

PORTRAIT OF TUAN GURU'S POLITICAL CONTEST: AN ANALYSIS OF POLITICAL DYNAMICS IN LOMBOK, WEST NUSA TENGGARA

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ABSTRACT

This article examines the portrait of the Tuan Guru's political contestation on the island of Lombok. In connection with the Tuan Guru's political contestation in Lombok, which was introduced by TGB, by giving a good impression to the community, it created great opportunities for all Tuan Gurus to participate in political contestations. This study uses a literature review by reviewing the literature, collecting data by searching for previous research, and looking at phenomena that occur in the field. And the theory used is the theory of moral leadership (moral leadership). The results of the research that Tuan Guru in Lombok has a great opportunity to participate in political contestation, by participating in this political contest, Tuan Guru is looking for supporters in very varied ways, such as in preaching, Tuan Guru goes to villages while continuing to apply da'wah. political ones. As well as Tuan Guru in seeking support or in dealing with political contestations, always provides an understanding to the community of the importance of choosing leaders by Islamic teachings. As a result, indirectly or unconsciously, the community was moved by the da'wah given by the teacher, in finding a religious leader, so that the congregation or the community agreed to win the guru in the political contestation in Lombok.

Research Paper

Pesantren Reviews

Keywords: Moral Leadership, Political Contest, Tuan Guru.

INTRODUCTION

The Sasak are the indigenous people and the majority ethnic group of Lombok, which make up more than 90% of the total population of Lombok (Aswasulasikin et al., 2020). Other ethnic groups such as Balinese, Sumbawa, Javanese, Arabs, and Chinese are migrants. Among them, the Balinese as immigrants are the largest, around 3% of all other ethnic immigrants in Lombok (Fattaah, 2022). The majority of the people of Lombok adhere to Islam. Islamic teachings for the people of Lombok have a high position, this is evidenced by the many places of worship for Muslims in Lombok, which are recorded as many as 3151 (Jihad & Muhtar, 2020). So based on this number, Lombok gets the nickname the Island of a Thousand Mosques. Another thing that proves the existence of Islam in

Lombok as the majority religion is the number of Islamic boarding schools in each region of Lombok (Abidah, 2020). The development of Islam in Lombok is also inseparable from the role of Tuan Guru as a propagator of Islam who has a great influence on the people of Lombok.

Tuan Guru is a religious figure who is highly respected and considered important by the majority of the people of Lombok. Tuan Guru as a religious icon made a major contribution to the formation of the religiosity of the people of Lombok (Jihad & Muhtar, 2020). In its development, Tuan Guru has not only played a role as a propagator of religion but has also taken part in other matters such as politics. It then triggers politicians to approach the guru as a partner in the success of his political movement (Abidin et al., 2022).

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Also, not a few of the gurus have nominated themselves to participate in political contests ([Medina Serrano et al., 2020](#)). Tuan Guru's participation in political contestation emerged after TGB's candidacy in the 2008-2012 gubernatorial election.

Based on the explanation of this phenomenon, attracted scholars from academia and researchers to research and discuss the existence of Tuan Guru in the world of politics in Lombok. Some of the research conducted related to the existence of Tuan Guru in the world of politics was carried out by several researchers, among others, by Arie Oktara with the title Politics of Tuan Guru in West Nusa Tenggara ([Jihad & Muhtar, 2020](#)). Based on the results of the research, it was found that there were two things, the first was that the *Ulama* still had a significant role in the political landscape of NTB, and the second agreed that the sociocultural factors that influenced the role were the influence of the *Ulama* who were commonly called Tuan Guru in NTB ([Riswanda, 2022](#)).

The second was by Agus Dedi Putrawan with the title Decharismatization of Tuan Guru on Lombok Island, West Nusa Tenggara. To the results of the research, Tuan Guru is the highest stratum while Hajj is the second strata, but in the political realm, Tuan Guru's charisma, which is placed as a stratum, fades in seizing and maintaining power, even though outside the political realm, Tuan Guru's charisma is very strong. The third is by Muh. Samsul Anwar with the title Dynamics of Tuan Guru's Political Role in Lombok in the Reformation Era. The results of the research divided the teachers into practical politics, the first is the teachers who are politicians who focus more on political activities and do not focus on their activities on preaching to the congregation or taking care of the pesantren ([Alkaf et al., 2022](#)).

