

**THE AUTONOMY OF *PONDOK PESANTREN WALI SONGO NGABAR*  
PONOROGO GRADUATES IN SELF-DETERMINATION THEORY  
PERSPECTIVE**

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**Abstract**

This study explores the perspective of graduates of Pondok *Pesantren* Walisongo (PPWS) related to their autonomy, source of autonomy values and the process of “*ruhiyah*” values integration which forms autonomy. Data was collected through qualitative study using phenomenology study analysis. The data was collected from semi-structured interview to sixteen PPWS graduates whose occupation is varied. The study use self-determination theory from Deci and Ryan. The results indicate that autonomy is formed through the process of learning with intrinsic factors as the source. The intrinsic factors are *ruhiyah* values which have been integrated into their inner character. These intrinsic values serve as the guidance for their attitude and behavior. Those values are relevant to the social values in the community which make the process of internalization and integration easier. The integration process results in new value or similar to the old value but with different form.

**Keywords:** Autonomy, Pondok Pesantren Wali Songo Ngabar, *Ruhiyah* Values, Self-Determination Theory, Intrinsic and Extrinsic Motivation, Internalization, Integration

**INTRODUCTION**

**Background of Study**

Autonomy is a characteristic of personality which play important role in one’s life. The success of an individual is often supported by how autonomous someone is. The more autonomous an individual is, the higher the chance for success and vice versa.

Autonomy shows the combination of one’s faith, attitude and behavioral tendency which reflect one’s uniqueness, self-control and environmental control. Autonomy is also an individual characteristic which form as self-belief and desire about things one should do. This makes autonomous people tend to consider personal goals as the most important (Sato, 2003).

Based on Neff, Brabeck and Kearney (2006), autonomy is closely related to freedom, separation, personal-goal, togetherness, and responsibility to realize others’ needs and wills. Thus, autonomy can have social function since it is related to the behavior which supports the realization of others’ wills.

An individual will have autonomy when the environment supports the achievement of autonomy (autonomy support). The environment can be in the form of people or a person, and or social environment such s friends, family or any other organizations such as work place, group, school, and institution including Pondok *Pesantren* (Islamic boarding school).

Study conducted by Adie, Duda and Ntoumanis (2008) to athletes in United Kingdom shows that autonomy support is related to the athletes’ satisfaction to the autonomy and this can influence the needs of autonomy. Autonomy support is also help athletes in making decision based on their willingness.

Educational organization no matter whether it is in the form of learning group, school, or *pesantren*, they have important role in creating one’s autonomy. This is because the institution and the people in the institution have the function as autonomy support which can fasten the students’ autonomy development.

In the history of Indonesian education, *pesantren* is considered as a traditional Islamic educational system which nowadays has become an interesting issue to explore. In the 1970s,

Nurcholis Majid had predicted that *pesantren* is an alternative of an educational system in Indonesia. Educational system nowadays is more to “employee oriented” which more focus on creating the educational output as employee candidate who will fill in the position in the administrative governmental system.

In the perspective of socio-history, *pesantren* is seen as the oldest educational institution in Indonesia which was built by Ulama’ or Kiai (Muslim scholars recognized as having specialist knowledge of Islamic sacred law and theology). *Pesantren* was built to educate members of social community to understand and implement Islamic teachings through emphasizing the importance of religious morality as way of life. *Pesantren* is considered as the oldest educational institution because *pesantren* has been existed since centuries ago and still exist up to now which has become a part of Muslims’ life in Indonesia and has become a part of Indonesian dynamism. As a social institution, *pesantren* has administered formal education in the form of Islamic school at any levels. Further, *pesantren* also administer non-formal education such as *madrasah diniyah* which teaches only about Islam sacred law, theology, and knowledge. *Pesantren* also has been develop its function as a solidarity institution by accommodating Muslim children and treat them equally without considering their social status.

*Pondok Pesantren Wali Songo Ngabar* (PPWS) is an Islamic educational institution which combines modern and traditional educational system to prepare the students facing future’s global challenges. PPWS is not only focusing on developing students’ (santri) intellectual capability but also focusing on teaching the religious knowledge (tafaqquh fi al-din) and mental attitude education to prepare the students to join the social life in the future. Therefore, the educational system includes the *pesantren* life in full 24 hours, so what the students listen, see, and feel in the *pesantren* has educational value.

