

PERCEPTIONS AND EXPECTATIONS OF STUDENTS FROM PRE-PROSPEROUS FAMILIES ON ISLAMIC EDUCATION AT PESANTREN

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Abstract

This study elaborates on the perceptions and expectations of students from pre-prosperous families towards Islamic education held at the Pondok Pesantren Darul Muttaqien Kayuagung during the Covid-19 pandemic. This study employs a phenomenological approach. This study concludes that policies offering convenience and flexibility in paying tuition are mostly accountable for the santri selecting them over public educational institutions. The majority of respondents believe that the benefits of graduating from an Islamic boarding school include an improvement in their status in the community due to their position as ustadz or ustadzah or having a respectable career to raise their standard of living. This study confirms the belief that Islamic boarding schools serve the community as moral education centers and as social institutions that accommodate the educational needs of students from pre-prosperous families. The findings of this study support Paulo Freire's conscientization theory, which holds that education can inspire individuals to take action to improve socio-cultural realities by mobilizing themselves to progress their social status.

Keywords: *Pesantren; Santri; Pre-prosperous Family; Social Mobility.*

Abstrak

Penelitian ini bertujuan deskripsikan persepsi dan harapan santri yang berasal dari keluarga prasejahtera terhadap pendidikan Islam yang dilaksanakan di Pondok *Pesantren* Darul Muttaqien Kayuagung di tengah pandemi Covid-19. Metode penelitian yang digunakan adalah metode kualitatif dengan pendekatan fenomenologis. Berdasarkan hasil analisis data penelitian dapat disimpulkan bahwa persepsi santri yang berasal dari keluarga prasejahtera di Pondok *Pesantren* Darul Muttaqien Kayuagung terhadap pendidikan *pesantren* terkait motivasi memilih lembaga pendidikan *pesantren* daripada lembaga pendidikan umum mayoritas dipengaruhi oleh kebijakan *pesantren* yang memberikan kemudahan dan kelonggaran dalam pembayaran iuran sekolah. Adapun persepsi mayoritas responden terkait manfaat setelah menamatkan pendidikannya di *pesantren*, yaitu agar terjadi peningkatan status di tengah masyarakat melalui peranannya di tengah-tengah masyarakat sebagai ustadz/ustadzah atau memiliki pekerjaan yang layak sehingga dapat meningkatkan taraf hidup keluarga. Penelitian ini meneguhkan citra pondok *pesantren* sebagai lembaga pendidikan moral bagi masyarakat, serta menjadi lembaga sosial yang mampu mengakomodir kebutuhan pendidikan bagi santri dari keluarga prasejahtera. Hasil penelitian ini menguatkan teori konsientisasi Paulo Freire, bahwa pendidikan mampu menyadarkan manusia untuk berupaya merubah realitas kenyataan sosiokultural dengan memobilisasi dirinya untuk berpindah status sosial yang lebih baik.

Kata Kunci: *Pesantren; Santri; Keluarga Prasejahtera; Mobilitas Sosial.*

INTRODUCTION

Humans are social beings that need social relationships, which is commonly referred to as social interaction. This social interaction will affect the formation of social groups in the form in the form of horizontal groups based on ethnicity, race, skin color, occupation, and the like, as well as the vertical group which classifies society into hierarchical classes of the high class, medium class, and low class. Sorokin argues that the

basis for this stratification of social class) is an imbalance in the distribution of obligations and rights, as well as the responsibilities of individuals in the social system (Firmansyah, 2021; Soekanto, 2010; Xiao, 2018).

It is not only a theoretical concept; this social stratification is a social reality. It is a concept that classifies people based on wealth and income, employment, and education. Education and social class play a role in this situation. This relationship shows that (1) education requires financial support and motivation, and (2) the level of social class is influenced by the type and level of education. Nevertheless, education is considered far more important, because, in addition to work skills, education creates changes in one's interests, mentality, and way of thinking (Maunah, 2015; Syah, 2015).

