

# INTELLECTUAL-SOCIAL DYNAMICS AT STATE ISLAMIC UNIVERSITY IN INDONESIA: The Role of Alumni of Islamic Boarding Schools from Bangka Island

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**Abstract:** This article aims to sense the intellectual and social dynamics of alums of Islamic boarding schools or the pesantren from Bangka Island and their role in State Islamic University, PTKIN in Indonesia. These issues are analyzed with Linton's role theory. This qualitative research takes primary data from eight informants, while secondary data is taken from other informants as an addition. The data was collected through observation, semi-structured interviews, and documentation. The "Snow-ball Sampling" method obtained 57 informants and narrowed them down to eight. In addition, they were analyzed using three stages: orientation, exploration, and focus study. The results of this study explain that there are eight people from Bangka Island as alumni of the pesantren who have been currently taking part in PTKIN throughout Indonesia by occupying strategic positions and having significant influence in them, such as Prof. Dr. Zulkifli, M.A (Deputy Chancellor 1 of UIN Syarif Hidayatullah Jakarta), Dr. Zayadi, M.Ag (Chancellor of IAIN SAS Babel), Prof. Dr. Hatamar Rasyid (Deputy Chancellor 2 of IAIN SAS Babel), Dr. Misdar, M.Ag (Dean of the Faculty of Sharia IAIN SAS BABEL), Prof. Rohimin, M.Ag (Director of Postgraduate Program at UIN Fatmawati Sukarno Bengkulu), Dr. Muhamad Fauzi, M.Ag, (Deputy Dean 1 of Tarbiyah Faculty at UIN RAFA Palembang), Dr. Abdurrahmansyah, M.Ag (Head of Islamic Studies Program at UIN RAFA Palembang), Dr. Ahmad Izzan (Senate Secretary of the Ethics Commission of UIN Sunan Gunung Djati Bandung). These academics became real examples of intellectual and social dynamics of pesantren graduates from Bangka Island who succeeded in participating in their respective PTKINs.

**Keywords:** dynamics; intellectual social; Islamic Boarding School; alumni; PTKIN.

**Abstrak:** Artikel ini bertujuan untuk mengidentifikasi dinamika sosial intelektual alumni pondok pesantren asal pulau Bangka dan peran mereka di PTKIN. Permasalahan tersebut dianalisis dengan teori peran ala Linton. Penelitian ini termasuk penelitian kualitatif yang mengambil sumber data primer dari delapan informan, sedangkan data sekunder diambil dari informan lain sebagai tambahan. Cara menentukan informan melalui, "Snow-ball Sampling" didapatkan 57 informan dan mengerucut menjadi delapan. Penggalan data dilakukan dengan observasi, wawancara semi-terstruktur, dan dokumentasi. Data yang didapatkan dianalisis dengan menggunakan tiga tahapan, yaitu orientasi, eksplorasi, dan studi terfokus. Hasil penelitian ini menjelaskan bahwa terdapat delapan orang asal Pulau Bangka sebagai alumni pondok pesantren yang saat ini berkiprah di PTKIN se-Indonesia dengan menduduki posisi strategis dan memiliki pengaruh penting di dalamnya seperti Prof. Dr.Zulkifli, M.A (Wakil Rektor 1 UIN Syarif Hidayatullah Jakarta), Dr. Zayadi, M.Ag (Rektor IAIN SAS Babel), Prof.Dr.Hatamar Rasyid (Wakil Rektor 2 IAIN SAS Babel), Dr.Misdar, M.Ag (Dekan Fak.Syariah IAIN SAS BABEL), Prof. Dr. Rohimin, M.Ag (Dir.Pascasarjana UIN Fatmawati Sukarno Bengkulu), Dr. Muhamad Fauzi, M.Ag, (Wakil Dekan 1 Tarbiyah UIN RAFA Palembang), Dr. Abdurrahmansyah, M.Ag (Kaprosdi Studi Islam Pascasarjana UIN RAFA Palembang), Dr. Ahmad Izzan (Sekretaris Senat Komisi Etik UIN Sunan Gunung Djati Bandung). Para akademisi tersebut menjadi contoh nyata dalam perhelatan dinamika sosial intelektual lulusan pesantren asal Pulau Bangka yang berhasil berkiprah di PTKIN-nya masing-masing.

**Kata kunci:** dinamika; sosial Intelektual; alumni pondok pesantren; PTKIN.

## Introduction

Indonesia is one of the countries that implements the Islamic boarding school model in its education system. Based on 2019 Ministry

of Religion data, the number of Islamic boarding schools in Indonesia has reached 26,745 institutions.<sup>1</sup>

<sup>1</sup> ditpdpontren, "DITPONTREN," <https://ditpdpontren>.

The idea of establishing an Islamic boarding school started from a very simple educational institution by a figure, called a *kiai* (Java Island) and or other titles according to certain localities in Indonesia.<sup>2</sup> Islamic boarding schools continue to improve so that they become formal educational institutions that find their base in society, and subsequently produce thousands of graduates.<sup>3</sup>

Islamic boarding schools are rapidly developing into typical Indonesian educational institutions. Philosophy and idealism which includes the essence, function, mission, basic values, spirit and traditions of Islamic boarding schools as well as certain aspects are the characteristics of the institution.<sup>4</sup> Certainly Islamic boarding schools have something that educational institutions such as public schools do not have. From the aspect of typology or pattern of education, Islamic boarding schools have certain elements, namely: the *kyai* as someone who is highly respected; the mosque as a center for students' activities; *santri* as students who study religion; yellow book as a unique teaching material; huts or dormitories as residences for students.<sup>5</sup> Islamic boarding schools are native Indonesian Islamic education which from the start is a unique life.<sup>6</sup> Abdurrahman Wahid describes that with a sub-culture with three distinct elements: a pattern of leadership that is outside the leadership of the village administration, universal literature that has been maintained for centuries, and a separate value

system that is followed by the wider community. This value system forms the characteristics and character, even the typical appearance of the *pesantren* community; clerics, students to the surrounding community. Specifically, this forms the mindset of the community that is aspired to, and also creates individuals with high character and integrity.<sup>7</sup> Hasyim As'ari, Wahab Hasbullah, Bisri Syamsuri, As'ad Syamsul Arifin, Mochamad Dachlan are representatives who had an early Islamic boarding school education. Next, Moh. Ilyas, Wahid Hasyim, Mahfoed Siddiq, Masjidkur, Bisri Musthofa and also Saifuddin Zuhri as the second generation. Generally they continue their studies at several educational institutions in the Middle East to deepen their knowledge of religion. Islamic boarding schools have an unusual role and role—beyond civilization—in the success of education in Indonesia. Of course, these educational institutions can be seen from various aspects, one of which is the product of Islamic boarding schools, called Islamic boarding school alumni.<sup>8</sup>

One of the higher education institutions that has special attention related to the development of two unfavorable cultural currents is the Islamic Religious College (PTKI). PTKIN (State Islamic Religious College)—formerly named PTIN (State Islamic Higher Education). Starting from the birth of PTIN (State Islamic University) under the Ministry of Religion of the Republic of Indonesia, then became PTAIN (State Islamic University) after independence which previously came from the big idea of the UII (Indonesian Islamic University), and inspired the emergence of dozens of universities such as STAIN (State Islamic High School), IAIN (State Islamic Religious Institute) and even UIN (State Islamic University) which is called PTKIN (State Islamic Religious College). Officially, on date. September 20, 1951 the faculty of religion was opened under the name PTAIN (State Islamic Higher Education) under the supervision of the Ministry of Religion. The government's policy regarding the development of Islamic tertiary education under the coordination of the

kemenag.go.id/layanan, accessed December 25, 2022.

<sup>2</sup> Imron Arifin et al., "Islamic Crash Course as a Leadership Strategy of School Principals in Strengthening School Organizational Culture," *SAGE Open*, vol. 8, no. 3 (July 1, 2018), 2158244018799849, <https://doi.org/10.1177/2158244018799849>.

<sup>3</sup> Ahmad Aziz Fanani, "Kepemimpinan Kiai dalam Pengembangan Pendidikan Formal di Pondok Pesantren Full Day Sunan Ampel Banyuwangi," *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi dan Pemikiran Hukum Islam*, vol. 11, no. 2 (April 30, 2020), p. 298, <https://doi.org/10.30739/darussalam.v11i2.616>.