Since first build by K.H. Muhammad Thoyyib at 4 April 1961 and was legalized as a charity at 8 July 1980 by KH. Ahmad Thoyyib and KH. Ibrahim Thoyyib. *Pesantren Wali Songo Ngabar* (PPWS) always tries the best to give contribution for the national development through education. For around 50 years, PPWS is actively involved in social improvement for developing the nation. More than 7000 graduates from this *pesantren* have contributed to the society around the nation through several positions and occupations. Some of the graduates are teachers, lecturers, journalists, law practitioners, entrepreneurs, and politicians. This shows that PPWS has contributed to the society development. PPWS who is 50 years old has emphasize the importance of dynamic values, creativity, and autonomy values to the teachers, students and alumni in its educational system (Kailani, 2002).

Those values are summarized in ”*Panca Jiwa Pondok*”: 1) sincerity (*keikhlasan*), is the act which is free from deceit, hypocrisy, or falseness, so the act is purely based on the name as a God’s creation (*lillahi ta’alla*), 2) simplicity (*kesederhanaan*), simple does not mean passive or poor, but it means matching to the needs, without being excessive, 3) independent (*berdikari*), the capability not to rely on another or others for aid or support, 4) Islamic brotherhood (*ukhuwah Islamiyah*), means brotherhood relationship between Muslims, 5) Freedom, is the freedom to choose the future and way of life.

*Panca Jiwa Pondok* has become the foundation of life in PPWS which make any educational activities or process must be based on *Panca Jiwa Pondok*. Any lesson or material taught must not be based on *Panca Jiwa Pondok* although it can be in many different actualizations. Then the values of *Panca Jiwa Pondok* are implemented in the life of people in PPWS including the teachers, students, and the *pesantren* superintendent. The expected outcome from such process is to produce autonomous individual who is ready to live the sincere life with simplicity and maintain *ukhuwah Islamiyah*.

The implications of PPWS graduates' autonomy is shown from the graduates who have been successful living the life in their own profession. Hence, this phenomenon is interesting to be explored further.

### **Research Problems**

The PPWS graduates' autonomy is determined by how the graduates (alumni) inspire and understand the autonomy. Thus, the research problems in this study are: 1) how does the view of PPWS graduates about autonomy? 2) What are the determining values of PPWS graduates' autonomy? 3) How can the “*ruhiyah*” values obtained from the education and living in PPWS are integrated to the life of PPWS graduates?

### **Objectives and the Significances of the Study**

This study aims: 1) to investigate the view of PPWS graduates about autonomy, 2) to investigate the determining values of PPWS graduates' autonomy, 3) to investigate the integration process of the “*ruhiyah*” values obtained from the education and living in PPWS to the life of PPWS graduates

The significance of this study: 1) this study is expected to enrich the knowledge related to the Indonesian *pesantren* management so it can develop the graduates' autonomy, 2) this study can be used as the reference or inspiration for PPWS Ngabar in managing the *pesantren* so it can be more developed.

## **LITERATURE REVIEW**

### **Previous studies**

There has been a lot of research related to autonomy. Hounung and Rousseau (2007) have studied autonomy in its relation to individual activeness to the job and its role to the organization change. The research sample was 350 people who work at general hospital in Eastern United States. The results show that autonomy has positive influence to the willingness and initiative of the employee. While proactive employee will give positive response to the change in organization (Hounung and Rousseau, 2007).

Savard et al. al. studied the autonomy support to teenage girls who experience attitude and emotional problems. The study was done to 29 teenage girls in the social rehabilitation center in Quebec, Canada. The result shows that autonomy support can help decreasing the burden feelings to the teenage girls (Savard, 2003).

Moreau and Mageau investigate the effect of autonomy support to the working motivation in 597 health professionals in Quebec, Canada. The results revealed that autonomy support influences the working satisfaction and psychological health of those professionals (Moreau and Mageau, 2013).

Research related to autonomy in the *pesantren* context has been conducted in several studies. However, only some of those studies explore *pesantren* from several points of view. But still it gives the writer the chance to conduct further research related to autonomy especially in the context of PPWS alumni.

