



Vol. 2, No. 1, March 2024, pp. 1- 9

INTERNATIONAL JOURNAL OF
POST AXIAL

FUTURISTIC TEACHING AND LEARNING

<https://journal.amorfati.id/index.php/postaxial> | ISSN 3025-7549

Kiai's leadership in human resource management of islamic boarding schools in jambi indonesia

Al Hudori^{1a*}, Ahmad Husein Ritonga^{2b}, Kaspul Anwar^{3c}, Wildan Nur Hidayat^{4d}, Al Mukaromah^{5e}

^{1,2,3} State Islamic University of Sulthan Thaha Saifuddin Jambi, Indonesia, ⁴Al Mujadddid Sabak Islamic Institute, Indonesia ⁵Karabuk University, Turkey

^a alhudori.dori99@gmail.com ^{b,c,d,e} mdid.dakwatulislamiyah@gmail.com

Article History:

Received:

29-11-2023

Revised:

27-02-2024

Accepted:

29-03-2024

Keywords:

Kiai leadership, Human resource anagement, Islamic Boarding School

*Correspondence Address:

alhudori.dori99@gmail.com

Abstract:

Pesantren is an educational institution that has a long and unique history. This study aims to examine Kiai's leadership in managing human resources in three Islamic boarding schools in Jambi province. This research uses a qualitative method with a data collection process through observation, interviews and documentation. The results of this study indicate that: The leadership style or style inherent and used by Kiai in Al-Jauharen Islamic boarding school uses the Traditional-Rational Charismatic leadership style. The Traditional-Rational Charismatic leadership pattern refers to a central figure who is regarded by the community as having supernatural powers from Allah SWT, Kiai's leadership model at Fathurrahman Islamic boarding school uses, Legal-Formal Leadership model where this leadership work mechanism uses institutional functions. Kiai's leadership style in Babussalam Islamic boarding school uses the Paternalistic-Religious Leadership model, where there is a style of interaction between kiai and santri or subordinates based on religious values embodied in the leadership style of the prophet Muhammad SAW. Paternalistic-Religious leadership in Islamic boarding schools describes a leadership style that involves personal closeness between the leader, generally Kiai, and his followers, while utilizing religious values as the main guide in managing the pesantren.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Introduction

Pesantren is an educational institution that has a long and unique history. Historically, pesantren are among the earliest Islamic education and still survive today (Nasution, 2020). In contrast to educational institutions that emerged later, pesantren have been very instrumental in producing cadres of scholars, and later played an active role in the spread of Islam and the transfer of knowledge. However, the development of pesantren (Muchamad Chairudin, 2023)

has undergone a transformation that allows it to lose its identity if its traditional values are not preserved (Dahlan, 2018). One of the great traditions in Indonesia is the tradition of Islamic religious teaching that emerged in Javanese boarding schools and similar institutions outside Java as well as in the Malay peninsula (Aliyah, 2018).

Pesantren is one of the scientific treasures that holds its own magic to be studied from various aspects and perspectives (Zakarya, Hafidz, Martaputu, 2023). Its existence as the oldest educational institution model in Indonesia continues to experience development (Kholish, 2022) with various metamorphoses, although it does not lose its substantive identity in the santri-kiai relationship (Purwanto & Muhammad, 2015). The position of kiai is the most important element in pesantren (Julkifli, 2022) in its capacity as a designer (architecture), founder and developer (developer), as well as a leader and manager (leader and manager) of pesantren (Mardiyah, 2013). In leading pesantren, kiai use leadership styles that vary from one to another, according to the socio-cultural conditions of the community (Rhain et al., 2023). Mastuhu, from the results of his research on six pesantren related to leadership styles, categorized leadership style patterns into; religious charismatic (charismatic), scientific charismatic (rational), authoritarian-fatherly, and laissez-faire (Mastuhu, 2011). In this case, Mastuhu defines leadership style in pesantren as the "art" of utilizing all the power (funds, facilities, and energy) of the pesantren to achieve the pesantren's goals (Mastuhu, 2011).