Regarding this matter, quantitatively, Indonesia has the fourth-largest population after China, India, and the United States. Data from the Population Administration (Adminduk) as of June 2021 shows that Indonesia's population is 272,229,372 people, with 137,521,557 males and 134,707,815 females. 56.01% of the 272 million people are centered on Java Island, where West Java Province has the highest population in Indonesia, at 47,586,943 people, and North Kalimantan has the highest population. at least 692,239 people (Directorate General of Population and Civil Registration Agency, Ministry of Home Affairs of the Republic of Indonesia, 2021). Along with being a demographic bonus, Indonesia's high population density also poses potential issues for the country, particularly in the social, economic, and political aspects, where it could lead to unemployment, poverty, and underdevelopment.

The 2021 BPS-Statistics reports that the majority of pre-prosperous families have a low level of education. Elementary school graduates made up 37.74% of the educated pre-prosperous families, while 29.86% of them did not complete elementary school. Meanwhile, the proportion of junior high school graduates was 15.05%, while the proportion of pre-prosperous families with high school graduates was 15.54%. Meanwhile, at a higher level of education, the percentage of pre-prosperous families who graduated from tertiary institutions was only 1.81% (Annur, 2022). These data indicate that pre-prosperous families are synonymous with low education. The education level of these pre-prosperous families is mostly influenced by their poverty.

Poverty is usually described as a lack of income (Tim Penyusun Kamus Pusat Bahasa, 2008) so they are unable to meet basic needs, which include the need for food, clothing, and shelter. Theoretically, there are three forms of poverty, namely: (1) natural poverty: born poor; (2) cultural poverty: simple life of feeling enough for what they have, with no effort to change for a better life; (3) structural poverty: poverty that results from man-made factors, such as unfair economic policies, unequal distribution of wealth, corruption and so on, including the impact of the Covid-19 pandemic.

According to Paulo Freire, political arrogance often becomes a tool for the ruling elite to suppress and restrict people's freedom to live properly (Husni, 2020; Zaini, 2014). According to him, education is a means of liberation to get out of this oppression (Abdillah, 2017; Zaenal & Muhammad Taufik, 2018) through educational consciousness (Mizal, 2018; Prastowo, 2020). Freire's concept is known as conscientization

theory, which is divided into three stages, namely: magical consciousness, naive consciousness, and critical consciousness (Datunsolang, 2018; Rohinah, 2019). At the stage of critical consciousness, education is expected to make someone understands the reality of his environment and consciously make him a strong human being to change that reality to a better life through social mobility.

Numerous studies have been conducted on the relationship between education and economic growth. Consequently, there is a close relationship between the two, both positively and significantly. One of the findings from the study on the relationship between the two factors shows that poverty is influenced by education level, with poverty increasing as education level decreases. Conversely, a high degree of poverty affects a person's low level of education (Nurhasanah, Safri, & Edi, 2019; Susanto & Pangesti, 2019).

Concerning the aforementioned description, especially the relevance between education and social mobility of pre-prosperous families to higher social stratification, especially to escape poverty, it is considered important to see the perception through a study that aims to find out (1) students' perceptions of Islamic boarding schools, and (2) students' expectations of the benefits of education at Islamic boarding schools.

METHOD

This qualitative research employed a phenomenological approach. According to Moleong (1998), in a phenomenological approach, the research seeks to understand an event and its relation to people in certain situations. Substantially, the

phenomenological approach in this study is intended to understand the perceptions of pre-prosperous families towards Islamic education in Islamic boarding schools by taking a case study at Pondok *Pesantren* Darul Muttaqien Kayuagung. The primary data of this study is the interviews with informants consisting of managers and santri from 59 students from pre-prosperous families as the beneficiaries of the *Program Keluarga Harapan* (PKH) of the Ministry of Social Affairs of the Republic of Indonesia and beneficiaries of the *Kartu Indonesia Pintar* (KIP) of the Ministry of Education and Culture of the Republic of Indonesia. The secondary data come from observation, books, and articles. Triangulation was carried out through observation and interviews. The data analysis technique used the Miles and Huberman model including (1) data reduction, (2) data presentation, and (3) conclusion drawing and verification.