One of the researches in *pesantren* context has been conducted by Mu'izzudin. In his thesis, Mu'izzudin emphasize that conceptually, autonomous *madrasah* (Islamic school) is *madrasah* which can explore its basic character including entrepreneurship character and non-bureaucracy character. He also summarized that the autonomy of *Madrasah Mathali'ul Falah* can be seen from its ability to develop independent education and in refusing to implement SKB from three ministers in 1975. The background of these actions is cultural and social political factors. Cultural factor is related to the superintendent's worries that the *pesantren* value and tradition

are replaced by the culture of materialism and certificate formality. The social politics factor is the Kyai's expectation to empower *madrasah* and the community to help both *madrasah* and the community to decide its own development without interfere from any party (Mu'izzudin, 2001).

Mu'izzudin (2001) study in *Madrasah Mathali'ul Falah Kajen Pati* education has not revealed the *madrasah* autonomy in relation to its ability to self-funding. The study is more on the academic and educational implementation aspects.

In the research done by Imron Rosyidi under the title “Pengaruh Keaktifan Dalam Kepramukaan Terhadap Kemandirian Siswa MA Wali Songo Putra Ngabar Ponorogo Tahun Pelajaran 2012/2013” it is showed that students' active involvement in Boy Scout has significant influence on the autonomy. This study is the first to reveal that active involvement in Boy Scout influences the increase of autonomy (Rosyidi, 2013).

Through understanding previous research, it can be emphasized that the educational focus of this study is in the alumni's autonomy. Researcher also tries to elaborate further about the *ruhiyah* values as the unique aspect of *pesantren* which becomes the basis of *pesantren* activities including the *Temu Alumni* (Alumni Reunion) event of PPWS *Ngabar, Ponoorogo*.

### **Autonomy and *Pesantren***

Autonomy is the condition of having the ability to stand alone without depending on others' help or aid. The term autonomy can be applied in educational institution. An institution is considered as autonomous institution when the institution can fulfill its own needs and can make and imply its decision without other's interference (Mu'izzuddin, 2001).

The function of *pesantren* is actually very simple, it is to synergize education practitioners including teacher and educational staff and students to the material that need to be studied in a certain environment. This autonomy in managing educational system is often interpreted as exclusive, anti-social etc. the learning objective is religious oriented but still in the framework of national curriculum (Umiarso, 2011)..

Based on Dhofier (1982), the elements of *pesantren* are: 1) *pondok* (as a lodging or dormitory where the students live together and learn under the guidance of teachers which is commonly known as Kyai), 2) *masjid* (mosque: a suitable place to teach the students (*santri*) especially related to the knowledge of praying (*sembahyang*), *khutbah* and the study of classical religious books), 3) the teaching of classical religious books (*kitab*) (written by Ulama who follow the Syafi'i *madzhab*), 4) *Santri* (students who stay at the dormitory for long term (*santri mukim*) and short term (*santri kalong*)), 5) *Kyai* (the founder of the *pesantren*).

Based on Nafi' et al. (2007), in *pesantren*, there are Kyai, young Kyai, ustadz (teacher) from dozens field of knowledge, Badal (assistant) for any business related to learning process, Murobbi (leader whose job is to guide) who help *santri* improve their talents, Qori' (people who assist the *santri* in reading texts) and educational staffs.

While base on Religious Affairs department (2010), similar to any other educational institution, educational style in *pesantren* is developed based on the consideration of several aspects: 1) organizational structure which includes the leader of the management and educational staffs, 2) decent educational environment to support the learning process, 3) students from various backgrounds, 4) supportive learning facilities, 5) curriculum which aims to develop intellectual, emotional, and spiritual, social, and kinesthetic intelligence, 6) educational system which is designed on the basis of human as learner, 7) learning process which employ inductive and deductive approach.

*Pesantren* as a dormitory is so far considered as a cool, quiet, and peaceful place. Inside the place, there are *santri* who wholeheartedly learn to develop their character while the teacher (*Kyai*) wholeheartedly and sincerely teaches the students and be a good model for the students' life. Solidarity, togetherness, brotherhood, and sincerity between the *pesantren* communities develop strongly and grow as an integral character in the *pesantren* life (Farchan, 2005).

