledge transmission was limited and not well-managed in the pesantren Miftahul Huda. The pesantren was traditional in its archiving system in that it relied on the teachers' memories in the process of transmission of Islamic science. To maintain an archiving system in traditional Islamic educational institution, pesantrens in Indonesia must pay serious attention to the archiving of their documents and activities for practical and scientific purposes. The support of local and central government support and other parties will be valuable and useful for these purposes.

Keywords

Archiving, knowledge transmission, Islamic educational institution, pesantren, Indonesia

Intisari

Artikel ini membahas sistem pengarsipan transmisi ilmu di lembaga pendidikan Islam tradisional di Indonesia. Proses transmisi ilmu di lembaga ini tidak bisa dipisahkan dari posisinya sebagai pusat pendidikan dan informasi Islam. Artikel ini memfokuskan analisisnya pada Pesantren Miftahul Huda, Tasikmalaya, Indonesia, dengan menggunakan metode kualitatif dan teknik wawancara dan observasi

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untuk pengumpulan datanya. Hasil penelitian menunjukkan bahwa pengarsipan transmisi ilmu masih terbatas dan tidak dimenej dengan baik di Miftahul Huda. Pesantren ini masih tradisional dalam sistem pengarsipannya dengan mengandalkan pada ingatan para guru dalam proses transmisi ilmu. Untuk menjaga sistem pengarsipan yang baik di lembaga pendidikan Islam tradisional, pesantren harus memberikan perhatian yang serius terhadap pengarsipan dokumen dan kegiatan mereka untuk kepentingan praktis dan ilmiah. Dukungan pemerintah lokal dan pusat serta pihak lain akan sangat berharga dan berguna bagi terwujudnya tujuan ini.

Katakunci

Pengarsipan, transmisi ilmu, lembaga pendidikan Islam, pesantren, Indonesia

Introduction

Pesantren is the oldest educational institution that still exists until now in Indonesia. Generally traditional and located in rural areas, *pesantren* is an Islamic educational institution that has successfully maintained its key role as the leading center of religious learning in Indonesia. Its contribution to the development of Indonesia has been recognized by the Indonesian government and society.

While modern society has experienced and witnessed various kinds of scientific progress that lead to social, cultural, and technological changes (Stehr 2017), *pesantren* still maintains its traditional methods of learning. Nevertheless, Indonesian Muslims still entrust *pesantren* or *pesantren*-based boarding schools as an important learning institution to educate their children. This is closely related to low living cost in *pesantren* and the belief that *pesantren* is the best place of developing future generations with good characters and attitudes.

Pesantren has adapted and will continue to adapt to modernity. There was one type of *pesantren* known as *salafi* (traditional) in the past. Today, *pesantren* can be categorized into three types: *salafi* (traditional), *khalafi* (modern) and mixed traditional and modern. Social changes that occur in *pesantren* can be explained through a systemic approach (von Bertalanffy 1973). Modern organizational standards are needed to see how modernity has been adopted by *pesantren*, including a modern archiving system. Early modern administrative theories (Huse 1979) including the theory of school administration (Poston, *et.al.* 1992) can be used to examine the archiving system in *pesantren*.

Many individuals, groups or government –local or foreign- agencies come to *pesantren* for various purposes. Some visited *pesantren* to research the issues of *pesantren*, while others came to deliver financial aid from local and foreign government or non-government agencies (Rahman 2016). All this made the *pesantren* administrators aware of the importance of archiving system in *pesantren*

This paper deals with the attempt of *pesantren* to build an archiving system. Archiving refers to “all recording of activities or events in various forms and

media in accordance with information and communication technology created and accepted by state institutions, local government, educational institutions, organizations, societies and individuals in the implementation of community life, nation, and state”(Undang-undang Nomor 43 Tahun 2009 tentang Kearsipan). Using this definition, this study seeks to describe archiving in *pesantren* both dynamic archiving -which is valuable for administration, law, finance, and scientific and technological use- and static archiving –which is valuable for evidential, informational, and intrinsic (Gilliland 2016).

This study used a qualitative approach as it focused on subjective meanings, understandings, metaphors, symbols, and descriptions of a specific case of archiving in *pesantren*. This approach was chosen to obtain a detailed and in-depth picture of the phenomenological information. Thus, this is a descriptive research that attempts to describe the specific details of the situation, setting or social relationships that take place within the scope of research subjects (Hammersley 2007).