Nowadays, pesantren are not only supported by the madrasah system and general formal schools (elementary school, junior high school, senior high school or university level) (Sukanto, 2010). The economic sector is one of the focuses of pesantren development (Triana et al., 2023), especially to support the independence of pesantren institutionally (Nurul Umah Fijanati, Hafidz, Sukadi, 2023), including by establishing pesantren-owned business entities (BUMP) (Purwanto & Muhammad, 2015). This agency also functions as a profit center as well as a place for education and training (training center) of entrepreneurial skills for santri as a provision for life when entering the community. (Ali, 2013).

The presence of pesantren institutions has experienced growth and development in Indonesia in general. The number of pesantren in Indonesia continues to experience a significant increase (Ngabdul Shodikin et al., 2023). Based on statistical data from the Ministry of Religious Affairs of the Republic of Indonesia, In 2011, there was a very significant growth of 27,218 pesantren with 3,642,738 students. Furthermore, from the latest data in 2018, the number of pesantren continued to grow to 32,201 pesantren with a total of 4,311,234 students (Ministry of Religious Affairs Ri, 2018). The development of religious education in Jambi Province is currently experiencing significant progress (Ratnawatiningsih & Hastuti, 2022), from the available data on the number of education, especially Islamic boarding schools, Jambi Province currently has 185 Islamic boarding schools spread across 11 regencies/cities (<https://jambi.kemenag.go.id>, 2024). Of the many boarding schools in Jambi province, there are three boarding schools that are the main references in this study, namely Al-Jauharen boarding school in Jambi city, Fathurrahman boarding school in Batanghari district and Babussalam boarding school in Tebo district.

The results of observation and documentation at the research location there is HR management by the leadership of the boarding school can be seen from the following table:

Table. 1. 1. The number of human resources of Al-Jauharen Islamic boarding school in Jambi City, Fathurrohman Batanghari Regency. Baabussalam Tebo Regency

No	Boarding School	Educator	Education	Total
1	Al Jauharen	75	25	100
2	Fathurrohman	35	30	65

3	Baabussalam Al-Islami	57	15	72
	Jumlah	167	70	237

The opportunity for the pesantren tradition to strengthen its role in the development of modern Indonesian civilization is currently wide open because educators and education personnel needed in various studies are increasingly easy to obtain (Resya & Diantoro, 2021). Undergraduate graduates who find it difficult to get jobs in urban areas are increasingly choosing to become teachers in rural areas (Nikita Nur Zulaecha, Hafidz, Biela Nanda Oktivibi Pertiwi, 2023). However, it cannot be denied that to create professional work, it certainly has a complex and comprehensive work order, although in practice it experiences significant complexity. The wrong leadership style can cause quality and well-organized HR management not to be achieved (Noor, 2019).

Based on the Grand Tour at a number of Islamic Boarding Schools in Jambi Province related to the leadership of kiai in managing Islamic Boarding School human resources, the problems found are: First, the oral tradition at work is very strong in pesantren, so that HR management is not well recorded and documented and the leadership succession pattern does not have clear and regular forms and procedures, so that management has not run optimally. Second, kiai has difficulty in organizing work for teachers because there are still more teachers in certain fields of study than needed and decision making is only focused on the personal figure of the kiai (Husaini Hasan, Hafidz, 2023), resulting in decisions that feel authoritarian which are only based on the reasoning power and level of understanding of the individual figure of the kiai. Third, it is still difficult for kiai to direct existing human resources such as teachers for self-development due to limited training, seminars, payroll that does not match UMP (Provincial Minimum Wage), further education, certification and research. Fourth, work organization, duplicate tasks and placement based on familiarity (familiarity), as a result, HR management has not gone well. Based on the description above, the researcher is interested in examining how Kiai's leadership in managing the human resources of Islamic boarding schools in Jambi province.



Method

This research is a descriptive qualitative study that reveals, finds and explores information about kiai leadership in HR Management of Islamic Boarding Schools in Jambi Province. The purpose of this research is to describe the object under study through the process of exploring facts and object data in the field as it is (Syaiful Anam, 2023). To achieve this goal, data is needed that is extracted from an in-depth observation process. The place of this research is in boarding schools in the Jambi Province area, namely Al-Jauharen Jambi city, Fathurrahman Batanghari district, and Babussalam Tebo district. While the subjects in this study are all those related to kiai leadership in HR Management of Islamic Boarding Schools in Jambi Province, namely foundation leaders, (Kiai), madrasah heads (mudir pondok) and teachers (ustadz/ustadzah).