### **Self-Determination Theory**

Self determination theory is a macro theory from human motivation. The theory explains that human has three psychological needs and these are the universal needs. They are competence means the need to control and take over the environment, relatedness means the need to interact, get connected, and get influenced to others to achieve the feeling of possession, autonomy means the need to have willingness and control the life (Deci and Ryan, 2008).

(Deci and Ryan, 2008) explained that motivation when it is seen from the source are categorized into intrinsic and extrinsic motivation. Intrinsic motivation is from inside every human being. It is when someone does something because of personal interest. While extrinsic motivation is not only related to willingness or interest but also because of factors outside the human such as environment, etc. Intrinsic motivation is not just related to willingness but it becomes more important since it is a natural motivation which becomes the basis of cognitive, social, and physical development, for every individual. Intrinsic motivation also comes from the relationship between individual and individual activities.

Deci and Ryan (2008) also explained that in self determination theory, the type of motivation is divided into two; autonomous motivation and controlled motivation. Autonomous motivation includes intrinsic and extrinsic motivation which has been integrated in everyone so it can influence one's willingness and action. While controlled motivation is a motivation based on required situations such as it can depend on the reward and punishment that one may get which is related to self-regulation which has been internalized into someone and has become the determining factors of one's actions such as agreement, avoid shame, and persona-ego. Individual experience will lead the mind and feeling so it will affect the action. The experience can be in the form of reward or punishment (pleasure or displeasure). Autonomous motivation and controlled motivation both give effect to one's attitude but autonomous motivation give more influence on one's psychological condition than controlled motivation (Deci and Ryan, 2008).

Besides self-determination theory, Deci and Ryan also explain about the sub-theory from that theory of motivation which is known as cognitive evaluation theory which reveals the factors in social context that can cause intrinsic motivation variability. The theory stated that the feeling of competence is a result of certain condition such as reward, feedback and communication which is experienced by someone in his social environment. It can also develop intrinsic motivation because of the satisfaction of the competence need. Feeling of competence will not increase intrinsic motivation if it is not combined with the sense of autonomy. However, the feeling of having the competence will make the person experience that the feeling of competence can maintain and increase his intrinsic motivation. Thus, how high the level of intrinsic motivation depends on the experience get from the satisfaction of the competence and autonomous needs (Deci and Ryan, 2000).

The theory of self-determination also explains the process of internalization and integration of values and behavioral regulation. Internalization is a process of perceiving values and regulations based on one's own identity or sense of self. In this concept, Deci and Ryan explain one's motivational condition from amotivation stage up to intrinsic motivation (Deci and Ryan, 2000). Based on Deci and Ryan, such condition is classified as the second sub-theory from self-

determination theory. They suggest the term Organismic Integration which explains the type of intrinsic motivation and the contextual factors which initiate the internalization process and the regulation integration outside one’s self.

The theory can be seen in the figure below:

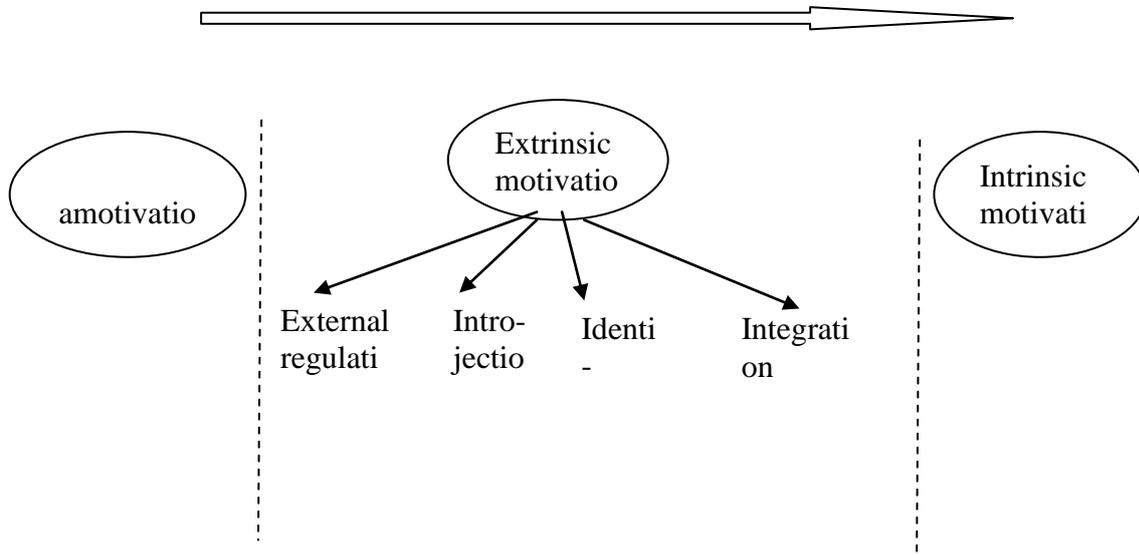


Figure 1  
Taxonomy of human motivation  
(Deci & Ryan, 2000)

The first condition in the left figure is explained by Deci and Ryan as the amotivation condition, it is when someone has no motivation, no feeling of competence, and has no willingness to act. The second condition is external regulation which portrays one’s behavior which is based on the external reward or based on conditional condition (someone will have certain attitude or behavior if the future condition is advantageous for him). Thus, the regulation becomes one’s behavioral control.

The third condition is introjected regulation. It explains that one’s behavior will be encouraged by individual internal regulation while the regulation is attached to the individual self because it is used for avoiding worries, guilty and to gain self-pride. The behavior is performed because of one’s purpose to maintain or increase self-pride and self-worthiness.

The fourth condition is identification. It is when someone has identified personal interest so he will accept regulation as a part of his behavior. For example, a student will memorize spelling because that behavior is relevant to the writing activity which is identified as learning value.

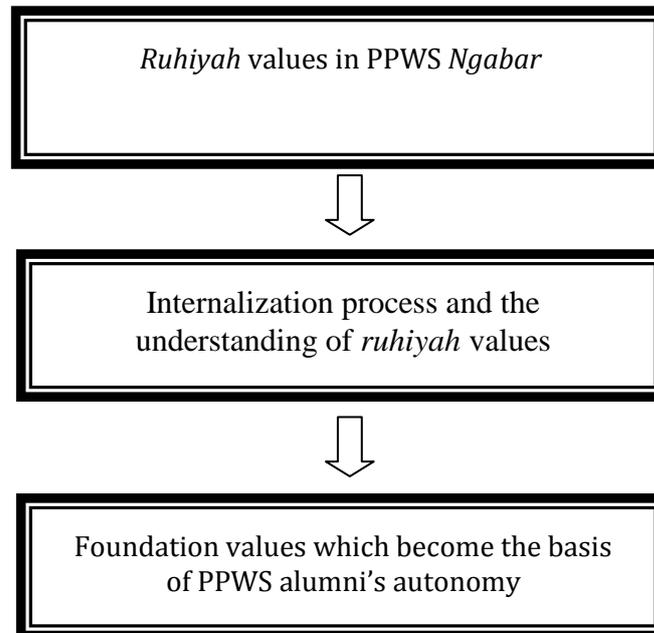
The fifth condition is the most autonomous form of external motivation which is known as integration. It is when regulation has been completely identified and assimilated to one’s self. The integration process passes the stage of self-examination which leads to the achievement of new regulation into the harmony of the existing values.

The last condition is intrinsic motivation which is explained as the self-prototype in determining activities. However, it does not mean that extrinsic regulation which has been internalized is changed into intrinsic motivation. Internalization process is an important development because the social values and regulation will consistently be internalized for a whole life time. One’s intrinsic motivation is not determined and started from the amotivation condition. Some behavior can be started from introjected condition while for others can be started from identification condition (Deci and Ryan, 2000).

### CONCEPTUAL FRAMEWORK

Alumni’s autonomy is the internalization process and the understanding of *ruhiyah* values in PPWS Ngabar which later is applied in their life. From that process, then other values are emerged from inside the self of every alumnus when they interact with society.

Figure 2  
Conceptual Framework



### METHOD

#### Research Approach

This study is qualitative study using phenomenology approach. The approach is used to get in-depth understanding of the essence of some people’s experiences. Phenomenology explains some individual experiences about certain phenomenon. From those experiences, the universal essence can be portrayed so later personal experiences can be decreased. The data is collected from some people’s experiences from those who experience the phenomenon. The researcher explains and interprets the meaning of the experiences collected, so it will be used to answer the “what” and “how” the people experience the phenomenon questions (Cresswell, 2007).