Furthermore, this is a case study that answers the research question of how the pattern of archiving of learning activities in *pesantren* is. In this context, this study focuses its analysis on archiving activities at Pesantren Miftahul Huda Tasikmalaya. It asks how the *pesantren* does archiving in terms of recording, documentation, and storage of its learning activities. The unit of analysis of this research is the students of Pesantren Miftahul Huda Tasikmalaya and their parents.

This is in line with Yin’s explanation that the case study approach is suitable for research which attempts to answer “how” and “why” as well as to looking at contemporary phenomena (Yin 2009). Through case study methods, the findings to be presented in the research results are facts that are found during the research. The presentation of the results will be delivered descriptively based on qualitative and quantitative data available.

All informants were familiar with learning tradition in *pesantren*. Being informed by relatives, friends, mass media and internet, they knew the types of learning in *pesantren* where the most popular is a study of *kitab kuning* (“yellow books”; books on Islamic teachings written in Arabic and printed mostly in yellow paper) and *tahfizh* (memorizing the Quranic verses).

Techniques used in the process of data collection were observation and interview. Data analysis used was descriptive, which generally in the forms of data reduction, data presentation, and conclusion or data verification. All steps were performed simultaneously since in the research site as follow: (1) Data was manually collected and verified; (2) The answers were placed in each category according to their answers; (3) The findings were arranged and descriptively analyzed; (4) Preparation and analysis of data through various archives, both formal and informal archives.

Validity and reliability in qualitative research have their specifications. Testing the data validity was done by (1) Triangulation of data and sources, *i.e.* through interviews with informants from various background such as government apparatus groups, communities, interest groups, and experts who understood the research problems, as well as observations and document analysis so they generated

the pattern of relationships; (2) Examination by members or informants (member check) who acted as examiner along the analytical process to illustrate the genuine of the data provided; (3) Long-term and repeated observations in the study sites; and (4) Examination by peer or colleagues (Cresswell 2002).

About Pesantren Miftahul Huda

Miftahul Huda is located in Pasirpanjang, Kalimanggis, Manonjaya, Tasikmalaya Regency, Jawa Barat Province. This *pesantren* was founded by Kyai Choer Affandi, known as Uwa Ajengan. He named his *pesantren* Miftahul Huda, which means “key of guidance”, to hope that this *pesantren* produces the pious religious teachers who can provide religious guidance to their community.

The groundbreaking of Miftahul Huda was conducted on 7 August 1967 in the presence of the Regent of Tasikmalaya. Col. Hussein Wangsaatmaja and the Commander of the Kodam III / Siliwangi Major General Ibrahim Ajie. The first building established was a 30 M x 40 M madrassa which consisted of four rooms, three classes, female student beds, and a room for the *kyai* (pesantren leader) and his family. Later, a neighbor lent his house to *kyai*'s family.

Miftahul Huda employs the traditional way (*salafi*) of learning. Kyai Choer Affandi is renowned for his attitude that retains the traditional characteristics of traditional *pesantren* despite he had opportunities to change it with modern ways of learning and teaching as adopted by most contemporary *pesantren*. After the death of Choer Affandi, Miftahul Huda is managed by his children and sons-in-law. Now, the *pesantren* is a house for around 4000 students. It employs 150 lecturers, most of whom are alumni of the *pesantren*.

Miftahul Huda continues to progress. This is seen in the large number of its students reaching around 2500 students, who come from various regions in Indonesia. Now, this *pesantren* has many more buildings including mosques, study centers, a *kyai* house, and dormitories for male and female students. In addition, it has a mini-market that sells utensils and goods of students' daily life, and a computer center.

What is interesting about this *pesantren* is that although its students do not have classes in modern science such as management science, this *pesantren* has succeeded in implementing an organization system. Even it runs Baitul Mal wa Tamwil (BMT; a small scale Islamic credit and loan system) that serves students as well as community members providing them with a loan of IDR 500.000 (US\$ 40-50) for each creditor.

Moreover, many alumni of Pesantren Miftahul Huda have successfully established their *pesantrens*. It is said that there are around 1000 *pesantrens* established by alumni in many cities and regions in Indonesia. West Java province has the highest number of Miftahul Huda-affiliated *pesantrens*. The most prominent pesantren include Miftahul Huda II (Ciamis) and Miftahul Huda III (Tasikmalaya City). These *pesantrens* follow the orientation and characteristics of the first Miftahul Huda in terms of education and teaching systems as well as leadership, in which *kyai* plays central roles.