Data collection using observation, documentation and interview methods. The data analysis technique used in this research is a flowing data analysis model, which according to Miles and Huberman (2002), in principle, this data analysis activity is carried out throughout the research activities and the most core activities include: Data reduction, data presentation, verification or conclusion drawing. Meanwhile, the inspection technique that will be carried out in this study is based on one criterion, namely trust (credibility). Credibility standards are needed so that the results of qualitative research can be trusted by readers and can be agreed upon by the participants studied. With this purpose, there are four data checks that researchers will carry out in this study, namely: Research extension, observation persistence, data triangulation and consultation with the supervisor.

**Result****Kiai's Leadership in HR Management at PP Al-Jauharen**

The professionalism of human resources is uneven, human resources in Islamic boarding schools prioritize experience in working (observation, 2023). Reality shows that the level of progress of Islamic boarding schools is largely determined by the extent of the experience of educators and education personnel. This is in accordance with the author's interview with one of the educators of the Al-Jauharen Islamic Boarding School in Jambi City whose initials are AH said that teaching experience or tenure greatly supports the formation of professional educators, with teaching experience, then someone can have a vision and plan to become professional again in the future, although not all educators who teach at the Al-Jauharen Islamic Boarding School in Jambi City have teaching experience, the responsibility of educators to make teaching tools is still low, there are some educators who lack discipline in teaching, mastery of teaching materials is still not optimal, educators' salaries are still low not according to UMP and educator training is still limited (AH interview, 2023). Because of this experience, there are not many creative ideas in working and improving the existing education system.

Educator regulation is a very dominant and most important factor in the education system of Islamic boarding schools, as well as other Islamic education institutions (Maulida, 2017). Educators are often used as role models, even becoming self-identification figures. Therefore, educators should have adequate abilities to develop their students as a whole, educators need to master various things as their abilities. Educators have a very important meaning and role in Islamic education (Imamah et.al, 2021). This is because he has the responsibility and determines the direction of education. Educators in the teaching-learning process must have their own abilities in order to achieve the aspired expectations in implementing education in general and the learning process in particular (Sanusi, 2013).

So far, the Islamic Boarding School HR management plan at Al-Jauharen Islamic Boarding School in Jambi City is a plan with the aim of adjusting to the peculiarities, conditions and potential of the region, the socio-culture of the Jambi Province community, the potential of Islamic boarding schools and the needs of students. When viewed from a regional point of view, the management of Islamic boarding school human resources has been maximized by the management of the boarding school. However, this condition is still not supported by a limited budget. Education costs are one of the instrumental input components that are very important for the implementation of education. There are almost no educational efforts that ignore the role of costs, so it can be said that without costs, the education process cannot run (Temam, 2018). Costs in this pengertdian have a broad scope, namely all types of expenses related to the implementation of education, both in the form of money, goods and energy (which can be valued in money). (Kompri, 2014)

The encouragement of Kiai AM and his deputy so far for the management of Pondok Pesantren human resources in the academic field is still lacking. This can be seen from the lack of; a) increasing the professionalism of educative personnel so that detailed data on the identification of permanent educators and non-permanent educators in each subject and in the academic administration department are available; b) seeking the addition of permanent educative personnel in stages; c) seeking the availability of signs/criteria for the selection of the appointment of educators and education personnel; d) encouraging educative personnel to improve themselves through education, seminars, and workshops; further education S1 and S2 by considering the number and qualifications of expertise; e) making educators (educators and education personnel) have an honest, fair, responsible and patient attitude in carrying out their noble duties.

The leadership style or style inherent and used by Kiai in Al-Jauharen Islamic boarding school uses the Traditional-Rational Charismatic leadership style. The Traditional-Rational Charismatic leadership pattern refers to a central figure who is considered by the community as having supernatural powers from Allah SWT, advantages in various scientific fields, little community participation in the leadership mechanism, and leadership is not bureaucratically regulated, requiring formal legitimacy from the supporting community by looking for genealogical links (Armaya et.al, 2022). Supporters by seeking genealogical links from pre-existing charismatic leadership patterns, leadership patterns that are collective, where the level of community participation is higher (Nawawi, 2011).