The second is that the guru is involved in politics, but only becomes a voice man, in which the guru is not too involved in practical politics, by giving more time to the congregation in recitation and taking more care of the pesantren. The fourth is by Muhamad Amrillah with the title Tuan Guru in the Pusan Political Contest in Central

Lombok (Study of Motives and Political Action). With the results of the research, Tuan Guru who entered the world of politics was motivated by his capacity and role in society and found the reasons for Tuan Guru in entering the world of politics, namely channeling people's aspirations, developing future institutions, upholding good deeds and nahi mungkar, building participation, and political education to the public ([Mutawali et al., 2019](#)). The research above which discusses the politics of the teacher, makes the literature in the research to be carried out by researchers.

By looking at the various studies above, this article will focus on several things that are different from previous studies. A significant difference from the previous article, this article will further explain the attitude of a Tuan Guru in entering the world of politics, by making his Tuan Guru title an attraction to attract the political masses and supporters. Furthermore, this article will try to reveal the methods used by Tuan Guru to attract their sympathizers, without eliminating the function of the Tuan Guru symbol they already have.

METHOD

The research model used in this article is qualitative research. Using the Descriptive Analysis method, to disclose the facts needed to describe the concept being discussed and the process of social or cultural events that occur in society ([Sugiyono, 2018](#)). The focus of this article is the political contestation movement in the people of Lombok, West Nusa Tenggara. This research uses the Literature Study approach. Researchers conducted research on the object of the literature review. Researchers also explored data using a literature review of books and journals, both digital and manual. The literature that we discuss is related to the portrait of the teacher's political contestation carried out in the Lombok area, NTB.

How to collect data in this study by writing, clarifying, and observing discussions related to the research that researchers are doing. Furthermore, the researcher did the editing by examining the data that had been collected related to the theme of the teacher's political contestation on the island of Lombok.

After the data is collected, it is examined for editing, clarification, and observation. The next step is that the researcher must conduct an analysis of this literature research used to identify a political form of the teacher as a role model for the Sasak community

RESULT AND DISCUSSION

Elections are of course a mechanism for elite circulation that is regularly carried out. As a country that adheres to democracy, leaders must be elected by the people. Thus elections must be positioned as the momentum of people's power. Giving power mandates to those who will become national leaders, people's representatives, and senators from 34 Provinces of the Archipelago ([Bakry & Gunawan, 2018](#)).

In connection with Law Number 42 of 2008, which provides for the obligation to register all citizens who are 17 years old or have been married to election organizers. General elections or elections are a means of democracy for citizens and are citizens' rights guaranteed by the constitution, namely the right to equal opportunity in law and government as stipulated in the 1945 Constitution which reads "All citizens have the same position before law and government and are obliged to uphold the law and government without exception" and "everyone has the right to recognition of guarantees, protection and certainty of a just law and equal treatment before the law" as well as the principle of equal opportunity (equal opportunity principle).

By the Constitution, which gives rights to all Indonesian citizens, to participate in political contestation, so it is not surprising that a master teacher who is known among the public has participated in political contestation on the island of Lombok, NTB. Participating master teachers in political contestation, which is one of the rights of Indonesian citizens, so that most of the master teachers in Lombok participate in political contestation.

Burns' ideas about moral leadership, mention at least three things that must be fulfilled by a leader. First, leading and being led is not only a power relationship (power) but a relationship of mutual need (mutual needs), aspirational relationships, and values; Second, in response to the leader, followers have adequate knowledge regarding the available choices; Third, the leader

takes responsibility related to his commitment as a leader ([Keller & Klinger, 2019](#)). Based on the theory above, the figure of the guru must apply it in the political process that is being carried out.

Tuan guru who participates in political contests, as well as to carry out leadership as influential people in society, so they must use moral leadership. With such leadership, the teacher will be able to win the political contestation that is being undertaken, so that the leader and those who are led will feel complementary to each other's needs, as well as become religious politics carried out by the teacher.