<sup>4</sup> Rusydi Sulaiman, Nurul Jadid *Antara Idealisme Dan Pragmatisme; Menguak Hakikat, Ruh, Tradisi Dan Manajemen Pondok Pesantren*, (Bangka: MC Press, 2020).

<sup>5</sup> Hasan Bastomi, "PENDIDIKAN PESANTREN DALAM PANDANGAN KH. MA'SHUM AHMAD LASEM," *Insania: Jurnal Pemikiran Alternatif Kependidikan*, vol. 24, no. 2 (2019), <https://doi.org/10.24090/insania.v24i2.2826>.

<sup>6</sup> M. Falikul Isbah, "Pesantren in the Changing Indonesian Context: History and Current Developments," *QIJIS (Qudus International Journal of Islamic Studies)*, vol. 8, no. 1 (June 22, 2020), p. 65, <https://doi.org/10.21043/qijis.v8i1.5629>.

<sup>7</sup> Abdurrahman Wahid, *Menggerakkan Tradisi : Esai-Esai Pesantren*, (Yogyakarta: LKiS, 2001).

<sup>8</sup> Soegarda Poerbakawatja, *Ensiklopedi Pendidikan*, (Jakarta: Gunung Agung, 2012).

Ministry of Religion dashed the hopes of some Islamic leaders who wanted Islamic studies in a university, not a particularity. If Islam is included in the Faculty of Religion at UII, it is still possible for it to have intensive contact with other sciences (besides religion). Once Islam is removed from UII and made into an independent institution, the possibility of contact between disciplines becomes thinner. Opening of PTAIN date. September 26, 1951 was attended by the minister of Religion Wahid Hasyim who delivered a speech entitled: "State Islamic Higher Education" covering the vision and mission of PTAIN.<sup>9</sup>

There are differences between the institutions touched by Islamic boarding schools and general academics. At least the portion of the first group's moral strength provides more value for strengthening the institution of PTKIN and the academic community within it. However, the advancement or withdrawal of a PTKIN can be caused by certain policies, whether they take sides or vice versa. Furthermore, if PTKIN is managed seriously, especially by academics with educational backgrounds in Islamic boarding schools, then as a representation of Muslims it will give its own color to this nation. So great is the struggle and sacrifice of pesantren alumni as a form of awakening the middle class students.

According to Elfindri, alumni are products of an educational institution. The quality of alumni shows the quality of the educational institution.<sup>10</sup> The functions of alumni include establishing and strengthening cooperative relationships between alumni and their home institutions, relations between alumni and prospective graduates. The alumni are felt to be very important for their original pesantren in exchanging ideas so that the institution changes for the better, develops and is more advanced than before in facing the challenges of globalization.<sup>11</sup> In Muhaemin,

educational institutions such as Islamic boarding schools are required to play a social and religious role. The community needs non-physical assistance that can provide enlightenment and guidance in increasing religious and socio-economic knowledge. On the other hand, the community is also often faced with various family problems such as the distribution of inheritance. Under such conditions, the presence of pesantren can make a significant contribution.<sup>12</sup>

As a consideration, the researcher made a comparison with previous research related to the role of alumni of Islamic boarding schools, even though the objects studied were different. First, Sahibudin's dissertation on, "The Role of Kiai in the Dynamics of Islamic Boarding School-Based Higher Education in Pamekasan". The results of this study explain that the kiai have many roles in initiating the establishment and strengthening of higher education institutions. This was shown by the caregivers of the Miftahul Ulum Pamekasan Islamic Boarding School with an education at the Islamic University of Madura (UIM) Pamekasan. Certainly this is a unique phenomenon in the world of Islamic education, increasing the competence of graduates to creating generations that are in line with the goals of higher education.

Second, the results of Ali Amin's research in the form of a journal, "Gontor Islamic Boarding School Alumni and the Global Islamic Network".<sup>13</sup> The results of this research are in the form of an increase in the strengthening of the global phenomenon of Islam in Indonesia, not only among people without religious education, but also among those who are religiously educated. Language and understanding of religion are the main capital in opening up opportunities to take part in society through the global Islamic network. The closeness of the Gontor Islamic Boarding School and its post-

<sup>9</sup> Mastuki, *Kebangkitan Kelas Menengah Santri : Dari Tradisionalisme, Liberalisme, Post-Tradisionalisme Hingga Fundamentalisme*, p. 266

<sup>10</sup> Didi Pramono, "The Authority of Kyai Toward the Santri: A Review of Gender Construction at Pondok Pesantren," *Komunitas: International Journal of Indonesian Society and Culture*, vol. 10, no. 1 (2018), pp. 92–100, <https://doi.org/10.15294/komunitas.v10i1.8142>.

<sup>11</sup> Nurul Azizah, Joseph Okwesili Nkwede, and Mohammad

Armoyu, "The Octopus-like Power of Pesantren Dynasty in the Dynamics of Local Politics," ed. Richard Meissner, *Cogent Social Sciences*, vol. 7, no. 1 (January 1, 2021), p. 1962056, <https://doi.org/10.1080/23311886.2021.1962056>.

<sup>12</sup> Muhaemin Muhaemin, "Kontribusi Pesantren Dalam Merespon Dinamika Sosial Keagamaan," *Palita: Journal of Social Religion Research*; vol 4, no 1 (2019), *Palita: Journal of Social Religion Research* DO - 10.24256/Pal.V4i1.596, June 10, 2019, <https://doi.org/10.24256/pal.v4i1.596>.

<sup>13</sup> Ali Amin, "Alumni Pesantren Gontor Dan Jaringan Islam Global," *Journal of Islamic Education Policy*, vol. 3, no. 2 (2018).

eighties alumni to the global international Islamic network has made it possible for Gontor alumni to enter into the global flow of contemporary Islam; neo-Islamism which was gaining strength in Indonesia during that period; Third, Abdul Matin bin Salman's research entitled "Revitalization of Islamic Boarding Schools as Agents of Developing PTKIN Student Resources".<sup>14</sup> The results of this study are that the role of Islamic boarding schools is so great in developing PTKIN student resources. Ulumul Islam obtained from Islamic boarding schools is able to make students who continue their studies at Islamic tertiary institutions develop faster. This also contributes to PTKIN. Indirectly PTKIN provides learning the basics of religious knowledge to students in the lecture process such as reading and writing the Qur'an and so on.

Fourth, Ali Wardhana Manalu's research "The Role of Musthafawiyah Islamic Boarding School Alumni in Fostering Community Religious Behavior in Pandan Tapanuli Tengah District".<sup>15</sup> The research shows that religious behavior in the Pandan sub-district community varies greatly; very good at practicing Islam, and still in the process until it only has the status of Islam as a religion. Among the several opportunities for coaching alumni of Islamic boarding schools on the religious behavior of the Pandan sub-district community. One thing that is no less important to address is the management of alumni organizations that has not been directed and the attitude of people who do not care about religious activities. The case is different with this research, which focuses more on Intellectual Social Dynamics in PTKIN throughout Indonesia, an analysis of the role of alumni of Islamic boarding schools from the island of Bangka.

Whatever the form of external influences that hit the Islamic boarding school, as a non-formal educational institution that supports government education programs, it remains an institution that has moral and ethical strength as well as religious scholarship. Its existence in history is a

milestone in the establishment of a nation and a foundation for strengthening the next generation of civilization. Islamic boarding schools apart from a strong philosophy and idealism, have two principles, namely conservation and accommodation. (*al-Muhaafazhah 'alaa al-Qadiim ash-Shaalihi, wa al-Akhdzu bil al-Jadiid al-Ashlah*).<sup>16</sup> Armed with Islamic boarding school education with all the strengths of the ideals and philosophy of life within it, pesantren alumni are strong figures and certainly have the same opportunities, especially supported by certain potentials and talents. The alumni are in fact able to develop themselves so that they exist and gain recognition in society, especially PTKIN.

The Bangka Belitung Islands have 53 Islamic boarding schools which are divided into 9 in educational units, and 44 as administrators of educational units. As for the santri who are living as many as 7,398, while there are 3,398 non-residents—showing that some people have been passionate about Islamic boarding school education since the beginning—demanding religious knowledge and equipping themselves with the values of Islamic boarding school education.<sup>17</sup> The strength of the early scientific tradition and the presence of three Islamic boarding schools; Kemuja al-Islam Islamic Boarding School, Darussalam Islamic Boarding School in Pangkalpinang and Nurul Ihsan Baturusa Islamic Boarding School a few decades ago showed how strong the dynamics of Islamic Education on Bangka Island were, and were very closely related to the emergence of so many subsequent educational centers or institutions.<sup>18</sup> The three Islamic boarding schools gave birth to many alumni with their own individual strengths and potentials, then some of them continued their education at several universities outside Bangka Island, and later also on Bangka Island itself. The facts show that several alumni of Islamic boarding schools from Bangka Island became academics and played certain roles in PTKIN.