The Traditional-Rational Charismatic leadership style in Al-Jauharen Islamic boarding school (Fitrianto et al., 2023) features a combination of the charismatic appeal of a Kiai with rational and planned management based on religious tradition. A Kiai, as a spiritual leader, utilizes his charismatic aura to inspire and motivate his followers, while maintaining the integrity of religious traditions. In this model, religious and local values become the foundation of leadership, creating a unique pesantren identity. The leader not only guides in spiritual matters, but also applies rationality in the management of the pesantren organization.

Kiai's Leadership in HR Management at PP. Fathurrahman

Knowledge of HR management is a must for every boarding school leader, but at Fathurrahman Islamic Boarding School in Batanghari Regency, leaders lack mastery of management functions. Efforts to improve the human resources of Islamic boarding schools have been carried out in the form of verbal instructions through meetings. The results of the meeting are translated by the deputy in the form of work plans. The inability to master the management function is not fatal for the boarding school, because the boarding school is not a general education institution that emphasizes its science rather than its nature. Scientific means, for example, management functions must be applied and become an important part for the progress of the institution. While the cottage as a subculture of society, borrowing Gus Dur's term (KH. Abdurrahman Wahid) does not solely pursue progress, but rather dedication to Allah SWT and Muslims (Rohim, 2015).

The management of human resources at Fathurrahman Islamic Boarding School in Batanghari Regency has been carried out systematically in the sense that the leader of the Islamic boarding school has a plan, even though it is contained in oral communication (Fitrianto & Aimmah, 2023). So far, the leader of the Fathurrahman Islamic Boarding School in Batanghari Regency has only conveyed matters relating to it when in the forum, but not too sharply. The leader of the boarding school conveyed to educators and education personnel, that for today educators and education personnel-educators who teach not in their field of expertise must read a lot of books, attend workshops, seminars, scientific meetings according to their respective fields, with the leader of the boarding school realizing the shortcomings of these educators should be willing to provide in the form of package books and support for the teaching and learning process as a support so that educators continue to improve and enrich themselves with knowledge so that the implementation of the educator's duties runs smoothly.

Kiai's leadership model at the Fathurrahman Islamic boarding school uses, Legal-Formal Leadership model where this leadership work mechanism uses institutional functions. In this case, each element plays a role according to its field, and as a whole works to support the integrity of the institution (Nashihin, 2019). Legal-Formal leadership led by a Kiai (spiritual leader) refers to the application of the principles of formal authority and the rule of law in the management of pesantren. In this model, Kiai, as an authoritative and spiritual figure, leads by prioritizing compliance with religious teachings, social norms, and applicable laws. Kiai derive their authority from their religious position and cultural heritage, which is often formally recognized within the pesantren structure. Pesantren that embrace this leadership model tend to have an

organized structure (Nashihin, 2017), with clear roles and responsibilities for each member of the pesantren. Decisions and actions are directed by religious principles and rules that have been established within the pesantren environment.

In addition, Kiai in Legal-Formal leadership in pesantren usually emphasize assertiveness in applying religious teachings and moral values. Kiai are also responsible for ensuring that the pesantren operates in accordance with applicable rules and regulations, both in the context of the daily life of the pesantren and in educational and social activities (Nashihin, 2019). The balance between adherence to religious and legal norms and the need for flexibility to respond to the dynamics of society and the challenges of the times are aspects that need to be considered by Kiai in carrying out Legal-Formal leadership in pesantren (Alfian Nurul Khoirulloh, Hafidz, 2023). Awareness of environmental changes and the ability to combine tradition with the needs of the times are the keys to the success of this leadership model in the context of Islamic boarding schools.

Kiai's Leadership in HR Management at PP. Babussalam

The empowerment of human resources in working at the boarding school is still weak. MH explained that the empowerment of human resources in working at the Babussalam Islamic Boarding School is still very minimal due to inadequate funding sources. At this time, Babussalam Islamic Boarding School still participates in activities carried out by the Ministry of Religion and related agencies (MH interview, 2023).

