

## Instilling the Values of the Five Souls in Realizing Superior Human Resource Management

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### Abstract

This study tries to connect the values in the five spirits that exist in Islamic boarding schools with the progress of their human resources. Seeing the development of problems that occur in our younger generation, ranging from acts of violence, brawls and low morals as well as the role of outside culture greatly affects the growth and development of the younger generation. This needs attention so that the younger generation does not fall into bad things and is able to carry out their duties as a superior generation and have character in accordance with the vision of Indonesia 2045. This research uses descriptive qualitative methods, by taking data from relevant journals and books. The results of this study indicate that the cultivation of the five values of the spirit, namely sincerity, modesty, self-sufficient, Islamic brotherhood and freedom is able to produce a superior and quality generation. This is proven by the implementation of these values for all human resources in it.

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### 1. Introduction

The nation of Indonesia is a nation that in its position is said to be a developing country, always looking for forms on how to become a developed country, and free from lagging behind in the field of education (Mokhammad Ishaq, 2013). Talking about education will be associated with making people good in their thoughts and behavior. People who want to improve a person, a group of people, a country, and even the world, will definitely do so, directly or indirectly, through education. People who will damage a country will also do so through educational means. People who understand education will certainly talk about education. People who do not understand education will also talk about education because their children and descendants have and will follow education (Mokhammad Ishaq, 2013).

The progress and development of education is a determining factor for the success of a nation, and therefore an education system is needed that is able to produce the next generation of the nation with morals and noble character, which is useful for society, nation and state. The next generation has a very important role in the development of a country in the future. Towards a good country, the quality of the next generation must also be considered and improved, especially in the field of education (Ratonggi Siregar, 2017).

If you look at the last few years, it can be seen that the problems that exist today, are very sad and scary. How could it not, many problems that befall the next generation in our country have become more and more, all are inseparable from an education, if the education is successful, it will be able to produce a generation with moral and noble morals (Mokhamad Ishaq, 2013). But in reality, our country is currently still in the shadow with a moral crisis and noble morals. This is evidenced by the fact that there are still many of our next generation of teenagers who dare to fight their parents even to the stage of persecution (merdeka.com, 2021), dirty words, promiscuity, drugs (kominfo.com, 2021), murder and rape, and cases of brawls that still occur frequently (newsdetik.com, 2021). This should not be left alone and only become data that will continue to repeat in the future because adolescents are the next generation and the hope of the nation as the holder of the next development relay.

According to Zainulllah in his article which states that our current next generation has lost its function as the successor of the development relay due to the decline in the spirit of idealism, patriotism and nationalism, their future is uncertain, there are still many children who drop out of school and lack of fields and job opportunities (alkhairat.ac.id, 2017). Therefore, all of them are very much needed to play a role and contribute to advancing the Indonesia nation through education in order to maintain the nation's best sons and daughters who will continue development in Indonesia (Munirah, 2016).

This is what makes the author to be able to provide some of the solutions offered through the writing of this essay, so that education in our country is able to produce the next generation who are moral and noble. In accordance with the government's target initiated by the Ministry of Education and Culture which has compiled a national education roadmap in preparing Indonesia's golden generation for 100 years of Indonesia's independence, namely in 2045 (Ministry of Education and Culture of the Republic of Indonesia, 2017).

In order to prepare for the rise of Indonesia's golden generation in 2045, development in education is needed in the future perspective by making a quality, advanced, independent, and modern society and increasing the dignity and dignity of the nation (Ministry of Education and Culture of the Republic of Indonesia, 2017). This is stated in the pillars of Indonesia's vision for 2045.



**Figure 1 Pillar of Indonesia's Vision 2045**

In terms of sustainable development, Indonesia has agreed and agreed to the Document Sustainable Development Goals (SDGs), one of which focuses on the goal of improving the quality of education globally. The implementation of the agreement has been issued by Presidential Regulation No. 59 of 2017 concerning the Implementation of Achieving the Goals in Sustainable Development, among others, by setting global education goals, namely "Ensuring inclusive and equitable quality of education and increasing lifelong learning opportunities for all" (Ministry of Education and Culture of the Republic of Indonesia, 2017).