<sup>14</sup> Abdul Matin, "Revitalisasi Pesantren Sebagai Agen Pengembangan Sumber Daya Mahasiswa PTKIN," *MAHAROT : Journal of Islamic Education*, vol. 1, no. 1 (2017), p. 86.

<sup>15</sup> Ali Wardhana Manalu, "Peran Alumni Pesantren Musthafawiyah Dalam Pembinaan Perilaku Beragama Masyarakat Di Kecamatan Pandan Tapanuli Tengah," *Studi Multidipliner*, vol. 7, no. 2 (2020), p. 136.

<sup>16</sup> Sulaiman, Nurul Jadid *Antara Idealisme Dan Pragmatisme; Mengungkap Hakikat, Ruh, Tradisi Dan Manajemen Pondok Pesantren*.

<sup>17</sup> Kementerian Agama, "Statistik Data Pondok Pesantren Tahun 2019," 2021, <https://ditpdpontren.kemenag.go.id/pdpp/statistic>.

<sup>18</sup> Zulkifli, Indra Gunawan, and Ahmad Suwaidi, *KONTINUITAS ISLAM TRADISIONAL DI BANGKA*, (Bangka: STAIN Syekh Abdurrahman Siddiq, 2007).



Previously, Bangka Island was heavily influenced by certain cultures because the heritage of several ethnic groups within it had certain characteristics—somewhat hindered the pace of the process of civilization on Bangka Island.<sup>19</sup> Not to mention other aspects that also did not have a positive influence on the inhabitants of Bangka Island at that time. The intensification of Islam, which was marked by the presence of alumni of Islamic boarding schools from Bangka Island, who subsequently played an active role in society, at least was able to minimize the above confusion and certainly had a positive influence. Moreover, there is already IAIN SAS Bangka Belitung—the only state Islamic tertiary institution in the Bangka Belitung Archipelago is proof of strong supremacy in the field of education. Furthermore, it is hoped that alumni of Islamic boarding schools who serve as educational staff (staff), educators (lecturers), as well as additional assignments as leaders will be able to color the institution as the role of pesantren alumni in several other PTKINs in Indonesia, including academics who graduated from Islamic boarding schools from Bangka Island. Apart from this, the orientation behind the attitude of the alumni has social relations and a flexible attitude in carrying out religious law so that it becomes an educational resource that is reflected in Islamic da'wah.<sup>20</sup>

The assumption about the existence of the fact that the great contribution of several academics from Bangka Island based on Islamic boarding schools such as Prof. Dr. Zulkifli, M.A, Dr. Zayadi, Prof. Dr. Hatamar Rasyid. Dr. Misdar, M.Ag, Prof. Dr. Rohmin, M.Ag, Dr. Rusydi Sulaiman, M.Ag, Dr. Ahmad Izzan, Prof. Dr. Rohimin, M.Ag, Dr. Muhamad Fauzi, M.Ag, Dr. Abdurrahmansyah, M.Ag, and several other figures—disturbed the scientific passion of researchers to conduct research. In addition, this research departs from the a priori and under-estimate attitude of certain

parties towards Islamic boarding school graduates, even though they are able to prove their role and work in tertiary institutions. Furthermore, the researcher wants to prove the extent of the contribution/role of pesantren alumni, and how public recognition has been of them so far. In the process of this research, researchers limit the problem with Bangka people who study at Islamic boarding schools, both inside and outside Bangka who play a role in the State Islamic Religious College (PTKIN).

To analyze the problems above, the researcher uses role theory analysis by Linton. This theory shows social interaction in terms of actors who play a role in accordance with the stipulations in a particular culture. This theory is used as an analytical tool to find out how people from Bangka Island who graduate from Islamic boarding schools have a strategic position and have an important role related to the PTKIN led by.

## Method

A research is conducted to see, observe or look for something from the results of certain research.<sup>21</sup> This research is a field research, sourced from data in the field and some literature, so this research is a qualitative research. Lexy J. Moleong explained that qualitative research describes and analyzes phenomena, events, social activities, attitudes, beliefs, views, thoughts of people individually and in groups. This research produces analytical procedures that do not use statistics or quantitative methods.<sup>22</sup> Qualitative research has data characteristics, because the data obtained is more natural or is called the naturalistic research method.<sup>23</sup>

The data sources used are primary data and secondary data. Primary data is a source that provides first-hand data,<sup>24</sup> from informants directly there were 57 Bangka people who graduated

<sup>19</sup> Rusydi Sulaiman, "Dinamika Peradaban Kampung Di Bangka," *Mawaizh Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan*, vol. 10, no. 2 (2019), pp. 190–213.

<sup>20</sup> Supriyanto Supriyanto and Hendri Purbo Waseso, "Sikap Dan Perilaku Beragama Alumni Pondok Pesantren Madrasah Wathoniyah Islamiyah (PPMWI) Kebarongan Banyumas," *Al-Qalam*, vol. 26, no. 2 (2020), pp. 245–54, <https://doi.org/10.31969/alq.v26i2.878>.

<sup>21</sup> Albi Anggito, *Metodologi Penelitian Kualitatif*, (Sukabumi: Jejak, 2018).

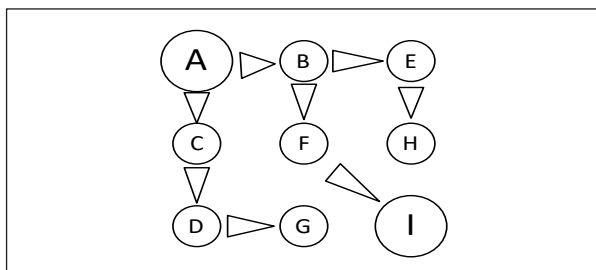
<sup>22</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif Remaja Rosdakarya*, (Jakarta: Rosdakarya Inter Komunika, Stikom InterStudi., 2018).

<sup>23</sup> Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D*, (Bandung: Alfabeta, 2013), 14.

<sup>24</sup> Surakhmad Winarno, *Pengantar Penelitian Ilmiah Dasar Metode Teknik*, (Bandung: Tarsito, 1994), pp. 13–14.

from Islamic boarding schools who were assumed to have a significant role in PTKIN, which then narrowed down to 8 people; Secondary data is the second source, in the form of documentation, books, journals/research, as well as other works that are relevant and related to the problem under study.<sup>25</sup> To determine informants, researcher used "snowball sampling"<sup>26</sup> because the population is small and specific. The snowball sampling technique was carried out because a small number of data sources were not able to provide complete data, so another informant was sought as a data source. The number of sample data sources is getting bigger. Snowball sampling can be described as follows:

Picture 1. The process of taking data samples in qualitative research with snowball sampling.



After determining the informants through snowball sampling, three types of data collection techniques were determined, namely pre-research observation, semi-structured interviews, and documentation. Preliminary observation or pre-research, namely collecting data through Google Form distribution, via the link: <https://form.gle/bqtBiyLefXb4zNEa7>. The link was distributed by researchers in various lines and alumni of Islamic boarding schools from Bangka Island across Indonesia. Through this link, it was found that 57 people from Bangka who had graduated from Islamic boarding schools who had dedicated themselves were only scattered in 5 PTKINs throughout Indonesia. As for the distribution, there are 48 people at IAIN SAS BABEL, 1 person at IAIN Fatmawati Sukarno Bengkulu, 6 people at UIN

Raden Fatah Palembang, 1 person at UIN Syarif Hidayatullah Jakarta and 1 person at UIN Gunung Djati Bandung.