Kiai's leadership style at the Babussalam Islamic boarding school uses the Paternalistic-Religious Leadership model, where there is a style of interaction between kiai and santri or subordinates based on religious values embodied in the leadership (Jatmiko Wibisono, Hafidz, Iffat Abdul Ghalib, 2023) style of the prophet Muhammad SAW. Paternalistic-Religious leadership in pesantren describes a leadership style that involves personal closeness between the leader, generally Kiai, and his followers, while utilizing religious values as the main guide in managing the pesantren. This leadership style reflects a combination of paternalistic aspects, where the leader acts as a father figure or father who cares about the needs and welfare of the students, and religious, where religious teachings become the main foundation in decision making and the leader's mindset (Nawawi, 2011).

Pesantren leaders who follow this model form a close and personal relationship with the students. They act as caring figures, providing attention, guidance, and support to their followers, as if forming a relationship like between a father and son. The Paternalistic-Religious leadership style emphasizes religious values as the main guideline in the management of pesantren (Kholish et al., 2020). Kiai uses religious teachings as the basis for decision-making, and the pesantren is run by upholding religious principles. Kiai figures not only lead formally, but are also involved in teaching and personal mentoring of the santri. They try to shape the character and morality of the santri through a personal approach and intensive mentoring.

This model values and continues the religious and cultural traditions of the pesantren (Nashihin, 2022). The leader acts as a successor to the tradition and is responsible for maintaining the integrity of the inherited religious values (Ulyan, 2023). Although leaders have a paternal role and provide direction, they also encourage santri participation and involvement in decision-making related to pesantren life (Octaviana, 2022). The process of consultation and deliberation can be an integral part of pesantren management (Suriadi, 2022). Paternalistic-Religious leadership style creates a warm, caring, and full of religious values atmosphere in pesantren. Leaders are not only formal authorities, but also moral and spiritual role models for their followers.



Conclusion

The leadership style or style inherent and used by Kiai in Al-Jauharen Islamic boarding school uses the Traditional-Rational Charismatic leadership style. The Traditional-Rational Charismatic leadership pattern refers to a central figure who is regarded by the community as having supernatural powers from Allah SWT, the Traditional-Rational Charismatic leadership style at Al-Jauharen Islamic boarding school features a combination of the charismatic appeal of a Kiai with rational and planned management based on religious traditions. The Kiai leadership model at Fathurrahman Islamic Boarding School uses the Legal-Formal Leadership model where this leadership work mechanism uses institutional functions. Kiai's leadership style in Babussalam Islamic boarding school uses the Paternalistic-Religious Leadership model, where there is a style of interaction between kiai and santri or subordinates based on religious values which are embodied in the leadership style of the prophet Muhammad SAW. Paternalistic-Religious leadership in Islamic boarding schools describes a leadership style that involves personal closeness between the leader, generally Kiai, and his followers, while utilizing religious values as the main guide in managing the pesantren.



Acknowledgment

All praise belongs only to Allah SWT. God who has bestowed His grace and guidance. Sholawat continues to be poured out to the prophet Muhammad SAW. It is because of His mercy that this research can be completed properly. Our thanks and appreciation go to the editors, reviewers, who have reviewed and reviewed and published in the International Journal of Post-Axial: Futuristic Teaching and Learning and not to forget the research sources who have given their free time to participate in this research.



Bibliography (مراجع)

- Abd Rohim, Z. T. (2015). Pesantren and Politics (Synergy of Pesantren Education and Leadership in the View of KH. M. Hasyim Asy'ari). UIN Sunan Ampel Journal of Islamic Education, 3(2), 323-345.
- Aliyah, A. (2018). Traditional pesantren as a base for learning nahwu and sharaf using the yellow book. Al-Ta'rib: Scientific Journal of the Arabic Language Education Study Program of IAIN Palangka Raya, 6(1), 1-25.
- Armaya, D., Astari, A. R. N., & Asiyah, A. (2022). Kiyai's Leadership Management in Islamic Boarding Schools in Shaping Santri's Learning Style and Institutional Existence in Lubuk Linggau City. *Insan Cendekia: Journal of Islamic, Social and Educational Studies*, 1(3), 58-68.
- Dahlan, Z. (2018). Modernization of Islamic Education: A Sketch of Pesantren. *ANSIRU PAI: Professional Development of Islamic Religious Education Teachers*, 2(2), 1-13.
- Documentation of the Planning and Information System Section of the Directorate General of Education of the Ministry of Religious Affairs, 2018, November 2, 2018.
- <https://jambi.kemenag.go.id>, accessed on January 16, 2024, at 21.00 WIB.
- Huberman, M., & Miles, M. B. (2002). *The qualitative researcher's companion*. sage.
- Imamah, Y. H., Pujiarti, E., & Apriansyah, D. (2021). The contribution of Islamic religious education teachers in student character building. *Journal of Muftadiin*, 7(02).
- Kompri (2014). *Education Management Volume 2*. Bandung: Alfabeta.
- Mardiyah, Kyai's Leadership in Maintaining Organizational Culture (Yogyakarta: Aditya Media Publishing, 2013), 55.
- Mastuhu. (2011) *The Dynamics of the Pesantren Education System*. Jakarta: INIS, 2011.
- Maulida, A. (2017). The Dynamics and Role of Islamic Boarding Schools in Islamic Education Since the Era of Colonialism to the Present. *Islamic Education: Journal of Islamic Education*, 5(09), 16.
- Nasution, N. A. (2020). Islamic Education Institution of Pesantren. *Al-Muaddib: Journal of Social and Islamic Sciences*, 5(1), 36-52.