RESULTS AND DISCUSSION

Overview of Pondok Pesantren Darul Muttaqien Kayuagung

Pondok *Pesantren* Darul Muttaqien Kayuagung was founded by KH. M. Daud Denin, BA. He aims to realize his noble ideals to develop Islamic education and da'wah through Islamic boarding schools. The name 'Darul Muttaqien' reflects the intention of the founders to create an educational institution that can produce knowledgeable and pious people. Geographically, the boarding school is located at 3°25'10.9"S 104°48'58.3"E -3.419680, 104.816200. The distance of this boarding school from Kayuagung City is about 3 km. It is roughly 65 kilometers from South Sumatra Province's capital, Palembang City.

The establishment of the *Pesantren* Darul Muttaqien Kayuagung began with *Pengajian* and *Taklim* in 1988 which were held at the home of the founder of the boarding school, KH. M. Daud Denin, BA. Over time, the community's enthusiasm for the events grew, and piqued the interest of many individuals, both inside and beyond the village, who came to learn about religion or simply to study the Koran. The learning system was very traditional. The *Pengajian* begins at Ashar, and continues at Maghrib and Isya'. People who come from outside villages generally stay the night and take part in the morning prayer *Pengajian* taught by KH. M. Daud Denin, BA.

KH. M. Daud Denin, BA. Intended to establish a structured educational institution. He built a *madrasa* building on *waqf* land, covering an area of 1,468 m² which was a gift from his parents, H. Denin. The building was established as a classroom in carrying out the teaching and learning process for madrasah institutions. Initially, learning activities at this *madrasa* were carried out every day from 2.00 p.m. to 4.30 p.m. As time went by, the number of students studying at this madrasa continued to increase and they began to settle in the residence of the *kiai*, as students should at Islamic boarding schools. In Zamakhsyari Dhofier's perspective, the five basic elements in the *pesantren* tradition are a hostel, mosques, students, the teaching of classical Islamic books (*Kitab Kuning*), and *kiai*. Finally, KH. M. Daud Denin, BA. officially opened an educational institution in the form of *pesantren* on 15 Shawwal 1409H/21 May 1989M. Furthermore, formal educational institutions in the form of Madrasah Tsanawiyah were opened in 1994, TK/TPA began in 1996, and Madrasah Aliyah and Madrasah Diniyah were opened in 1997.

In the brochure for the new student admission for the 2020/2021 academic year, it was informed that the vision of the Pondok *Pesantren* Darul Muttaqien Kayuagung is: “Generating national cadres based on Islamic insight and knowledge”. Meanwhile, the missions of the *Pesantren* Darul Muttaqien Muara Baru are: (1) to form a Muslim with science and technology accompanied by faith and piety; and (2) to implement and disseminate the values of the Holy Al-Quran and the Prophet’s Sunnah. To achieve the vision and mission, the *pesantren* curriculum is structured in such a way that refers to the curriculum of the Ministry of Religion of the Republic of Indonesia and the typical *Pesantren* curriculum and is supported by various extracurricular activities to accommodate students' interests and talents.

Definition of Perception

The term perception can be understood as a process in which a person can organize and make sense in understanding the meaning of his surroundings. Due to potential limitations in how well the five senses can accurately convey the nature of an existent thing, individual perception of an object may differ from objective realities. As for linguistically and etymologically, the term perception is adapted from Latin, namely perception. The word is interpreted as “receiving” or “taking” (Sehani, 2017). Terminologically, Gibson et al. describe perception as a series of imaginative activities that occur in a person in understanding the surrounding environment, which allows for the organization and interpretation of the meaning of an object as psychological sensory stimulation (Soemanagara, 2006). Meanwhile, according to Chaplin, perception is a process of knowing or understanding existing objects and realities

through the five senses (Wira Adiyatma, Irdhan Epria Darma Putra, 2018).