Semi-structured interviews are freer than structured interviews to find problems more openly, where the interviewees are asked for their opinions and ideas. Researchers need to listen carefully and record what the informants say. Documentation by recording past events in the form of writing (diaries, life histories, stories, biographies, policy regulations), drawings (photographs, still images, sketches, etc.), or monumental works of a person (artwork, which can be in the form of pictures, statues, films, etc.).<sup>27</sup>

In addition to the methods of observation, interviews and documentation, researchers also used several stages in collecting data as follows, namely: the orientation stage, the exploration stage, and the focused study stage.<sup>28</sup> At the Orientation Stage, researchers found 58 PTKINs in Indonesia (STAIN, IAIN, and UIN). Furthermore, data on Bangka graduates from Islamic boarding schools who later worked at PTKIN were obtained as many as 57 people. In accordance with these data researchers began to explore the data through several stages; In the Exploration Stage, the researcher collected focused data and directed the main research related to the significant role of Bangka people who graduated from Islamic boarding schools, both inside and outside Bangka.

Next Phase Focused Study. The researchers conducted an in-depth study of the intellectual social dynamics of Bangka people who graduated from Islamic boarding schools who had an influence or played an important role in PTKIN. The researcher determines who has the right to become an informant by using the snowball sampling technique. Initially, the researchers only found 2 Bangka graduates from Islamic boarding schools who served as leaders in the PTKIN he led. From these 2 people, several other people were found who were very influential and had a

<sup>25</sup> Kahmad Dadang, *Metode Penelitian Agama*, (Bandung: CV Pustaka Setia, 2000), 100.

<sup>26</sup> Ika Lenaini, "TEKNIK PENGAMBILAN SAMPEL PURPOSIVE DAN SNOWBALL SAMPLING," *Jurnal Historis: Jurnal Penelitian dan Pengembangan Pendidikan Sejarah*, vol. 6, no. 1 (2021), <https://doi.org/0.31764/historis.v6i1.4075>.

<sup>27</sup> Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D*, 320.

<sup>28</sup> Rahmadi Rahmadi, "METODE STUDI TOKOH DAN APLIKASINYA DALAM PENELITIAN AGAMA," *Al-Banjari : Jurnal Ilmiah Ilmu-Ilmu Keislaman*, vol. 18, no. 2 (December 30, 2019), p. 274, <https://doi.org/10.18592/al-banjari.v18i2.2215>.

big role for the institution they led, namely at IAIN SAS BABEL 3 people, at IAIN Fatmawati Sukarno Bengkulu 1 person, UIN Raden Fatah Palembang 2 people, and UIN Syarif Hidayatullah Jakarta 1 people, and UIN Sunan Gunung Djati Bandung 1 person. Total to 8 informants.

After the data was obtained from the 8 informants, the researcher used three stages to analyze, namely first, data reduction, related to selection, simplification and transformation of raw data from field notes, selected main points, focused on important things, and look for a theme or pattern. Second, the presentation of data (data display) is presented in a report that is systematic and easy to understand. Third, drawing conclusions (conclusion). Drawing conclusions about data that has been reduced into reports systematically by comparing, connecting and selecting data that leads to problem solving and is able to answer problems and the goals to be achieved.<sup>29</sup>

## Results and Discussion

The results of this study are based on research by researchers from Islamic boarding school alumni from Bangka Island through the Google form that has been distributed or obtained from the snowball sampling technique. The data includes:

Table 1: Alumni of the Bangka Belitung boarding school at PTKIN

The Origin of PTKIN	Amount
IAIN SAS Bangka Belitung	48 people
UIN Syarif Hidayatullah	1 people
UIN Sunan Gunung Djati Bandung	1 people
UIN Fatmawati Sukarno Bengkulu	1 people
UIN Raden Fatah Palembang	6 people
<b>Amount</b>	<b>57 people</b>

From the table above it can be evaluated the distribution of alumni of Islamic boarding schools who are active in PTKIN with different positions and titles. This is an interesting discussion for the community, that not a few alumni of Islamic

boarding schools from Bangka Island have academic quality, not only in the scope of Bangka Belitung but nationally. Evidenced by figures/officials who have strategic positions at PTKIN outside Bangka Belitung. The characters are as follows.

Table 2: Careers of Bangka Belitung Islamic Boarding School alumni at PTKIN

Name	The Origin of PTKIN	Strategic Position
Prof.Dr. Zulkifli, M.A	UIN Syarif Hidayatullah	Vice Chancellor for Academic Affairs
Prof. Rohimin, M.Ag	UIN Fatmawati Sukarno Bengkulu	Postgraduate Director
Dr. H. Muhammad Misdar, M.Ag	IAIN SAS Bangka Belitung	Dean of the Faculty of Sharia and Islamic Economics
Prof. Dr. H. Hatamar Rasyid, M.A	IAIN SAS Bangka Belitung	Vice Chancellor for General Administration, Planning and Finance
Dr. Zayadi, M.Ag	IAIN SAS Bangka Belitung	Rector
Dr. Muhammad Fauzi, M.Ag	UIN Raden Fatah Palembang	Vice Dean I of the Faculty of Tarbiyah and Teacher Training
Dr. Abdurrahmansyah, M.Ag	UIN Raden Fatah Palembang	Head of Islamic Studies Study Program on Postgraduate
Dr. Ahmad Izzan, M.Ag	UIN Gunung Djati Bandung	Secretary of the Senate Ethics Commission

As one of the initial ideas of establishing a pesantren, to disseminate teaching information about the universality of Islam to all corners of the archipelago which is pluralist in character, both in the dimensions of belief, culture and social conditions of society.<sup>30</sup> The data above shows that alumni of Islamic boarding schools from Bangka

<sup>29</sup> Sugiyono, *Metode Penelitian Pendidikan : Pendekatan Kuantitatif, Kualitatif Dan R&D* (Bandung: Alfabeta, 2015).p.337-356.

<sup>30</sup> Qolbi Khoiri, Abdullah Idi, and Akmal Hawi, "Pondok Pesantren di Provinsi Bengkulu dalam Dinamika Peradaban Modern," *MADANIA: JURNAL KAJIAN KEISLAMAN*, vol. 21, no. 1 (December 27, 2017), p. 31, <https://doi.org/10.29300/madania.v21i1.221>.

Island not only have roles in PTKIN but occupy strategic positions.

## Forms of Intellectual Social Dynamics

Habits of life in Islamic boarding schools have certainly provided disciplinary values with various rules and binding punishments for students, and it is not uncommon to produce religious leaders needed by various institutions, especially at PTKIN.<sup>31</sup> Based on actual facts, alumni of Islamic boarding schools are able to prove their quality in the field of education and even other fields in society. In the following, the forms of intellectual social dynamics of alumni of Islamic boarding schools from the island of Bangka in PTKIN throughout Indonesia and also in society are described.:

### a. The Alumni of Islamic Boarding School

Islamic boarding schools are examples of the oldest institutions that are considered successful in producing great figures in building social life that still prioritizes the basic foundation of religion. Increasingly, the condition of Islamic boarding schools is growing with and through its era, of course there are many changes or institutional patterns that aim to continue to improve the organizational performance system in it so that it is always relevant to its time.<sup>32</sup>

To get these qualified people, Islamic boarding schools must have an institutional management system to regulate how to recruit quality human resources. This is done in order to achieve the goals of the Islamic boarding school. According to Boon, if an institution has a good human resource management system, it will also have a good effect on the results and be able to raise the good name of the institution.<sup>33</sup>

Darussalam Gontor Islamic Boarding School is one of the Islamic boarding schools that implements a service system after graduating students and this has been experienced by two informants, namely Ahmad Izzan and Muh Misdar. Both of them became religious figures as well as academics, leaders (as the output of quality education at the Gontor Islamic Boarding School).<sup>34</sup> Muh Misdar studied at the Darussalam Gontor Islamic Boarding School for 6 years, graduated at the Kulyatul Mualimin Al-Islamiyah (KMI) level in 1985. After graduating at the KMI level, Misdar served at the Islamic Boarding School for 1 year with sincerity (lillahita'ala). While serving at the Darussalam Gontor Islamic Boarding School, Misdar had the opportunity to continue his education at the Darussalam Education Institute (IPD) level which he took for 2 semesters (1985-1986), besides that he also received housing facilities.<sup>35</sup>

Unlike Ahmad Izzan, he served for quite a long time at Gontor, for 12 years starting from the KMI level school, graduating in 1984. Izzan served longer, up to 6 years, because his service coincided with the process of studying at the Darussalam Education Institute (IPD) at the BA level in 1988 and immediately proceeded to bachelor degree at the same campus, graduating in 1990.<sup>36</sup>

The dedication experienced by the two figures is not an ordinary devotion, because it is associated with the five basic Five Souls at the Darussalam Gontor Islamic Boarding School, including; The Spirit of Sincerity, the Spirit of Simplicity, the Spirit of Independence, the Spirit of Islamic Brotherhood, and the Spirit of Freedom. First, the soul of sincerity is defined as an act that is carried out without expecting strings attached or expecting profit. Second, the spirit of simplicity reflects students who have strong values, because

<sup>31</sup> Merliana Puji Rahayu, *KEBERAGAMAAN MAHASISWA ALUMNI PONDOK PESANTREN Studi Atas Konversi Dan Apostasi Agama Mahasiswa Alumni Gontor Di UIN Sunan Kalijaga Yogyakarta (Gorduka)*, vol. 14 (2018).