Overview of the Master

The history of Tuan guru's power in Lombok began in the mid-18th century when the Islamic kingdom in Lombok collapsed and he returned to being the person who brought the idea of change obtained from Haramain. As a religious elite made efforts to perfect Islam in Lombok and this is the most successful period in Sasak history which has shaped the character of the Sasak people to this day. Even since this last period in Lombok, the Sasak people have viewed religious figures or Tuan gurus as leaders who are "all-rounder", "capable", and influential. It was also stated that the strengthening of the Tuan guru's position began with the presence of Balinese people from Karang Asem who occupied the West Lombok area around 1740 AD, and put pressure on the Sasak people ([Aswasulasikin et al., 2020](#)).

Tuan Guru in the community is known for his simplicity, the attitude of life as it is they always show when dealing with their congregation. Usually wearing simple clothes, sarongs, and hajj caps when they struggle in remote villages surrounded by rice fields. It is rare to see Tuan Guru wearing sunglasses, wearing jeans, cowboy hats, and so on that reflect today's fashion. This attitude of simplicity makes the relationship between Tuan Guru and his congregation so harmonious, it is rarely seen that the congregation is reluctant to greet Tuan Guru, their meetings are intense both in the prayer room or mosque, as well as in recitations held in the Islamic boarding school area. It's different when talking about some of the current Tuan Guru, their society become elitist ([Widianto et al., 2023](#)).

Tuan Guru (*Ulama*) is a compound word consisting of the two words "master" and

"teacher". Tuan in Sasak etymology (tribe on the island of Lombok) means people who have performed the pilgrimage to the Baitullah (*Makkah al-mukarromah*), Tuan Guru is a group of people who are experts in the field of religious knowledge (Islam) who teach and guide the congregation or students -students in a formal (majlis) at madrasas or Islamic boarding schools and/or non-formal institutions such as mosques (Bahtiar et al., 2022).

Tuan Guru is an honorary title given by the Sasak people to someone who fulfills certain criteria. The title is obtained from the behavior patterns of individuals (teachers) serving the community daily, and not obtained from cognitive endeavors such as obtaining certification when graduating from college (Alkaf et al., 2022). With the trust of the community, the title Tuan Guru, who has high religious knowledge and attitudes and behavior that are carried out by Islamic teachings Tuan Guru becomes a role model in the Sasak community.

Tuan Guru, Kiai, and *Ulama* have almost the same meaning, it's just that the terms are used differently. They have an important position in the religious order. Theologically Tuan Guru is the heir of the prophets so people assume that Tuan Guru is also a source of legitimacy in religion and other fields (Jihad & Muhtar, 2020). So that the master, will be an example for society both in terms of religion, society, and politics. With the title Tuan Guru indirectly, will be demanded the community in providing an example to the community in terms of goodness with religious nuances that are by the behavior of the Messenger of Allah, because people who carry the title Tuan Guru will apply kindness according to Islamic teachings.

So the teacher has a very significant role in religious, social, and political matters. With the role played by the guru, it is not surprising that the guru can win a political contest because the guru is known by the community as a role model for society, which distinguishes him from other politicians who struggle to win themselves in a political contest.

Tuan Guru in Political Struggle/Political Participation Tuan Guru

Leaders are not only members of the political elite but also all people whose actions and efforts are oriented toward securing and advancing the interests of society (Bahtiar et al.,

2022). The position and role of Tuan Guru in the past was also active as a priest and priest in congregational prayers at the mosque. The mosque is a center or place of activity with an Islamic nuance, a place of worship, a place of recitation, and a place to commemorate Islamic holidays. This place of worship is inseparable from the intervention of Tuan Guru. He is the one who gives encouragement and inspiration to the community to prosper the mosque by carrying out congregational worship at the mosque. Tuan Guru's daily activities at the place of worship are to become a priest and at the same time a priest (Sobry, 2022).

Tuan guru is a religious figure who is the role model for the Sasak community in terms of religion, attitude, and daily behavior. The existence of Tuan Guru as a figure and pillar of development stability on the island of Lombok, can play a very significant role both in a political contestation. The participation of Tuan Guru in the world of politics became known when TGB entered into political contestation, which gave an impression and message to the community, and provided a great opportunity for Tuan Guru to participate in a political contest in Lombok.

The political approach as a medium of da'wah has a very strong role in conveying universal da'wah because the message of da'wah is a message of kindness in applying amar ma'ruf nahi munkar which is applied to real things. After all, the core of da'wah is a message of goodness that is practiced together, with the intention and sincerity to jointly build society, and create benefits for many people (Wey, 2019). By carrying out da'wah not a few from the guru, which has political nuances with the message of spreading goodness, so that the community or congregation from the guru will support him in a political contest to win the guru.