So the initial basis of the researcher is based on the words of the Prophet PBUH:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

"Indeed, I am sent to perfect good morals". (Narrated by Ahmad and saheeh by al-Albani)

Therefore, one of the solutions that must be used is to pay attention to existing human resources by shaping themselves with the values of the five souls to become a superior and characterful generation. Education that not only teaches academic lessons but also teaches moral values and noble morals (life values) which has been proven to educate 100% academic science and 100% religious science is an education based on values and philosophy, which has been applied by several Islamic boarding schools, one of which is the Darussalam Gontor Islamic Boarding School as the originator of education based on the five souls. And the results of this education have been proven to form cadres of the ummah which we can call the golden generation, who are moral and have noble character.

## **2. Literature Review**

Research conducted by Syamsurizal on the role of human resource management in organizations. This study aims to find out the extent of the role of human resource management in its contribution to the organization. This study uses a literature study method, and the result of this study is that management has three main functions, namely managerial, operational and achieving organizational goals in an integrated manner. The main goal of human resource management is to increase the contribution to an organization (Syamsurizal, 2016).

The next research from Nuraeni on Human Resource Management of Educational Institutions. One of the important areas in the realm of education administration/management is related to human resources involved in the process of educational dynamics. This study concludes (Najwa Mu'minah, 2017). Therefore, education that the stages in good management, from the process of planning, recruitment, selection, placement, compensation, awards, education and training/development must run well to determine the results or products of good graduates (Nuraeni, 2019).

Another research written by Syamsuri on the Existence and Contribution of Pondok Modern Darussalam Gontor in Human Resource Development. This research tries to discuss the development of human resources in Islamic boarding schools not only limited to the provision of knowledge and skills, but moral and religious values are always the main concern in Islamic boarding schools. Such as planting spiritual aspects that awaken the inner soul and spirit of humans, obligatory materials, dhikr, reading the Qur'an, understanding classical books and others (Syamsuri, 2016). From some of the previous studies above, this study tries to connect the values of the five souls with human resources to realize superior and noble human resources.

## **3. Research Methods**

The research method used in this research is qualitative research using the literature study method approach, where in this research by reading and doing various things, especially studying various existing literature from relevant journals and books (Sugiyono, 2014). The literature in question is a source that has a relationship with the research problem. By understanding the literature, you will be able to understand the purpose of the time that you want to complete. The research approach is carried out by referring to the thoughts of

The research method is carried out in the following stages (Syahrin, 2014):  
Data Collection Instruments Data collection in literature research is carried out by collecting literature:

First, related writings are collected both specifically and in general according to what is being researched as primary data. Then read and explore other writings produced on other fields. It is used to connect between problems and problem solving.

Second, other research works related to the topic being researched are explored as secondary data.

#### **4. Results and Discussion**

##### **Islamic Boarding School**

KH Imam Zarkasyi said: Pon-dok Pesantren is an Islamic educational institution with a dormitory or cottage system, where the kyai is the central figure, the mosque is the center of activities that animate it and Islamic teaching under the guidance of the kyai which is followed by the students as the main activity. An Islamic boarding school is an Islamic educational institution with a dormitory system, kyai as the central figure, mosque as the central point that animates, and in essence the Islamic boarding school lies in its contents/soul and not in its skin (as a condro crater in advance) (Pondok Secretariat, 1992).

In that content, we find Islamic boarding school services for the people. The main content of an Islamic boarding school is its education, for several centuries the Islamic boarding school has provided very valuable education (spiritual) to the students as missionary cadres and leaders of the ummah in various fields of life (Awaluddin Faj, 2011). In that education, there is a strong soul that determines the philosophy of life of the students, while the education or knowledge they have gained during their years of living in the pesantren is only a reflection or response (Najwa Mu'minah, 2017).

Islamic boarding schools that are institutionalized in the community, especially in rural areas, are one of the oldest Islamic educational institutions in Indonesia. The emergence of Islamic boarding schools in Indonesia is estimated to have been around 300-400 years ago and reached almost all levels of Muslim society, especially in Java. Islamic boarding schools are unique educational institutions. Not only because of its very long existence, but also because of the culture, methods, and networks applied by the religious institution (Imam Syafe'I, 2017).

In addition, the emergence of Islamic boarding schools in Java also coincided with the Walisongo movement that spread Islam in the area. According to historical records, the first figure to establish an Islamic boarding school was Sheikh Maulana Malik Ibrahim (Anik Faridah, 2019). One of the advantages of the educational model developed by the Walisongo (and later became a characteristic of pesantren education) lies in its approach pattern which is based on everything that is familiar to the community and a combination of theoretical and practical aspects. For example, Sunan Giri uses a game approach method to teach Islam to children, Sunan Kudus uses fairy tales, Sunan Kalija-ga teaches Islam through puppetry, and Sunan Derajat

introduces Islam through direct involvement in order to deal with the misery experienced by the community (Anik Faridah, 2019).