#### Data and Source of Data

In general, the data collected in this study consists of two data, primary data which was collected through interview with the alumni and the *pesantren* superintendent, while secondary data was collected from the related documents which is relevant to *pesantren Wali Songo, Ngabar* and its alumni context.

#### Data Collection Method

This research involves 13 participants from the *pesantren* alumni whose occupation are varied (ustadz, civil servant, police, entrepreneur). They are interviewed using semi-structured interview. The interview is expected to collect the data needed for the purpose of the study. However when the data from 13 participants is considered still not enough, additional participants can be included. Further, the researcher also conducts interview to the *pesantren* superintendents since they are the people who understand the concept of the alumni.

Purposive sampling method is often used in qualitative research, including in phenomenology approach. The purpose of the sampling is to collect information and understanding about the problems and the focus of the research from individuals who have been selected to participate in the study (Cresswell, 2007).

### **Validity of the Data**

The validation technique to check the validity of the data in qualitative research consists of four criteria (Lincoln and Guba in Moleong, 2007): credibility, transferability, dependability, and conformability.

#### *Credibility*

Moleong stated that credibility in qualitative research replaces internal validity in quantitative research. Credibility is the level of certainty of the data collected from the research. To make the data credible, the technique which can be applied are: extension of participation, perseverance in investigation, data triangulation, triangulation through multiple analysts, sufficiency of reference, negative case analysis, and member checks. Not all techniques suggested by Moleong are used in this study. Negative case analysis and member checks are not used because it is unsuitable to phenomenology approach.

#### *Transferability*

Transferability concept based on Jansen is that research result can be transferred into situation and context outside the context of the study (Jansen, 2008).

#### *Dependability*

Based on Jensen a research can be said to have dependability when other people can replicate the research process which means the researcher must explain the research method in detail and accurate (Jansen, 2008). Dependability also means that the research is open to any changes and variation depending on the development on the field.

#### *Confirmability*

Confirmability means that the data collected from interview can be confirmed for its truth. It means it can be checked whether the data analysis and the research result reflect the interpretation or perception from the research participant. The confirmability must be able to achieve the objective of the research through the formation of the phenomenon understanding from the researcher point of view and the research participant and can provide experience for the readers (Jansen, 2008).

### **Data Analysis Method**

Data analysis used in this study is set to match the phenomenology approach, so the analysis was done through looking for important statement from the interview transcript which shows the participants' experience of the phenomenon. Then the researcher interprets the meaning of the statements to later be used for describing the in-depth experience from the participants. Further, the participants' statements are used for describing the context or setting which influence how the participants experience a certain phenomenon (Creswell, 2007).

## **RESULT AND DISCUSSION**

### **Alumni's View on Autonomy**

Below are some findings related to alumni's view on autonomy:

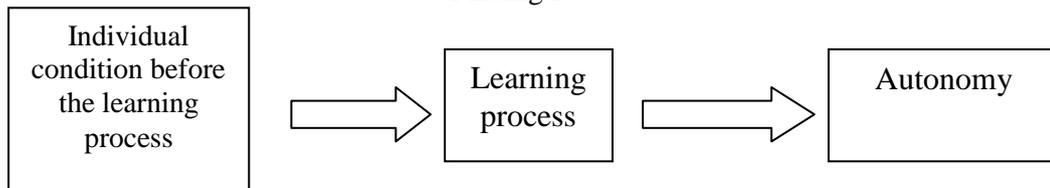
#### *Autonomy which comes from learning process*

The autonomous personality of *pesantren* Ngabar alumni is formed through the learning process during their study in the *pesantren*. Besides lessons which is useful for their knowledge development, the full day learning start from before dawn up to before going to bed reflects a miniature of social life where the students experience social interaction between students, with

the teachers and the community members and the learning activities which purpose if to empower the students.

The statements from the research participants show that they have very deep impression during their study in *pesantren*. The impression is saved in their mind and become the reference for them to behave when they experience real life. They acknowledge that during their study in *pesantren*, there is a process where they change I term of values, faith, attitude and behavior. This can be seen in the figure below.