<sup>32</sup> Bambang Septiawan, Muhammad Adib Mawardi, and Muhammad Rizal, "Pola Penerapan Sistem 'ngabdi' yang Dilakukan Pondok Pesantren Bahrul Maghfiroh Malang dalam Konteks Manajemen Sumber Daya Manusia," *AKUNTABILITAS: Jurnal Ilmiah Ilmu-Ilmu Ekonomi*, vol. 13, no. 2 (December 20, 2020), pp. 1-13, <https://doi.org/10.35457/akuntabilitas.v13i2.1279>.

<sup>33</sup> Corine Boon, Deanne N. Den Hartog, and David P. Lepak, "A Systematic Review of Human Resource Management Systems and Their Measurement," *Journal of Management*,

vol. 45, no. 6 (July 1, 2019), pp. 2498-2537, <https://doi.org/10.1177/0149206318818718>.

<sup>34</sup> M Kharis Fadillah, "Manajemen Mutu Pendidikan Islam di Pesantren," *At-Ta'dib: Journal of Pesantren Education*, vol. 10, no. 1 (2015), <https://doi.org/10.2111/at-tadib.v10i1.333>.

<sup>35</sup> Misdar, Personal Interview with Dean of Faculty of Syariah and Islamic Economy at IAIN SAS Bangka Belitung on the Role of Alumni of the Pesantren from Bangka Belitung, August 2, (2021).

<sup>36</sup> Ahmad Izzan, Interview via Zoom Meeting With a Secretary of Etic Commision in UIN Sunan Gunung Djati Bandung, September 16, (2021).



behind the simple spirit there is a big, brave and unyielding soul and ready to fight. Third, the soul is self-sufficient, meaning independent, not allowed to depend on other people. Fourth, the soul of ukhuwwah Islamiyah is filled with an atmosphere of brotherhood. Fifth, free spirit which means free in thinking, acting, free to determine the future, choose a way of life.<sup>37</sup>

Based on the results of subsequent research, there are also Islamic boarding schools that do not implement a service system after graduation. This was experienced by several alumni of Islamic boarding schools from Bangka Island who are currently also active in PTKIN, such as Rohimin who at that time graduated from Madrasah Aliyah Pondok Pesantren Nurul Islam Sri Bandung, OKI, Palembang in 1982 and immediately took the Palembang MAN II equivalency exam. in 1983. After graduating Rohimin along with all Sri Bandung graduates did not do community service at the Islamic boarding school, because it was not implemented in the Sri Bandung Islamic boarding school education system.<sup>38</sup>

Apart from Rohimin, there is also Zayadi who also studied at the Sri Bandung Islamic Boarding School, OKI, Palembang at the Madrasah Aliyah level, graduating in 1983.<sup>39</sup> Furthermore, Hatamar Rasyid, like other alumni from the Sri Bandung Islamic Boarding School, also did not perform community service at the Islamic Boarding School. After graduating in 1983 at the MTs level, he immediately continued his studies at PGAN Palembang in 1986.<sup>40</sup> Next is Zulkifli, originally from the Al-Islam Kemuja Bangka Islamic Boarding School, he grew up in a boarding school environment as a child, so it is only natural that since Madrasah Ibtidaiyah he has studied at the Al-Islam Kemuja Islamic Boarding School. Zulkifli also finished school at the MTs level in 1983.

Hatamar Rasyid and Zulkifli are two figures who continued their studies at PGAN. Hatamar Rasyid continued his studies at PGAN Palembang, while Zulkifli continued his studies at PGAN Pangkalpinang who coincidentally both graduated in 1986. Even so, the Islamic thoughts and character that he had obtained from Islamic boarding schools remained attached to him and colored his personal and social life.<sup>41</sup> Muhamad Fauzi, a graduate of the Nurul Ihsan Baturusa Bangka Islamic Boarding School at the MTs level in 1990. Next is Abdurrahmansyah, a graduate of the same Islamic Boarding School at the Madrasah Aliyah level, graduating in 1992.

## b. Career at PTKIN

The presence of PTKIN basically aims to respond and answer the government's need for educators who are experts in the field of Islamic sciences, to develop an education system.<sup>42</sup> The career paths of the informants in this study varied, but in general they were influenced by their learning experiences and the intensity of their activities in several previous organizations, both internal and external campus organizations. For example, first, Prof. Dr. Zulkifli, M.A, he began his career as a lecturer, secretary of the Islamic and Arabic History and Civilization Study Program at IAIN Radan Fatah Palembang, and became Assistant Dean of the Faculty of Adab at the same university. At the discretion of the Minister of Religion of the Republic of Indonesia, Zulkifli was assigned as Acting Chairperson of STAIN Syaikh Abdurrahman Siddik Bangka Belitung. After more than two years, he transferred as a lecturer at UIN Syarif Hidayatullah Jakarta. Since then his career has increased, as Chair of the Sociology Department of FISIP UIN Syarif Hidayatullah Jakarta, and as Dean of FISIP at the same university. According to him, he is not interested in any student organizations except studying. While studying at Strata-1 IAIN Raden Fatah Palembang, Zulkifli gave private English lessons. Armed with

<sup>37</sup> "Panca Jiwa Santri Gontor," Gontor, accessed December 27, 2022, <https://www.gontor.ac.id/panca-jiwa>.

<sup>38</sup> Rohimin, Interview via Zoom Meeting with Director of Postgraduate Program at UIN Fatmawati Sukarno Bengkulu, July 31, 2021.

<sup>39</sup> Zayadi, Executive Dialogue with Chancellor of IAIN SAS Bangka Belitung, August 31, 2021.

<sup>40</sup> Hatamar Rasyid, Interview with Deputy Chancellor 2 of IAIN SAS Bangka Belitung, July 22, 2021.

<sup>41</sup> Zulkifli, Interview via Zoom Meeting with Deputy Chancellor 1 of UIN Syarif Hidayatullah Jakarta, July 31, 2021.

<sup>42</sup> Asiyah Asiyah, "Lembar Hasil Penilaian Sejawat Sebidang Atau Peer Review Jurnal Ilmiah Madania: Epistemologi Keilmuan Baru Di Perguruan Tinggi Keagamaan Islam Negeri (Transformasi Dari STAIN/IAIN Menjadi UIN)," 2016.

religious knowledge at the al-Islam Kemuja Bangka Islamic Boarding School and also PGA (Religious Teacher Education) Pangkalpinang Prov. Kep. Bangka Belitung, this professor was able to survive in the midst of the Palembang community, and even then continued his Stata-2 studies at Bumi Kangaroo and the Doctoral level in Leiden. Second, Prof. Dr. H. Rohimin, M.Ag who currently serves as the director of the Postgraduate Program at UIN Fatmawati Bengkulu and the Chairperson of the MUI (Indonesian Ulema Council) Prov. Bengkulu. His career began as an ordinary lecturer at the Palembang Islamic College of South Sumatra (STISS), an extraordinary lecturer, and a permanent lecturer at the Tarbiyah faculty of IAIN Raden Fatah Bengkulu. The two periods he held strategic positions were as chairman of STAIN Bengkulu. The side activities are the Sharia Supervisory Board (DPS) of PT. BPRS SAFIR Bengkulu.