According to Azyumardi Azra, quoted by Anik Faridah, the Islamic Boarding School has 3 important functions, namely the transmission and transfer of Islamic knowledge, maintaining Islamic traditions and giving birth to scholars. So this function is related to the important components in it, namely the objectives of the pesantren, curriculum, kyai and santri and methods (Anik Faridah, 2019).

In general, the purpose of education in Islamic Boarding Schools is to educate independent products. Islamic boarding schools want graduates who are independent and noble and devout by expressly distinguishing between the aspects of education and teaching which both complement each other, which in the end is the dimension of education in the sense of fostering ethics towards students in addition to the dimension of teaching that builds and develops children's cognitive abilities.

With the harmonization between the educational dimension and the teaching dimension, the purpose of education in Islamic boarding schools becomes clear (Hadi Purnomo, 2017). So this also proves that pesantren make a great contribution to the progress of the nation by producing the nation's successors who are moral and noble.

### **Management of Islamic Boarding Schools**

Read it with the name of your Creator God. He had made a man out of a clot of blood. Read, and your Lord is the Most Merciful. Who teaches (humans) with the intermediary of kalam (reading and writing). He teaches man what he does not know" (Q.S. Al-'Alaq [96]: 1-5). How the function of the management of Islamic boarding schools with their system can be perfected, adjusted in today's state tasks, we know that Islamic boarding schools have pioneered, uncovered so far that they have succeeded in providing a power base or ideological fortress of the state and nation since the demak era until this moment (Imam Zarkasyi, 1965).

Islamic boarding schools are not only able to provide a high moral foundation and virtue of the Indonesia nation, even Islamic boarding schools have proven that educational institutions are able to contribute to shaping the ideological foundation of the Indonesia nation as the philosophy of life Hadi Purnomo, 2017).

We know that the pe- santren pond provides a distinctive education, namely self-help education (Imam Zarkasyi, 1965). All students in the Islamic boarding school are educated to be able to help themselves, overcome various kinds of difficulties from cooking, washing clothes to completing the task of completing the learning life in the boarding school itself. This kind of education is able to make a strong student not to be awkward in going through life's difficulties. Early education for Indonesia's sons and daughters by having a brave spirit to face these risks and challenges is very important, the spirit of self-help is very necessary for our nation to be able to be strong

and independent as a nation that has a noble and high ethics (Abdullah Syukri Zarkasyi, 2005).

It is clear that the function of the management of Islamic boarding schools with the value system of the five souls of san- gat is important in educating students as superior and moral human resources, this is a good mindset so that they are able to take care of themselves both when they are in the Islamic boarding school and after graduation. They are expected to be able to provide the best role as development relay holders in the future.

### Values of Pondok Based on the Five Souls

Islamic boarding school education in the view of KH. Abdullah Syukri Zarkasyi M.A, is a good education system, because it is built on the basis of true noble values and traditions, but it is not just a pesantren without a good discipline and management. Islamic boarding school education must be balanced with a number of activities, disciplined, managerial, supervised, controlled, directed, evaluated, and developed based on the values of the Islamic boarding school (Awaluddin Faj, 2011).

Five Souls is a life value in PM Gontor, who is the guardian in terms of education, community, and all aspects of the lives of students, teachers, kiai, etc. (Abdullah Syukri Zarkasyi, 2005). The essence of Islamic boarding schools lies in their content or soul, not in their skin, in that content is seen the services of Islamic boarding schools for the people. Then in the Islamic Boarding School is imbued with atmospheres that can be formulated in the "five souls" as *berikuh*: the soul of sincerity, the soul of simplicity, the soul of independence (self help), the soul of Islamic *ukhuwah* and, the spirit of freedom (Imam Zarkasyi, 1965). The meaning of the five souls constructed by K.H. Imam Zarkasyi as the soul attached to the Islamic boarding school is as follows:



Figure 2 Five Souls

#### 1. The Soul of Sincerity

First, the soul of sincerity is the root of all the soul of the hut and the key to receiving charity in the sight of Allah SWT. Everything is done with the intention of worship, *lillah*, sincerity only for Allah. In the hut is created an atmosphere where all

actions are based on sincerity. Sincere in getting along, in advising, in leading and being led. Sincerely educate and educate, sincerely disciplined, and so on (Imam Zarkasyi, 1965).