What distinguishes Miftahul Huda from the *pesantrens* founded by its alumni is that Miftahul Huda still does not include school and madrasah lessons in its curricula, while the *pesantrens* founded by alumni adopted school and madrasa system, which was combined with traditional learning system of *pesantren*.

To consolidate and communicate with the alumni of Miftahul Huda, a general gathering for alumni of the *pesantren* is held every year. The participants discuss the issues related to the *pesantren* problems and strengthen their commitment to maintain and promote the reputation of Miftahul Huda *pesantren*. Here the alumni also receive a morale boost from *pesantren* officials and teachers to continue to work and develop a kind of traditional *pesantren* pioneered by Miftahul Huda.

If religion is considered as tradition, then it is clear that since its beginning, *pesantren* is a traditionalist in its educational philosophy. *Pesantren* leaders are generally proud of the tradition inherited from previous generations and are unwilling to accept new works. They believe that the educational system in *pesantren* has succeeded in guiding the students to be good and successful people, many of whom become Muslim scholars. Therefore, many traditional *pesantrens* never change their educational systems because they want to keep their traditional educational philosophy. This is different from the concept of Western education which regards education as the process of continuous modernization (Depaepe and Smeyers 2008). However, this does not mean that *pesantren* resists progressive ideas. In fact, every *pesantren* has its formula to realize what they mean by preserving the ancestral heritage (tradition). Some traditional *pesantrens* are open to non-religious education programs in the *pesantren*. They believe that *pesantren* must progress and change to survive (Green 1995).

Like other traditional *pesantrens*, Miftahul Huda focuses on the regeneration of religious leaders (*ulama*). To do this, the *pesantren* has a mission as follows: 1) produce devout Muslims (*muttaqin*); 2) produce pious leaders (*imamal muttaqin*); 3) produce scholars who put his knowledge into practice (*ulamaul 'amilin*); 4) produce skilled and independent citizens, who support the development of the country; and 5) prevent evil humans arising from the obedience of faith, so they become stupid and arrogant to the detriment of the state (Tohir Sh 1999).

Education in *pesantren* focuses on the understanding of Islam (Wekke 2015). It is said that the more original *pesantren*, the more traditional its is (Nakamura 2018). This is also true for Miftahul Huda. *Pesantren* Miftahul Huda, for example, still teaches its students Islamic teachings based on 'old books', which are believed to be more original in preserving the original Islamic teachings as seen the table below.

Subjects	Books
Tawhid	<i>'Aqidah al-'Awam, Tijan al-Darari, Khulashah Ilmu Tauhid, Majmu'atul 'Aqidah, Sya'bul Iman, 'Aqidah Islamiyyah</i>
Tafsir	<i>Tafsir Jalalain, Tafsir Ibnu Katsir, Tafsir al-Sabuni, Tafsir al-Munir, Tafsir Ayat-Ayat Ahkam.</i>
Hadith	<i>Riyad al-Shalihin, Sahih Bukhari, Sahih Muslim, Tajrid al-Sharih al-Bukhari, Kifayatul Akhyar.</i>
Fiqh	<i>Safinah, Riyadul Badi'ah, I'anatut Talibin, Fath al-Wahab, Fath al-Mu'in, Fath al-Qarib, Fath al-Jawab, Minhaj al-Qawim, Al-Iqna.</i>
Ushul Fiqh	<i>Al-Waraqat, Jam'al-Jawami, Lata'if al-Isyarah.</i>
Tasawuf	<i>Akhlaq Lil Banin, Sullam al-Taufiq, Ta'limul Muta'allimin, 'Alajul Amrodl, Ihya Ulum al-Din, Durrat al-Nasihin, Syarh al-Hikam, Tanbih al-Ghafilin.</i>
Arabic Language	<i>Mutammimah, Ajurumiyah, Imriti, Nazm Alfiyah, Ibn Aqil, Qawaid Lughah, Kailani Izzi, Mugni al-Labib, Al-Amsilat al-Tasrifiyah, Jawhar al-Maknun, Sulam al-Nauroq.</i>

Source: Official Document of Pesantren Mifathul Huda 2017

The learning system at Miftahul Huda is divided into three levels: *Ibtida'iy* (Basic, 1-3 grade of junior high); *Tsanawy* (Middle, grade 4-6 high school); and *'Aly* (High, college rankings for three years). The following are subjects taught on each education level:

1. Subjects at grade 1 *Ibtida* (Junior High School): Introduction to Tawhid, Introduction to Fiqih, Syahadatain, Introduction to Tarikh, Dzikir and Istigosah, Shalat Fardu, Iqra/al-Qur'an, Tajwid, Arabic vol. 1;
2. Subjects at grade 2 *Ibtida* (Junior High School): Safinah, Jurumiyah, Tashrifan Salim, Akhlaq li al-Banin vol. 1, Tijan al-Darury and Khulashoh Nurul Yaqin Juz I, Tajwid, Arabic, Tahfiz Jurumiyah, Tahfiz Juzu' 'Amma;
3. Subjects at grade 3 *Ibtida* (Junior High School): Kailany, Khulashoh Nurul Yaqin Juz II & III, Riyadlul Badi'ah, Majmu'atul Aqidah Juz I & II, Akhlaq lil-Banin Juz II dan III, Hadis Arba'in, Qiyasan, Arabic Vol. 3, dan Tahfiz Juzu' 'Amma;
4. Subjects at grade 1 *Tsanawi* (Senior High School): al-Bajuri Vol. 1-2, Kifayatul Atqiya, Alfiah Ibn Malik, Riyadlus Sholihin, I'adah Sharaf Kailani, Tafsir Jalalain, Kifayatul 'Awwam, dan Tahfiz Matan Alfiah;
5. Subjects at grade 2 *Tsanawi* (Senior High School): Isti'arah, Mantiq, 'Alajul Amrod, Jauhar Tauhid, Fathul Mu'in Juz 1-2, Rohbiyyah/Faraidl, Sahih Bukhari Juz 1-2 dan Sahih Muslim Juz 1, I'adah Al-Fiyah Ibnu Malik, dan Tahfiz Rohbiyyah, Mantiq dan Isti'arah;

6. Subjects at grade 3 Tsanawi (Senior High School): Jauhar Maknun, Fathul Mu'in Juz 3-4, Khoridatul Bahiyyah, Kifayatul Akhyar, Tarikh Islam, Nazhom Tauhid, Waraqat, Lathoiful Isyarah, Sahih Bukhari Juz 3-4 and Sahih Muslim Juz 2, Sirajut Talibin, I'adah Mantiq, and Tahfiz Jauhar Maknun;
7. Subjects at year 1 Ma'had (College) Aly: Ghayatul Wushul, 'Uqudul Juman Juz 1, Fathul Wahhab, Tafsir Ibnu Katsir Juz 1, Bidayatul Mujtahid, Ihya' Ulumuddin, and al-Asbah wan-Nadzair;
8. Subjects at year 2 Ma'had (College) Aly: Jam'ul Jawami' Juz 1, Uqud al-Juman Juz 2, Fathul Wahhab, Bidayatul Mujtahid, Ihya'Ulumuddin and al-Asbah wan-Nadzair; and
9. Subjects at year 3 Ma'had (College) Aly: Jam'ul Jawami' Juz 2, Fathul Wahhab, Bidayatul Mujtahid, Ihya' Ulumuddin, and al-Asbah wan-Nadzair.

Like other traditional *pesantrens*, Miftahul Huda uses the teaching-learning methods of *bandongan* (a teacher reads, students listen) and *sorogan* (a student reads, a teacher listens). To recall what a teacher has delivered, the students rewrite the Arabic sentence written in *Kitab Kuning* (the main reference) "pegon" script (Arabic script in Malay language). The process of teaching and learning in Miftahul Huda uses the local language, which in Tasikmalaya is Sundanese, just like most districts in West Java province. Regarding assessment, Miftahul Huda does not conduct an official assessment. Assessment is determined by the memory of the *kyai* alone: whether a student (*santri*) passes or fails depends on the *kyai*'s memory.

Nevertheless, Pesantren Miftahul Huda uses a modern way in the implementation of the teaching and learning system. For example, the teaching uses a class system -in which in many cases the classrooms were equipped with chairs and desks except one for teachers- discussion method, and public lectures, which were incorporated into the *pesantren* traditional ways of learning (*bandongan* and *sorogan*). The *pesantren* emphasizes to meet the standards of competence that were determined based on the general pattern of learning. Whether or not a student passes from one stage to another stage can be interpreted administratively in this *pesantren*. If students have graduated from the diploma stage, which is called *Ma'had 'Aly* (for 3 years), the graduation was held for the students.