Several variables could potentially affect how someone perceives things, including (1) internal factors that come from within each individual, such as personality, attitudes, ideas, and hopes; (2) external factors that come from outside the individual, such as educational, social background, information possessed, and environmental factors around them (Shahri, Erhamwilda, & Dudi, 2020).

Concerning the description, three aspects of perception can be identified, which are considered related to human cognition or reasoning, which are (1) sensory recording, (2) pattern recognition, and (3) attention. These three aspects work together as a succession of processes in the cognitive intelligence activity of object interpretation. The initial step in the process of perception is the senses being captured, specifically the senses of sight, hearing, touch, and feeling of objects. The brain then receives information that the senses can record, recognize, and carefully examine. Next, the final stage of perception called attention is used to interpret the object that has been recognized in the mind as a perception.

In this study, the perceptions of students at the Pondok *Pesantren* Darul Muttaqien Kayuagung who come from pre-prosperous families towards Islamic education at *Pesantren* and the benefits for students after they complete their education at the Islamic boarding school. The perception of the *santri*, when viewed from previous theoretical studies, will be greatly influenced by internal and external factors. This perception was formed as a result of his observations of his surroundings, particularly the families, which are thought to play a significant role in forming this perception. Therefore, it should be presumed that the perceptions of

the *santri* reflect the perceptions of the *santri*'s parents and guardians as well.

The Perception of Santri on Education in Islamic Boarding School

To find out how the perceptions of students from pre-prosperous families at Pondok *Pesantren* Darul Muttaqien Kayuagung, the question formulated is “why do the students choose to continue their education in Islamic boarding schools rather than public or non-Islamic schools?” This question is a key question that is preceded by an opening question to get the initial data of the respondents. The responses to the open interview are described in Table 1.

Table 1. *Respondents' Perceptions of Education in Pesantren (Islamic Boarding Schools)*

No.	Description	Number of Respondents	Percentage
1	The tuition fee in Islamic boarding schools is affordable	22	37.2%
2	Religious education in Islamic boarding schools is more in-depth than in public schools	20	33.8%
3	Studying in <i>Pesantren</i> help avoid the negative effects of promiscuity	12	20.3%
4	Apart from studying religion, students also study general knowledge which is studied in public schools	5	8.47%

From 59 PKH and KIP beneficiaries in Pondok *Pesantren* Darul Muttaqien Kayuagung, 22 students, or 37.2%, said that the cost of education at the *pesantren* was affordable for their families. The response of the majority of respondents who are

more concerned with tuition fees is understandable, given their family's economic background which is at the pre-prosperous level. This indicates that in general, people see Islamic boarding schools more as educational institutions with very affordable costs for middle to lower-class families, especially pre-prosperous families. Based on the results of interviews with respondents, the occupations of their parents or guardians varied widely, some worked as farm laborers, farmers, traders, construction workers, household assistants, to motorcycle taxi drivers, with an average income of IDR 1-2 million rupiahs/month.

The stigma that *pesantren* are Islamic educational institutions with very low costs was verified by the vast majority of comments provided by the respondents above. This is so that Muslims who understand religion and general knowledge can be produced as cadres of scholars in society, which is the main goal of the existence of Islamic boarding schools. Based on the findings of the interviews, it is known that Islamic boarding schools offer resources to help families of students who have financial difficulties pay monthly dues, such as the price of food and boarding. Especially for the students who are beneficiaries of PKH and KIP, the *pesantren* provides leeway until the aid funds can be disbursed. In addition, for students who are orphaned and come from underprivileged families, the *pesantren* waives the dues, specifically for top-performing students.