The role of Tuan Guru for the Sasak people is not as they believe by the beliefs that have been passed down by their ancestors. By the paradigm of religious evolutionism which is a natural law that affects social stability and change in society (Bahtiar et al., 2022). So that the current master teacher can also be involved in the world of politics, to compete with people who are already really involved in the world of politics.

With the politics of Tuan Guru, which is known by some Sasak people as practical politics, by capitalizing on a large congregation, Tuan

Guru can win in this political context. Practical politics is usually known as the guru who participates in political contestation because in the past the focus was on the jama'ah and taking care of the Islamic boarding school, but by winning the guru in political contestation, the guru was not focused on giving lectures to the congregation, and rarely also in managing Islamic boarding schools and being more focused on managing politics according to what he is involved in.

In connection with this practical politics, which was one of the problems faced by former gurus in participating in political contests, resulted in bad assumptions by the public. However, what is happening now, the community also assumes and is understood by the people of Lombok in the participation of Tuan Guru in political contestation. That Tuan Guru participated in the political context when winning the context, in which Tuan Guru did not lose his identity as the Tuan Guru, as well as being a leader in holding the mandate of the people who were directly elected by the community. So that the master remains in managing his congregation and his Islamic boarding school, by juxtaposing the role as the master teacher and the role as a politician.

In the Tuan Guru politics that is happening now in Lombok, which accompanies accusations and does not eliminate the political overtones either. Because the guru in Lombok never forgets himself as a role model for the people of Lombok, of the public trust given to the guru. With the inclusion of Tuan Guru in the world of politics, it will be a new feeling for the world of politics that is felt by the people of Lombok. However, such a pragmatic orientation is not easy to see and study. This is because, Tuan Guru is a central figure in society, and if Tuan Guru does things that deviate even slightly from the norms of society, then the impact will be shunned by society. So that in politics, Tuan Guru will never highlight this.

However, there are also Tuan Gurus who do not rule out the possibility that a candidate will contribute funds for their hard work so far, and there are also Tuan Gurus who have left this form of moral leadership. From an ideological orientation, Tuan Guru's entry into the world of politics is a calling to oversee the democratization process to create a society that is safe, peaceful, just, and prosperous. Or in religious language, Tuan Guru's entry into the political realm is part of amar ma'ruf nahi munkar. So this orientation is

the most prominent in every Tuan Guru activity in the political sphere.

Politics is actually no different from efforts to organize society, underpinning society with akhlaqul Karima, inspiring them with noble Alanah, and uniting them with an attitude of brotherhood and affection. Politics also aims to distribute justice, prosperity, and mutual assistance, uphold leadership that serves the interests of the people, loves and is loved by the people, organize society based on impartial law, and uphold noble human dignity to foster peace and beneficial progress. So that in this way, the teacher who participates in public political contestation, has a very close and inseparable relationship. because if the role of the teacher is getting better, then political participation will also increase, and this does not escape the mutual benefit of each other, both the community and the teacher.

Tuan Guru's Political Contest and Dynamics

Political contestation within Islam has occurred since the beginning of its presence in the life of Arab society. The struggle between the moral government and the socio-political reality of the ummah has been going on, although not as intense as it is today ([Baharun, 2022](#)). Tuan Guru's participation in current politics presents various political attitudes from the Tuan Guru group itself. The attitude that is then displayed is sometimes raised when in his da'wah activities. Tuan guru's da'wah was originally aimed at influencing and inviting the community through Islamic teachings ([Royyani & Takayasa, 2020](#)). Da'wah, which is part of spiritual activity, requires the perpetrators to use appropriate methods and steps so that they can have an impact on everyone who listens to them. The da'wah movement combined with the political movement carried out by Tuan Guru gave rise to a wave of sympathizers among his followers. So that to approach the community to seek community support becomes easier to do.