Third, Dr. H. Muh.Misdar, M.Ag started his career at PTKIN as the secretary of the Deed IV program, then secretary of the Arabic language department at IAIN Raden Fatah. He then served as Chair of the IPI Study Program for the Postgraduate Program, Assistant Dean II of the Tarbiyah Faculty and finally served as Chair of the PAI study program at UIN Raden Fatah. With a passion to serve in his hometown, Misdar submitted a transfer to STAIN Syaikh Abdurrahman Siddik Bangka Belitung—currently IAIN Syaikh Abdurrahman Siddik Bangka Belitung. Since 2019, he has been appointed by the chancellor as Dean of the Sharia and Islamic Economics faculty of IAIN SAS Bangka Belitung. Fourth, Prof. Dr. H. Hatamar Rasyid, a professor who is proud of Bangka Belitung, currently serves as vice-chancellor in charge of general administration of planning and finance at IAIN Syaikh Abdurrahman Siddik Bangka Belitung. The professor started his career as a political science lecturer at the Faculty of Adab and Humanities at IAIN Raden Fatah Palembang in 1992, and rose to the position of assistant dean of adab and humanities, and was appointed Dean of the Faculty of Adab and Humanities at UIN Raden Fatah Palembang for two terms. Even though his functional position was as a lecturer at PTKIN, Hatamar had served as the Regional Head of the Ministry of Religion of the Republic

of Indonesia. province Kep. Bangka Belitung almost three years. After that, he moved to IAIN Syaikh Abdurrahman Siddik Bangka Belitung, and has served as Director of the Postgraduate Program since 2015. In addition to additional duties in the form of a structural position as vice-chancellor 2, several important roles outside the campus, namely: supervisor of YMCBB (the Madania Center Bangka-Belitung foundation), MUI Advisory Council Prov. Kep. Bangka Belitung and others. The political professor is an alumni of the oldest Islamic boarding school in South Sumatra.

As for the fifth, Dr. Zayadi M.Ag. This figure was born in the village of Kemuja Bangka. He has a wealth of experience during his life. Long before getting the mandate as Chancellor at IAIN Syaikh Abdurrahman Siddik Bangka Belitung, Zayadi started his career as a Lecturer at the Ushuluddin faculty of IAIN Raden Fatah in Curup, Lecturer at the State Islamic College (STAIN) Curup. In addition to the functional position of lecturer, Zayadi was the Head of AAK Sub-Division of the Faculty of Ushuluddin IAIN Raden Fatah in Curup, and was the director of the Institute for Islamic and Cultural Studies (LSKK) STAIN Curup. Like Misdar, Zayadi then moved to STAIN Syaikh Abdurrahman Siddik Bangka Belitung, and served as deputy chairman at the college and served as Plt. chairman of STAIN SAS Bangka Belitung, and eventually became Chair of STAIN SAS Bangka Belitung. After the permit for the transfer of status to IAIN SAS was lowered, Zayadi was still entrusted with becoming the Chancellor of IAIN SAS Bangka Belitung. Sixth, Dr. Muhammad Fauzi, M.Ag, who is also an alumni of a Islamic boarding school on Bangka Island, started his career at the Tarbiyah Faculty of IAIN Raden Fatah Palembang as an ordinary lecturer, secretary of the PAI Department until now serving as Deputy Dean 1 FTIK Raden Fatah Palembang. Of course, Fauzi's journey is not as simple as one might imagine. However, the career journey up to the current point is a benchmark for the success of alumni of Islamic boarding schools from the island of Bangka who are active in PTKIN.

Seventh, Dr. Ahmad Izzan, who is currently working at UIN Gunung Djati Bandung, started his career as an ordinary lecturer which at that time went through a very strict process,

of the 535 CPNS test takers, only two were included in the appropriate category, one of which was Ahmad Izzan—very proud. Apart from being an ordinary lecturer, Izzan has served as Head of the Language Laboratory at STAI Al Musaddadiyah Garut, followed by being Secretary of the Muamalat Department, Assistant Chair III, Deputy Chair II. Then he worked at the Ushuluddin Quality Assurance Institute at UIN Sunan Gunung Djati Bandung and eventually became a senate administrator and senate ethics commission at UIN Sunan Gunung Djati Bandung. Ahmad Izzan, who comes from Kemuja Village and attended elementary school in the village, has also been studying for a long time at KMI Darussalam Gontor Ponorogo, East Java. Eighth, Dr. Abdurrahmansyah, M.Ag, currently serves as Chair of the Study Program (Prodi) of Postgraduate Islamic Studies at UIN Raden Fatah Palembang. The young lecturer started his career as a Civil Servant Lecturer in 1998, then became secretary of the Diploma-2 IAIN Raden Fatah Palembang. Some of the structural positions held include: Secretary of the PAI Study Program, Quality Assurance institution, Member of the Institute Senate and Deputy Director of the Postgraduate Program.

### c. Tridharma of Higher Education

Higher Education Tridharma are three very substantial elements in tertiary institutions, which then become one unit. The three elements are Education and Teaching, Research and Development, and Community Service.<sup>43</sup> Higher Education Tri Dharma is the responsibility of all elements in Higher Education.<sup>44</sup>

In the Field of Education and teaching. As for teaching, the eight alumni of Islamic boarding schools discussed previously have very important roles for their respective agencies, namely carrying out the teaching process, carrying out their

profession as lecturers. As for what is the scope of education and teaching is carrying out lectures/tutorials, guiding, testing and certain practices; guiding student seminars, guiding real work lectures, real work practices; guiding in producing dissertations, theses, theses and final study reports, as examiners in final exams, fostering student activities in the academic field, writing modules and diktats and even reference books. None of the 8 academics ignored it, because all of them were classified as active and they really enjoyed their profession as lecturers.

Field of Research and development. Many works have been produced by pesantren alumni who have strategic roles in PTKIN, starting with theses, theses, dissertations, several articles in scientific journals and research activities. Elements of research and development for alumni of Islamic boarding schools are based on the results of research conducted by researchers over the last five years. This data can be seen clearly in the field of research and development, alumni are very productive not only as career support but they do have a 'passion' in the field of research and development more than the general lecturers. The field of research cannot be separated from the life of academics, of course the 'passion' that each character has is different. Research and development results can be accessed through Google Scholar and scientific articles related to research that has been done.

Field of Community Service. One element that is also inseparable from the Tridharma of Higher Education is the field of Community Service. It's actually less attractive for a lecturer who has written and researched a lot if he doesn't take part in society. Eight academics have shown their work in this field. In short, community service by alumni of Islamic boarding schools from Bangka Island is a structured form of service to certain institutions. Broadly speaking, it is almost the same, namely being active as Friday Khatib and other religious activities. It seems to be one of the hallmarks of Islamic boarding school alumni academics at PTKIN. Religious knowledge which was initially very theoretical was then able to be brought into the community so that it became very practical.

<sup>43</sup> Bukman Lian, "TANGGUNG JAWAB TRIDHARMA PERGURUAN TINGGI MENJAWAB KEBUTUHAN MASYARAKAT," 2019.

<sup>44</sup> Ibnu Chudzaifah and Afroh Nailil Hikmah, "Tridharma Perguruan Tinggi: Sinergitas Akademisi dan Masyarakat dalam Membangun Peradaban," *Al-Khidmah: Jurnal Pengabdian dan Pendampingan Masyarakat*, vol. 1, no. 1 (2021), pp. 79–93, <https://doi.org/10.47945/al-khidmah.v1i1.384>.



## Strategic Role and Some Implications

As academics at PTKIN, pesantren alumni occupy strategic positions. This is an added value for the institutional development of PTKIN. At least the provision of religious knowledge and depth of Islamic reasoning motivates them to develop their education at PTKIN. Apart from that, academic alumni of Islamic boarding schools have always been a reference for various problems in society. Religion is a solution for the ummah, and alumni of Islamic boarding schools are almost able to overcome it. So the synergy of the role of alumni needs to be built in a sustainable and consistent manner. Conceptually, a role or role is a dynamic aspect of position (status), there is no role without a position or vice versa, there is no position without a role.<sup>45</sup>

### 1. Strategic Role in the PTKIN Environment

First, Dr. H. Muh Misdar, Dean of the Faculty of Sharia and Islamic Economics, IAIN SAS Bangka Belitung. Since his appointment as dean in March 2019, Misdar has played his role for the purpose of advancement. Misdar's seniority in the world of education and his previous experience with Islamic boarding schools made it easy for him to manage an institution at the faculty level. If the faculty is a miniature institute, then the lecturer from Kemuja Mendobarat Village sorts his duties as wide as the scope of the institution. He is known to be very disciplined and able to distinguish between formal and informal. Some of the breakthroughs include the establishment of two new Study Programs; Sharia Tourism Study Program and Sharia Economic Law Study Program. In addition, the opening of the two study programs is in order to respond to the trend of community needs.<sup>46</sup> Misdar has a friendly attitude towards relations at work, dares to take (firm) attitudes and policies, can respond to complicated conditions so that as a leader, Misdar has a specialty in leading in addition to his progressive thinking.<sup>47</sup>

<sup>45</sup> Kholilur Rahman, "MENYOAL PERAN ALUMNI (Analisis Manajemen Pemberdayaan Alumni UIN KHAS Jember)," *Fenomena* 20, no. 2 (September 12, 2021), pp. 189–208, <https://doi.org/10.35719/fenomena.v20i2.59>.