Pesantren Darul Muttaqien Kayuagung policies are attentive to and supportive of the demands of students' families regardless of their economic status. Islamic boarding schools offer some flexibility so that students can have access to

dormitories, accommodations, and educational resources. The alleviation and leniency intended refer to the technically possible postponement and installment payment of monthly contributions until they are paid in full.

Furthermore, there were 20 students, or 33.8% of respondents who state that religious education material given at Islamic boarding schools was more in-depth compared to the portion of religious lessons given at public schools. It is commonly known that public schools only offer two hours each week of instruction in the Islamic religion. In contrast, this Islamic Religious Education curriculum is acquired in Islamic boarding schools through extracurricular activities in addition to being taught in class. Comparing *pesantren* to another non-religious formal schooling, this is one of its benefits.

The next response given by the respondents was that Islamic boarding schools can be an effective means for students to avoid the negative effects of promiscuity. This response was given by 12 students or as many as 20.3% of responses. This is very reasonable, considering that Islamic boarding schools offer boarding schools with a typical *Pesantren* curriculum so that students are under the supervision of *Pesantren* managers 24 hours a day. To protect kids from numerous harmful effects, such as moral decay brought on by existing promiscuity, this approach is a great tool for their mental and spiritual growth.

The remaining 5 students, or 8.47% of respondents, said that Islamic boarding school curricula balanced religious instruction with knowledge for the general public. This response relates to the educational curriculum implemented at the Pondok *Pesantren* Darul Muttaqien Kayuagung which applies the curriculum of the Ministry of Religion of the

Republic of Indonesia by presenting subjects that are balanced between religious education and general education. General subjects that are also given to students at Islamic boarding schools such as mathematics, English, Indonesian, Pancasila, and Citizenship Education (PPKn). The program for science and social studies does not yet include this. In the science program, there are physics, biology, and chemistry subjects. Whereas in the social program, there are subjects of geography, history, economics, and sociology. Students can understand religious and general knowledge in a balanced way with the help of this balanced subject framework.

Santri's Expectations of the Benefits of Education in Islamic Boarding Schools

Furthermore, to find out the expectations of students from pre-prosperous families at the Pondok *Pesantren* Darul Muttaqien Kayuagung on the benefits of Islamic education, the question is "what are the expected benefits of studying at the *Pesantren*?" The following responses were provided by respondents in reply to these questions.

Table 2. Respondents' Perceptions of the Benefits of Education in Islamic Boarding Schools

No.	Description	Number of Respondents	Percentage
1	To be an <i>ustadz/ustadzah</i>	32	54.2%
2	To memorize the Al-Quran	12	20.3%
3	To get a good job	8	13.5%
4	To be respected by society	7	11.8%

32 of the 59 respondents expressed the hope that receiving a *pesantren* education will enable them to get the required

religious knowledge to become *ustadz/ustadzah*. Then, 12 respondents, or 20.3%, expressed the hope that attending Islamic boarding schools will facilitate their memorization of the Al-Quran. The responses of the two typical respondents are quite representative because it is common for a *santri* to study religious education in-depth to be prepared to become a *ustadz* and *ustadzah*, or at the very least, a religious teacher for himself and his family.

Based on field observations, it is known that this *pesantren* has several extracurricular activities that support these objectives, particularly those that support the abilities and responsibilities to be *ustadz/ustadzah*. The manager describes that there are several learning programs, such as the *tahsin* and *tahfidz* Al-Quran, as well as *muhadhoroh* (lecture practice). By memorizing the Al-Quran, students can also lead prayers for the community and their families. In addition, students can convey knowledge through rhetorical skills that have been trained and honed in Islamic boarding schools.