Indonesia's senior political figure, Amien Rais, expressed a view regarding the approach to be able to enter into political contestation, at least one must go through several approaches. First, the historical approach, this approach reveals that it is impossible to understand the politics of a nation without studying the historical background of that nation; The two realist approaches, approaches that are normative (prescriptive), relate that they

advocate the practice of power-oriented politics, even if necessary in immoral ways; The three idealistic approaches, this approach is also normative in the sense that it shows what political actors must do by releasing ineffective attitudes that rely more on reason-based actions. The four Marxist approaches are considered in another type of idealist approach, this approach related to the economy is the basis of political behavior that explains political problems can be solved. The five empirical approaches or scientist approaches, this approach argues that politics must only be observed (Royyani & Takayasa, 2020).

His involvement in the political contests conducted by the guru in Lombok, which aims to win the political context, both in the election of the Governor, Regent, *Dewan Perwakilan Rakyat* DPR, and others. So the approaches are carried out in very varied ways. Where the master who plunged into the world of politics already has a very high role in the community, as a teacher who has a significant role, so the master is used as a role model in religion, society, and politics by the people of Lombok.

Even though a political democracy does not require a society that can appreciate people who have authority in their field. What is needed is a vote, the vote is the same as the value of an illiterate person's vote with a professor's vote (Agustian, 2020). However, what is happening now in the people of Lombok, put more emphasis on choosing leaders who know religion, society, and politics. because Tuan Guru's position as a religious figure in society, has gained trust and has been recognized as a leader, is generally non-formal, their authority often exceeds that of formal leaders, so they are generally respected, obeyed, and also loved (Sobry, 2022). So that with that, the teacher has adequate opportunities or capacity to participate in the political contestation, as well as the teacher as a community mobilizer in religious, social, and political matters. so that the hope of victory in participating in the political contestation of the teacher has a very big chance of winning it.

To maintain the master teacher's hegemony over the community in political contestation, which seeks to remain in gaining community support by continuing to maintain and apply the old leadership patterns, which are applied in the pesantren environment. In other words, the leadership patterns of the guru in Islamic boarding schools are carried over and

color their leadership in the political field in the form of moral leadership. On the other hand, Tuan Guru wants his interests to be fought for and also wants to be able to control the powers of politicians.

So that political contestation is carried out by most gurus who compete with other politicians, in seeking support from the community to win the contest in different ways. Tuan guru participates in political contests to find supporters or campaigns, mostly using the da'wah method, by going to villages to preach which cannot be separated from political overtones. Some of the Tuan Guru in Lombok used the da'wah method, which contained claims to leaders about their attitudes and behavior that were not by Islamic teachings, as well as criticism of previous leaders in the form of performance that was not by Islamic teachings as well.

However, most of the teachers are participating in the current political contestation in Lombok. Most of them use preaching with religious, social, and political nuances, the contents of which provide an understanding to the community about leadership that is by Islamic teachings, and also the teacher gives ideas to the community about the importance of the community choosing leaders according to Islamic teachings. In the method above regarding the political contestation carried out by the teacher. So that subconsciously the teacher will foster a sense of trust, and can move the community to choose the teacher. The success of Tuan Guru in moving the community is determined by the ability and style of Tuan Guru in giving political speeches in his Kanpaye. Appeals or suggestions given by the guru to the community can move the community to participate in winning the guru themselves in the face of the political context in the Lombok Region.

CONCLUSION

Tuan guru is a person who is trusted and used as a role model by the people of Lombok. Tuan Guru in Lombok has a very significant role in managing the community and in mobilizing the community both in religious, social, and political terms. Tuan gurus in Lombok are involved in political contestation which is known by the community as practical politics. practical politics are the political ways of the previous guru. However, the politics carried out by the guru now

or by the current phenomenon, that the guru accompanies da'wah with political nuances.

Tuan guru who runs political contests in Lombok, and in seeking votes or campaigns that are carried out for the benefit of winning the contest. with very varied methods both in preaching around the villages and others, such as by providing an understanding to the community about the importance of choosing leaders who are by Islamic teachings, and this results in unconsciously moving the community in winning over these gurus. So far, the politics carried out by the guru has not forgotten their identity as a role model in society, so that the people of Lombok can choose the guru in a political contest.

Author Declarations

Author contributions and responsibilities

The authors made major contributions to the conception and design of the study. The authors took responsibility for data analysis, interpretation and discussion of results. The authors read and approved the final manuscript.

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All data is available from the author.

Competing interests

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