Figure 3  
Finding 1

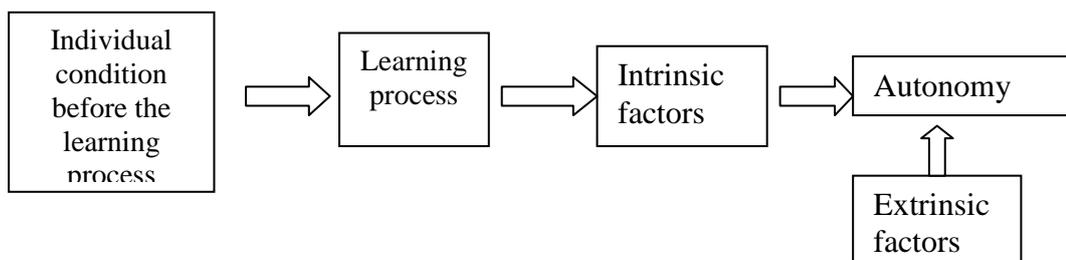


In Islam, the concept of learning becomes one’s duty and need. Learning is not just the way to achieve ideal relationship between human and God, but also to achieve optimal relationship between humans or to actualize qualified social interaction so one will not break the social regulation. Learning process is not just make people to be more autonomous, but also make Muslims more meaningful and make the more meaning in life.

**Autonomy comes from Intrinsic Factor**

Deci and Ryan in their self determination theory stated that autonomy is one of the three human’s psychological needs which are universal needs and it makes every human always try to fulfill it. However in this context, autonomy comes from interaction between intrinsic factors which can be gained from learning process such as interaction between one’s self-concept factors and religious values. Learning process can emerge intrinsic factor. The concept can be seen as follow:

Figure 4  
Finding 2



Intrinsic factors which is the result of learning process is the stronger the belief that autonomy is needed for human to live the life. How strong the belief of the *santri* will depend on the understanding of the values and moral values which are achieved from the learning process. Therefore, *santri* who can understand the values from the learning process will have strong faith on the value of autonomy.

**Ruhiah Values from Pondok Pesantren Walisongo Ngabar has Become the Intrinsic Factor which Forms Autonomy**

*Ruhiah* values especially *berdikari* (independent) value has similar meaning to the aspect of psychological capital because to become an independent human, psychological condition is needed to support self-efficacy, optimism, hope, and resiliency when bad things happen in the life. Although it is not explicitly stated that *berdikari* includes four aspects in psychology capital, but in practice, the alumni has applied the four aspects as a part of *berdikari* value.

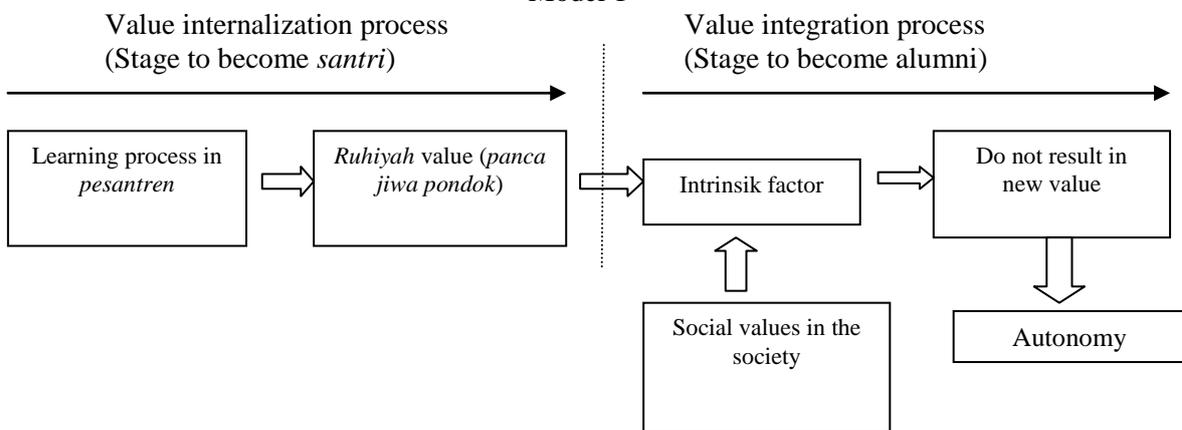
**Ruhiyah Value is Relevant to the Social Values in the Society which Make the Internalization and Integration Process Easier**

Internalization process of *ruhiyah* value in the form of *panca jiwa pondok* happens during the learning process. Internalization of the value happens every day when the students learn inside and outside the class. There are two models of internalization and integration of *ruhiyah panca jiwa pondok* value.