This study found that *muhadhoroh* activities are very effective in improving students' rhetorical abilities, which include courage, self-confidence, and speaking in front of a general audience (Munawir, 2021; Santoso, Sholihah, & Mu'ti, 2021). The implications of self-confidence from *muhadhoroh* are (1) individual aspects, which include the courage to speak in public, the ability to control emotions in dealing with something, firmness in deciding something, adding experiences and interests, and (2) social aspects, which include improving communication skills, improving the ability for social criticism in polite and dignified language, and increasing the ability to express opinions in forums (Awaliyani & Ummah, 2021).

For a *da'i*, hard skills such as rhetoric, which are supported by skills of Al-Quran, such as memorizing, reading, and understanding, are the most important means of conveying *da'wah* for religious development to the community. *Pesantren* are also trained in reading the Al-Barzanji Book, which is frequently used by the community in *marhaban* activities, in order to foster talent and interest in the arts. Santri would undoubtedly benefit from having this kind of skill as it will boost their social standing.

Furthermore, the results of interviews with respondents also showed that eight respondents share their perception of the benefits of completing their education at Islamic boarding schools. They hope that one day they could get a good job. This response suggests that the respondents had high expectations for Islamic boarding schools, believing that their education will prepare them for good careers once they have completed their studies. If understood carefully, this answer is very closely related to the economic situation of his family which belongs to the pre-prosperous level. They believe that the knowledge they will acquire at the Islamic boarding school will be an invaluable asset in helping them find employment and supporting their family's financial status.

The next response was that seven respondents, or 11.8%, said they believed that an education in an Islamic boarding school would help them and their families feel more dignified. This response is closely related to the intention of the respondent in the previous response, namely to get a good job. In this regard, respondents consciously feel that education is a powerful tool for them to move vertically from the lower class, at least to the middle class or even to the upper class. They

believe that education is a very powerful tool for social mobility. This is very relevant to the theory of conscientization initiated by Paulo Freire.

The pillars supporting Paulo Freire's thought mentioned earlier can be assessed as a view that humans relate to the world critically (Arbayah, 2013; Rahman, & Kadir, 2019). Human consciousness becomes very decisive in its existence through the reflection of that critical thought. With this critical thinking, humans can move actively and creatively to mobilize themselves to change and elevate themselves to a higher social status. Critical educational initiatives aim to lead people toward emancipation and knowledge. The basic difference between humans and animals is freedom. Humans are like "living in and with the world" (Syarif, 2017). Animals can merely "live in the world", whereas humans may live, intentionally modify themselves, and make sense of their presence in the world.

According to theory and reality, respondents firmly believe that education is the best strategy for restraining the condition they and their families are in amid economic deprivation. Through education in Islamic boarding schools, they will acquire valuable resources to find respectable positions in the neighborhood. Their belief is also very strong, that to gain success in life, apart from being supported by academic abilities and tool skills, the most important thing is the pleasure of Allah and His help.

According to the description above, the role of Islamic boarding schools for the community is no longer limited to being a place of learning where religious studies are conducted, but also as a social institution that is anticipated to become a hope for the future, especially for families who are not able to

support their family members educational needs. This is in line with Manfred Ziemek's hypothesis which states that Islamic boarding schools are concerned with doing good deeds for society and always work to advance and grow together (Najah, 2021).

CONCLUSION

It can be concluded that the perception of students from pre-prosperous families at the Pondok *Pesantren* Darul Muttaqien Kayuagung towards Islamic boarding schools is related to the policies that provide convenience and flexibility in paying tuition fees. The majority of respondents expect that after completing their education at the Islamic boarding school, there is an increase in status in the community by becoming *ustadz/ustadzah* or having a good job to improve their standard of living.

Respondents from pre-prosperous families have very strong opinions about the *pesantren* function, particularly in promoting vertical social mobility. The respondents strive to change their family's economic status. The findings of this study further support the notion that Islamic boarding schools serve as social organizations that may meet the scholastic demands of students from pre-prosperous families while also serving the community's need for moral instruction. The results of this study reinforce Paulo Freire's conscientization theory, that education can encourage people to take action to improve socio-cultural realities by motivating them to reach higher levels than before.

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