<sup>46</sup> Misdar, Personal Interview with Dean of Faculty of Syariah and Islamic Economy at IAIN SAS Bangka Belitung on the Role of Alumni of the Pesantren from Bangka Belitung.

<sup>47</sup> Forum Group Discussion, *Dinamika Sosial Intelektual di*

Second, Dr. H. Ahmad Izzan, M.Ag., currently serves as the senate ethics commission at UIN Sunan Gunung Djati Bandung. Its role is more in handling problems faced by students and also lecturers at UIN Sunan Gunung Djati Bandung. He emphasizes a humanist approach. Moreover, Izzan is a lecturer who has Islamic boarding school training and has served for quite a long time at Pondok Modern Darussalam Gontor, so of course this is an added value for him to solve problems. No matter how complicated it is, there is sure to be a solution, and Izzan is the type of lecturer who is very tough and hardworking. He is known as a lecturer who has high mobility and discipline.

Third, Prof. Dr. Rohimin, M.Ag. Through his strategic position at Postgraduate, Rohimin plays his role at PTKIN. There were quite a lot of programs before he served as Chair of STAIN Bengkulu. The campus land area of 70 hectares motivated the professor of Ulumul Qur'an to advance the campus in various ways, in particular to increase the number of buildings as educational infrastructure facilities. In a not too long time, IAIN Bengkulu then transformed into UIN Fatmawati Bengkulu, but Rohimin still served as Postgraduate Director at the campus. Currently the Masters Postgraduate Program has 6 study programs, such as the Islamic Religious Education Study Program with A accreditation, HKI accreditation A, Islamic Education Management study program with B accreditation, Aqidah and Islamic Philosophy study program accreditation B, HTN accreditation B, and finally the program PIAUD study accreditation B. As a form of institutional strengthening played by Rohimin, a doctoral study program was established, namely the Islamic Religious Education Study Program since 2015, and currently has graduated 14 doctors.<sup>48</sup> The latest study program proposed to be established is the Islamic Studies Study Program. So several professors as well as doctors with high academic qualifications were recruited to become teaching staff in the study program.

Fourth, Dr. Zayadi, M. Ag., Chancellor of IAIN

PTKIN Se-Indonesia (Analisis Peran Alumni Pondok Pesantren Asal Pulau Bangka), Kace, 8 Desember 2021

<sup>48</sup> Zulkifli, Interview via Zoom Meeting with Deputy Chancellor 1 of UIN Syarif Hidayatullah Jakarta.



Syaikh Abdurrahman Siddik Bangka Belitung. Since his inauguration in 2018 as chancellor, Zayadi, who is also chairman of the MUI Prov. Kep. Bangka Belitung plays a strategic role in the only PTKIN in the archipelago. He initiated the construction of several buildings; lecture buildings, multi-purpose buildings, renovation of several lecture buildings and other buildings in accordance with the capacity of institutions at the IAIN level. This made it easier for the next chancellor to strengthen the institution of IAIN Syaikh Abdurrahman Siddik Babel.<sup>49</sup> Zayadi has a polite, friendly attitude and has good service to guests, a warm person who can calm the atmosphere and has a calm attitude that influences his leadership. However, his role as rector, his presence is still not felt by employees, lecturers and even other educational staff in the IAIN SAS Bangka Belitung environment.<sup>50</sup>

Fifth, Prof. Dr. Hatamar Rasyid, M.A., currently holds the position of vice-chancellor for general administration, planning and finance at IAIN SAS Bangka Belitung. Some of the roles according to their duties and functions include thinking about campus human resources; recruiting human resources including the recruitment of lecturers. The main task is to manage state finances at IAIN; correspondence, financial arrangements, goods based on state law. Warek 2 always coordinates with Dr. Rusydi Sulaiman as vice chancellor for academic and institutional affairs. For example related to HR academic qualifications including lecturers who will be recruited at IAIN Syaikh Abdurrahman Siddik Babel.<sup>51</sup> Hatamar has good linguistic intelligence, welcomes anyone, has a good intellectual side, is humble, has no individual barriers. But in terms of role, starting from his position as the first postgraduate director at IAIN SAS Bangka Belitung he was able to embrace all those who were involved even though his leadership as director was a relay from Rusydi Sulaiman as chairman of the postgraduate

founding committee. However, the strategic role as vice-chancellor 2 has not been seen significantly, in the sense of carrying out his duties based on the main duties and functions as vice-chancellor 2.<sup>52</sup>

Sixth, Prof. Dr. Zulkifli, M.A. Currently he has a strategic position, namely as Deputy Chancellor for Academic Affairs at UIN Syarif Hidayatullah Jakarta (2019-2023). In accordance with the position he holds, the Professor of Sociology and Anthropology has a major role in terms of academic progress at UIN Syarif Hidayatullah Jakarta. Among his duties are compiling, then formulating several matters related to policies, then giving assignments and directions, coordinating, supervising all activities in the fields of education, research, and community service in accordance with the Tridharma of higher education. A leader or leader must know the purpose, vision, mission, path or way of leading, and then fundamentally be able to guide others to the right path.<sup>53</sup> The strength of the institutional system of UIN Syarif Hidayatullah Jakarta is a distinction that distinguishes tertiary institutions from others, and this strength is inherent in Zulkifli. According to him, several applications for the academic field have been directed. BKD, for example, has been applied evenly, and there are almost no lecturers who deny it. Even the honorary professor's allowance cannot be paid to lecturers who do not and have not fulfilled the duties assigned to them. Quite a number of scientific activities were held. Of course this cannot be separated from Zulkifli's strategic role as ViceChancellor for academics.

Seventh, Dr. Muhamad Fauzi, S.Ag., M.Ag., During his time as Deputy Dean 1 of the Faculty of Tarbiyah, he managed to establish 13 study programs, then managed to deliver four study programs that were accredited A, and 8 study programs that were accredited B, but one study program was still accredited C. Even so, various accelerations continue to be carried out as a leader or leader at the faculty level.<sup>54</sup> Eighth, Dr.

<sup>49</sup> Zayadi, Rektor IAIN SAS Bangka Belitung, interview, Pangkalpinang 3 Agustus 2021.

<sup>50</sup> Forum Group Discussion, *Dinamika Sosial Intelektual di PTKIN Se-Indonesia (Analisis Peran Alumni Pondok Pesantren Asal Pulau Bangka)*, Kace, Desember 8, 2021

<sup>51</sup> Hatamar Rasyid, wakil rektor bidang administrasi umum, perencanaan dan keuangan IAIN SAS Bangka Belitung 2019-sekarang, Wawancara, Pangkalpinang, Agustus 02, 2021

<sup>52</sup> Forum Group Discussion, *Dinamika Sosial Intelektual di PTKIN Se-Indonesia (Analisis Peran Alumni Pondok Pesantren Asal Pulau Bangka)*, Kace, 8 Desember 2021

<sup>53</sup> Zulkifli, Wakil Rektor 1 Bidang Akademik UIN Syarif Hidayatullah Jakarta, interview *Via Zoom Meeting*, Pangkalpinang 30 juli 2021.

<sup>54</sup> Ahmad Fauzi, Wakil Dekan 1 FTIK UIN Radan Fatah Palembang tahun 2020-2024, interview, Palembang 25 November 2021.

Abdurrahmansyah, S.Ag., M.Ag., Head of Islamic Studies Study Program (Master) PPs UIN Raden Fatah Palembang since 2020-present. It turned out that his work was not only seen as the Head of Study Program, because previously he had held a strategic position as Deputy Postgraduate Director of UIN Raden Fatah Palembang in 2016-2020. Abdurrahmansyah joined the team to pioneer the formation of the Islamic Studies Program which has eight concentrations, such as Islam and Economics, Islam and Pedagogy, Islam and Gender, Islam and Public Policy, Islam and Technology, Islam and Mass Communication, Islam and Family Studies and Islam Malay Islamic Civilization. As for now, he serves as the Head of Islamic Studies Study Program, continuing the performance that was built before, and he is intensely conducting communication and other accelerations for the progress of Postgraduate.<sup>55</sup>

## 2. Some Implications

The sincerity of a person in leading his people will give a touch of kindness in itself, and this will always be remembered for all time by the next generation. No exception were 8 figures—alumni of Islamic boarding schools from Bangka Island who became academics and leaders of PTKIN as informants for this research.