*Model 1*

In this model, internalization process happens during learning process in *pesantren*. After the students graduate and life in the society, the integration of the *ruhiyah* value to the social values in the society happens. The integration process do not result in new value so *panca jiwa pondok* value still exist and become the intrinsic factor of alumni’s autonomy without any value modification.

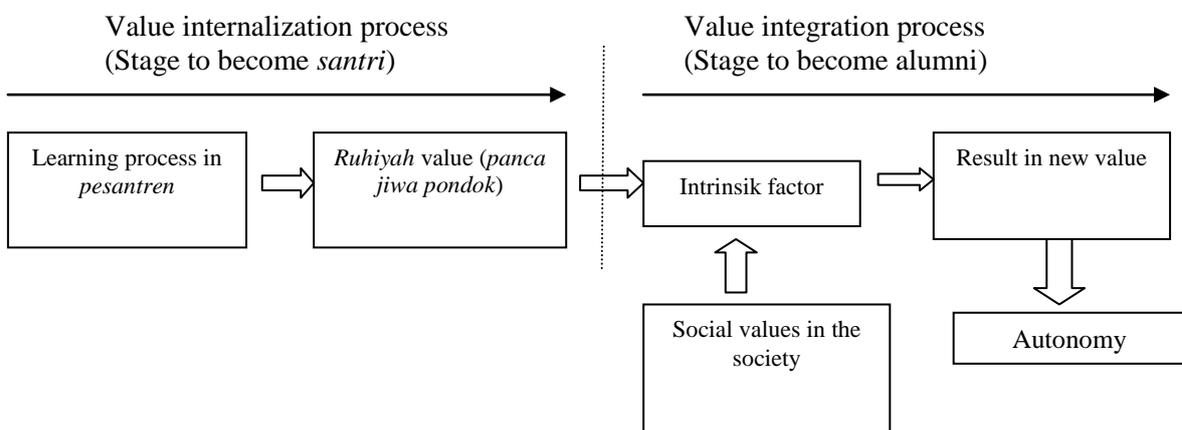
Figure 5  
Model 1



*Model 2*

In this model, internalization process of *ruhiyah* value also happens in *pesantren*. After graduating from *pesantren* then become a part of society, the value integration process happens between *ruhiyah* value and social value I the society. The more engaged to the society, the alumni are more expected to integrate the *ruhiyah* value to the social value, for example, the value of “*amar makruf nahi munkar*.” The value emerges as a new value which is believed by the alumni as a good value.

Figure 6  
Model 2



## SUMMARY AND SUGGESTION

### Summary

From this study, it can be concluded: 1) The phenomenon of how autonomous the PPWS alumni, has begun and happened during the learning process in *pesantren*. Full day learning in *pesantren* helps the students to engage in the learning process and understand the values taught. 2) Autonomy starts from intrinsic factor. Although during learning in *pesantren* there are regulations which make the students behave based on the *pesantren* objectives, when they finish the study and join the society, the values they get from *pesantren* can become the intrinsic factor to behave and act autonomously. 3) *Ruhiah* value from *Pondok Pesantren Walisongo Ngabar* has become the intrinsic factor to form autonomy. The *ruhiyah* value help the students to feel having autonomy and competence to behave. The value becomes intrinsic factor because of the faith they have for the value. 4) *Ruhiah* value is relevant to social value in the society so it makes the internalization and integration process easier. The alumni receive no rejection of their *ruhiyah* value which make the internalization process comes naturally. When they join the society, the value is flexible which make it can be integrated to the social value in the society.

### Suggestions

1) To make the *ruhiyah* value has no ambiguous interpretation, and to make it become a useful value to be applied in the social life after graduating from *pesantren*, the internalization process of the value should be done through giving examples in the daily life. 2) Learning process in PPWS must follow the era development to make the *ruhiyah* value of the students can face the new challenges in this modern era.

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