There is an atmosphere of sincerity between fellow students; between students and teachers; between students and kyai; between teachers and teachers, and so on. Sincerity education is realized through the example of the founders of the cottage by waqf the cottage entirely, except for the kyai private house. Another example of cultivating a simple spirit of sincerity, in educating students, kyai sincerity is not paid. Even now in Gontor there is no salary system for teachers. The term used is "family well-being." This kind of atmosphere needs to be built so that everyone can continue to do for fame. Not because it is driven by the desire to get certain profits. This can happen because on the basis of sincerity lillahi ta'ala.

## 2. The Spirit of Simplicity.

Life in Islamic boarding schools is surrounded by an atmosphere of simplicity, simplicity is one of the souls that is important to be fostered and grown. Simplicity does not mean passivity, it is actually an emanation from the strength of ability, fortitude, and self-mastery in order to face the struggles of life. This soul is valuable capital to build an attitude of never backing down in facing various kinds of difficulties. The simplicity education taught includes simplicity in dressing, cutting hair, eating, sleeping, speaking, behaving, and even thinking. Examples of Kyai's personal life; both houses, how to dress, diet, behave, and educate students, to live a simple life (Secretariat Staff of Pondok Modern Gontor, 1997).

It also makes underprivileged students not feel inferior and rich students do not have a sense of argotency. But in reality, simplicity is not rigid. The measure of simplicity at Gontor is regulated in its management framework, namely using something that is in accordance with the conditions of the needs with consideration of efficiency and effectiveness. For example, the construction of high-rise buildings in Gontor is not for the purpose of showing teeth or wanting to be seen, but it is indeed time to be built. Namely in accordance with the needs of education and teaching.

## 3. Independent Soul.

Ability to help yourself. The ability to help oneself does not only apply to students as individuals. But, it is also for pesantren as an institution. An independent person means a person who always learns and trains himself to take care of his interests without constantly relying on the mercy of others. Likewise, an independent institution. He is able to survive above his abilities and tries not to always rely on the help of others.

In Gontor's daily life, students are educated to take care of all their own needs, take care of mini shops, organizations, activity units, secretariats, dormitories, sports,



courses. Everything is taken care of by the students and for the students. Therefore, Gontor is always cautious in receiving assistance from other parties because he is worried that this assistance will tarnish the independent soul that he wants to build in this pesantren. However, this attitude does not mean that Gontor becomes a rigid institution so that it rejects people who really want to help the development of Islamic boarding schools, only that the assistance must be non-binding (Staff of the Secretariat of Pondok Modern Gontor, 1997).

#### 4. The Soul of Ukhuwah Islamiyyah.

This spirit of brotherhood is the basis for interaction between students, kyai and teachers, in the cottage life system. From here, there grows a willingness to share with each other in joys and sorrows, until joy and sorrow are felt together. This kind of sharing awareness is expected not only to apply in the cottage, but also to be part of the personal qualities that he has after graduating from the cottage and taking part in the community.

This ukhuwah spirit can be seen in the daily association of students which is instilled with mutual respect and mutual respect between senior students and junior students. Interaction between students in the intertwining of Islamic ukhuwah (Staff of the Secretariat of Pondok Modern Gontor, 1997). There is no wall that can separate them in the hut, but it also affects the unity of the people in society after they are immersed in society.

#### 5. Spirit of Freedom.

Freedom in thinking and doing, free in determining the future, free in choosing a way of life, and even free from various negative influences from outside, society. A free spirit is instilled in students to make them have a big spirit and optimism in facing all difficulties.

So the meaning of freedom is freedom in positive lines, with full responsibility; both in the life of the Islamic boarding school itself, as well as in community life, as KH. Abdullah Syukri Zarkasyi, M.A explained that: "freedom does not mean freedom without rules, but freedom that is responsible, according to rules, because in any life there is nothing without rules."

This spirit of freedom is taught in the cottage, for example the spirit of freedom of the cottage in determining the curriculum, calendar, and academic program. In addition, this spirit is also displayed in the motto of the Gontor educational institution which is free from the interests of certain groups or political parties and "stands above and for all groups" (Staff of the Secretariat of Pondok Modern Gontor, 1997).

Skill development at PM Gontor through education based on the five souls, is an education that is undoubted, this value includes moral (mental) coaching, development of intelligence, physical and skills (skills). In other words, learning

enough and helping yourself. Educated young men who help themselves, they face the future with hope, the broad path of life lies ahead of them. On the other hand, the young man who does not believe in him, he is always worried and doubtful, and will not gain the trust of the public, while he himself does not believe in himself.