First, Dr. H. Muh Misdar. The characteristics of his inspiring leadership can be seen, for example in terms of placement in a structural position at the Faculty of Islamic Economics and Islamic Economics at IAIN Syaikh Abdurrahman Siddik Babel. Misdar prioritizes the skills possessed by individuals. The ethnic factor is the choice to beat other aspects so that certain human resources are recruited. This was not familiar during his leadership as Dean, because according to him this would affect the psychology of each individual in it. So an egalitarian system must be implemented, with inhomogeneous heterogeneous clusters.<sup>56</sup> Misdar's appearance with its special character and

relatively high discipline gives its own touch to staff as well as lecturers. According to him, the administration must be reformed and given to the right and competent people. The implications of the strategic role that Misdar has, dare to make decisions by carrying out Rolling Tasks for staff in carrying out their respective duties and functions.<sup>57</sup>

Second, Dr. Ahmad Izan. Lecturer is a functional position that is formally attached to him. However, Izan is a senior ustadz figure who has served for a long time at the Darussalam Gontor Modern Islamic Boarding School and the al-Musyaddadiyah Islamic Boarding School in Garut, West Java. This experience made him a figure that his students looked up to and emulated. Izan has a certain strategy in communicating with the people he deals with, and is also able to integrate himself in society, including the millennial community, so his personality traits inspire others. In addition, he is also an active writer producing works for educational institutions. Its existence has influenced students, leaders or institutional managers to make several new breakthroughs to strengthen educational institutions.

Third, Prof. Dr. Rohimin. M.Ag. His leadership for two periods as Chairman of STAIN Bengkulu from 2002-2010, and Director of the Postgraduate Program at UIN Fatmawati Sukarno Bengkulu had a positive influence. The implications of his leadership were enormous, moreover he was a cool and slow person in the eyes of employees, staff and lecturers at UIN Fatmawati Sukarno Bengkulu. He has always been a person with a strong history of social justice, his concern for others is very strong. This then becomes a magnet for staff and lecturers to keep pushing him to become a leader.<sup>58</sup> Almost no one at UIN Fatmawati Bengkulu doesn't confide in her. This happened because of his very paternal personality even though the professor was actually the director.

<sup>55</sup> Abdurrahmansyah, Keta Program Studi Islam (Magister) PPs UIN Raden Fatah Palembang 2020-2024, *Wawancara*, Palembang, November 25, 2021.

<sup>56</sup> Muh Misdar, Dekan Fakultas Syari'ah dan Ekonomi Islam IAIN SAS Bangka Belitung 2019-sekarang, *Wawancara*, Pangkalpinang, 2 Agustus 2021.

<sup>57</sup> Forum Group Discussion, "Dinamika Sosial Intelektual Di PTKIN Se-Indonesia (Analisis Peran Alumni Pondok Pesantren Asal Pulau Bangka)" (Kace, December 8, 2021).

<sup>58</sup> Rohimin, Direktur Program Pascasarjana STAIN Fatmawati Sukarno Bengkulu 2010-Sekarang (yang saat ini sudah bertransformasi menjadi UIN Fatmawati Sukarno Bengkulu), interview, Bengkulu, November 26, 2021.

Fourth, Dr. Zayadi, M.Ag. As a chancellor, Zayadi certainly has an influence, especially in the development of campus infrastructure, which greatly influences the smooth running of the lecture process, and the system within the IAIN SAS Babel environment. However, it is different from the implications that are felt to be less firm, not yet giving a moral touch to lecturers and staff, lack of coordination and communication between employees and lecturers. Personally, Zayadi is able to communicate well with moderate thoughts.<sup>59</sup>

Fifth, Prof. Dr. Hatamar Rasyid, M.A, who currently serves as vice-chancellor for financial administration and planning at IAIN Syaikh Abdurrahman Siddik Babel, is a lecturer who gives the impression of a bureaucrat a bit. Even though a lecturer, Hatamar in his career experience has held several strategic positions before, at least this is an example for those around him in the way of administration. Especially when he was a professor, his presence gave its own influence in the world of education. One breakthrough made at PTKIN is the idea of accelerating professorship for lecturers who are already associate professors. In general, Hatamar's institutional implications have an important influence on decision-making, especially in the financial sector, but this policy has not been fully felt by lecturers and staff (in process).<sup>60</sup>

Sixth, Prof. Dr. Zulkifli, M.A., Deputy Chancellor for Academic Affairs at UIN Syarif Hidayatullah Jakarta. As one of the leaders at the university, Zulkifli has made a big impact, especially in academic terms. Academics armed with Islamic boarding school education are very consistent in the fields they handle. However, he still has a high concern for many people in order to improve the quality of education. When leading, all lecturers are recruited according to their scientific fields. If they do not meet the requirements, the professor will motivate them to

remain qualified. The intensity of Zulkifli's activities in the field of scientific work, especially as he is a reviewer for several reputable journals, is sure to have a distinct influence on other academics, especially within the Syarif Hidayatullah State Islamic State University, Jakarta.

Next seventh, Dr. Muhammad Fauzi, M.Ag. He also has a certain influence on the people around him. The moral implications of Islam are more touching than him. At least this aspect becomes a basis for others in carrying out academic assignments in the college environment. As an official, Fauzi also remains focused on the field he handles, as evidenced by the many breakthroughs that have occurred in the Tarbiyah faculty of UIN Raden Fatah Palembang. Eighth, Dr. Abdurrahmasyah, M.Ag also gave implications. Evidently, the Postgraduate Program at UIN Raden Fatah Palembang is in great demand by the public as a place to gain Islamic knowledge. This is in accordance with the study program currently being developed; Islamic Studies Study Program (as one of the centers for the development of Islamic studies). Then not all PTKINs have migrated study programs at the Postgraduate Program to their respective faculties, and this has been done by the UIN Raden Fatah Palembang Postgraduate.<sup>61</sup>

## Conclusion

This research is at least able to emphasize that academics with Islamic boarding school education cannot be generalized either—they are not qualified and are unable to play a role in society. Perseverance and also sincerity have been proven by those who have been at PTKIN. In particular, alumni of Islamic boarding schools from Bangka Island who are spread across five PTKINs in Indonesia show their intellectual dynamics and strategic role and even their presence as elements of leadership at PTKIN.

From the eight informants mentioned above, social and intellectual dynamics were found as alumni of Islamic boarding schools from Bangka

<sup>59</sup> Forum Group Discussion, *Dinamika Sosial Intelektual di PTKIN Se-Indonesia (Analisis Peran Alumni Pondok Pesantren Asal Pulau Bangka)*, Kace, December 8, 2021. Implikasi yang di sajikan oleh peneliti berdasarkan data objektif dan diharapkan mampu dijadikan sebagai masukan dalam bidang keilmuan maupun lembaga (IAIN SAS Babel)

<sup>60</sup> Forum Group Discussion, *Dinamika Sosial Intelektual di PTKIN Se-Indonesia (Analisis Peran Alumni Pondok Pesantren Asal Pulau Bangka)*, Kace, 8 Desember 2021.

<sup>61</sup> Abdurrahmansyah, Ketua Prodi Studi Islam (Magister) PPs UIN Raden Fatah Palembang 2020-2024, Wawancara, Palembang 25 November 2021.

Island in PTKIN throughout Indonesia, through their work at Islamic boarding schools to becoming alumni, then entering PTKIN to study and some even went on to pursue master's degree. the s3 arrived abroad. That means graduates of Islamic boarding schools are not doubted by their expertise in the scientific field. Furthermore, in the intellectual social dynamics it is also found that alumni/graduates of Islamic boarding schools have achieved their careers in accordance with their respective expectations which have reached their work at PTKIN with strategic positions.

Furthermore, the role of Alumni of Islamic Boarding Schools from Bangka Island in PTKIN and some of the implications are certainly felt by their environment, the 8 informants already have strategic positions so that they have an important role in making decisions, determining tasks and aligning staff parts according to abilities and competencies. In addition, as a leader, of course he has influence, the presence of the eight informants at PTKIN, each of whom he leads, has had a major influence both in the purely educational, institutional, infrastructure, moral exemplary fields and so on.

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