For those who simply wanted to learn vocational skills, they had classes in farming, carpentry, and computer skills. All these vocational skills were taught on Sundays by the teachers at Miftahul Huda, who graduated from various faculties such as law, agriculture, and computer science.

There were 89 teachers in Pesantren Miftahul Huda. This was considered fairly comparable with the number of students (almost 2500 people). Almost all teachers were graduates of the *pesantren*. From our observation, it appears that teachers were still a little less prosperous. So, to get additional income, some teachers gave religious lectures as *da'i* (preacher) to Muslim communities surrounding the

pesantren or at mosques in the city of Tasikmalaya. This was disadvantageous to students because at learning time the teachers felt exhausted after having preached outside the *pesantren*.

The students in large traditional *pesantrens* like Miftahul Huda were diverse: beginners, middle-rank students, and the senior ones. Around 100 students worked (some of them worked as teachers). Around 30 students were laborers. 50 students were active in organizations. Around 150 students worked as security guards.

From our observation, many students were diligent and had the willingness to study, but could not afford to pay tuition fee. Then, they worked for their *kyai* as a way of seeking “blessing” as they believed that serving the *kyai* would provide them with advantage, good knowledge, and sustenance. To help students with financial problems, scholarships or adoptive fathers were sought. Another solution was providing these students with part-time jobs inside the *pesantren*. Thus, they could earn money to support their living without leaving their study.

Archiving Knowledge Transmission in the Pesantren Miftahul Huda

In general, the *pesantren* Miftahul Huda did not conduct knowledge archiving through recording and documentation. In fact, teachers in *pesantren* no longer needed to record and document their lessons. They simply relied on mind recall or memory, or referred to old books. Based on our field observations, the process of transferring knowledge through recording and documenting was not done. Nevertheless, they did individual translation of the book which was being read. This was considered as documentation or archiving, although it was for individual use.

In archiving knowledge, one must first determine the important things that must be maintained and finalize how to maintain it. The storage of science involves technical (records, database, *etc.*) and human processes (collective and individual memory, consensus) (Ocasio *et.al.* 2016).

In this case, the archived knowledge should be structured and stored so that the system can find and send them quickly and correctly. Science will be taken by different groups in different manners. It should be divided into categories such as facts, policies, or procedures based on learning purposes. It also should be organized so that it can be delivered clearly. Lastly, the stored knowledge should be accurate, timely, and available to those who need it (Larsson 2016).

The archiving of the teaching system in the *pesantren* Miftahul Huda was not well managed by the *pesantren* administrators. Much of this was derived from writers' papers and records from the government, especially the Ministry of Religious Affairs. In reusing the science of teaching in the *pesantren*, the knowledge seekers usually practiced the knowledge in order not to forget. This was closely related to the fact that the pattern of knowledge archiving was traditional and individual. Thus, there have been many things to be done about the archiving of knowledge and teaching in the *pesantren* Miftahul Huda. The government could provide the *pesantren* with assistance to archive its activities *pesantren*, including learning activities.

Conclusion

Based on the above findings, this study concludes that as seen in its vision and mission, the *pesantren* Miftahul Huda tried to educate students to be religious people and ready for the world challenges. Nevertheless, this vision and mission remain unimplemented into practical programs and operational activities. Accordingly, this vision and mission were not well archived by the *pesantren*.

The Miftahul Huda adopted the curriculum of traditional *pesantren* (*salafi*) preserving a long tradition of *pesantren* learning in Indonesia. Therefore, the Indonesian government's education programs were not used by the *pesantren*. The learning system used *Kitab Kuning* as the main reference. Some subjects were memorized, but most of them depended on the books with written meaning in Arabic. The evaluation system was not clear because it was not well documented. The extra-curricular programs offered by the *pesantren* were also not documented.

It was common that the Miftahul Huda recruited teachers from its graduates or the *kyai* family members and relatives. But, the archiving of this activity was not available. Perhaps what was well archived was the *pesantren* rules for students. Teachers in the *pesantren* Miftahul Huda did not archive their activities.

To maintain an archiving system in the traditional *pesantrens* like Miftahul Huda, the *pesantrens* must pay serious attention to the archiving of their documents and activities for practical and scientific purposes. In this context, the support of local and central government support and other parties will be valuable and useful.

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