History records that PM Gontor is an Islamic boarding school educational institution that has produced many religious figures, fighters and community leaders, which is proof that Islamic boarding schools play a lot of roles in building Indonesia (Staff of the Secretariat of Pondok Modern Gontor, 1997). Islamic boarding schools are private institutions that still survive today, not only because Islamic boarding schools are based on Islam but also because Islamic boarding schools are educational institutions native to Indonesia (Hadi Purnomo, 2017).

The cultivation of Islamic boarding school values with five souls is very necessary to give birth to the next generation who are moral and noble. Youth and women should no longer think and do bad deeds because there are so many good deeds and programs and they are there as the next mandate holder of the nation-building relay.

The development paradigm that is oriented towards comparative advantage by relying more on natural resources and cheap labor is now starting to shift towards development that emphasizes competitive advantage. The quality of human resources, mastery of high technology and the improvement of social functions have received attention (Malik Fadjar, 2009).

Humans become individuals who are able to utilize all the potential resources they have. In general, human potential is divided into physical potential and spiritual potential. This human potential is very important as a gift from Allah SWT in fulfilling and carrying out the duties of his caliphate on earth. This is the ultimate goal of Islamic education (Hasan Langgulung, 2005).

Human beings in the view of Islam are superior creatures, who are equipped with several potentials, namely intellect, qolbu and aesthetic body. This potential must be developed to achieve competencies that enable humans to perform essential tasks in their lives, namely, "Worship God" and "Caliph Allah". Human resource development can be defined as a series of systematic and planned activities designed to promote employees to master the skills needed to meet current and future work needs.

Islamic educational activities are not only about transferring knowledge and expertise, but also able to realize the values of symbols from Islamic rituals, ethics, culture, and examples. The values realized in Pondok Modern Darussalam Gontor along with all branch and alumni boarding schools of Gontor and Darussalam Gontor University itself include the spirit of sincerity, the spirit of simplicity, the spirit of independence, the spirit of Islamic ukhuwah and the spirit of freedom.

The realization of these values is a provision to realize the nation's superiority with the core of the modern cottage roadmap called Panca Jangka. The Five Gontor Terms include Education and Teaching, Regeneration, Development, Procurement of Funding Sources, and Welfare of Pondok Families. Education & Teaching Orientation includes elements of Islam, Science, and Society.

Therefore, to achieve the educational goals of the golden generation era 2045, the determination of educational goals is divided into three stages (Ministry of Education and Culture of the Republic of Indonesia, 2017):

In the first phase (2016-2025), the focus of development in education is to improve the ability of education providers to expand services, increase modernization in the implementation of the learning process, and always encourage the improvement of services so that people can enjoy education. All levels of society.

In the second phase (2026-2035), the education development plan is a stage to realize the independence, progress, justice and prosperity of the Indonesia people, as well as accelerate the development of various fields through a stable economic structure based on competitive advantages. To achieve education in the second stage, the government will prioritize character education.

The third phase of education development (2036-2045) aims to improve the level of education of the Indonesian people who can create superior and internationally competitive human resources.

Achieving these several stages, the educational strategy of Pondok Modern Darusalam Gontor is with an integrated education pattern in the life of the Pondok with all its totality as a medium of learning and education. Community-based education: everything that is heard, seen, felt, done, and experienced by the students and residents of the Pondok is intended to achieve educational goals. Profile of Pondok Modern Pondok Darusalam Gontor Alumni has the role of mu'min, Muslim, muhsin. This role is supported by several indicators that include commitment to the struggle, oriented as the glue of the ummah, having a teacher spirit, and being a good citizen. The motto of Pondok Modern Darusalam Gontor Education consists of 4 aspects, namely high virtue, healthy body, knowledgeable, and free-minded.

## **5. Conclusions**

Humans play an important role in contributing to creating the next generation of quality for the country. With the values that have been instilled in Islamic boarding schools, they are able to become a fortress and provide provisions for their graduates to continue to hold fast to the values that have been obtained. The cultivation of these values, one of which is with the five souls that are able to strengthen a student, from a sincere soul, a simple soul, an independent soul, an Islamic ukhuwwah soul and a free soul.

When these human resources are able to be sincere, simple in various matters, not dependent on others, maintain relationships between others and organizations, and be free to act according to existing rules, quality human resources will be created in accordance with Indonesia's vision to become the golden generation of 2045. Education is indeed not the only way to make quality human resources, but without focusing on the educational aspect, the goal of creating quality human resources will be difficult to achieve.

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