- Nawawi, Nawawi; Juandi, Wawan. Kyai's Political Ijtihad: The Shifting Authority of Khr. Ach. Fawaid As'ad Situbondo. *LISAN AL-HAL: Journal of Thought and Culture Development*, 2021, 15.2: 241-264.
- Noor, M. (2019). Kyai's Leadership Style. *Journal of Education*, 7(1), 141-156.
- Purwanto, I. A., & Muhammad, A. (2015). Kyai's leadership in shaping the work ethic of santri. *MD Journal*, 1(2).
- Resya, N. F. S., & Diantoro, F. (2021). National Education System in Islamic Boarding Schools. *Al-Ishlah: Journal of Islamic Education*, 19(2), 209-230.
- Sanusi, H. P. (2013). The role of PAI teachers in the development of religious nuances in schools. *Journal of Islamic Education-Ta'lim*, 11(2), 143-153.
- Sukamto, Kyai Leadership in Pesantren (Jakarta: LP3ES Indonesia Library, 2010), 49.
- Suryadharma Ali. (2013) Pesantren Paradigm Expanding the Horizon of Study and Action. Malang: UIN Maliki Press. 110-111.
- Tamam, B. (2018). Reorienting education funding in building school quality. *Misykat Al-Anwar Journal of Islamic and Community Studies*, 1(2), 44-57.
- Interview, Pondok Pesantren Al-Jauharen January 24, 2023
- Interview, Pondok Pesantren Babussalam Kabupatenn Bungo, February 10, 2023.
- 'Ulyan, M. (2023). Kontribusi Aspek Hukum Ekonomi Islam dalam Perlindungan. *Amorti : Jurnal Studi Islam Interdisipliner*, 2(1), 45-52.
- Alfian Nurul Khoirulloh, Hafidz, H. N. (2023). Strategi Menghafal Al-Qur'an Santri Pondok Pesantren Tahfidzul Qur'an Griya Qur'an 3 Klaten. *Attractive : Innovative Education Journal*, 4(1), 1-12.
- Fitrianto, I., & Aimmah, S. (2023). Tathwir al-Wasail al-Ta'limiyah fi Ta'lim al-Qashr Muassasan'ala Barnamaj Sketchware. *Prosiding Pertemuan Ilmiah Internasional Bahasa Arab*, 14(1), 732-740.
- Fitrianto, I., Hamid, R., & Mulalic, A. (2023). The effectiveness of the learning strategy" think, talk, write" and snowball for improving learning achievement in lessons insya'at Islamic Boarding School Arisalah. *International Journal of Post Axial: Futuristic Teaching and Learning*, 13-22.
- Husaini Hasan, Hafidz, H. N. (2023). Efektivitas Pemanfaatan Media E-Learning dalam Pembelajaran Fiqih Kelas VIII di SMP IT Nur Hidayah Surakarta. *Attractive : Innovative Education Journal*, 4(1), 1-12.
- Jatmiko Wibisono, Hafidz, Iffat Abdul Ghalib, H. N. (2023). Konsep Pemikiran Pembaharuan Muhammadiyah Bidang Pendidikan (Studi Pemikiran Muhammad Abduh). *Attractive : Innovative Education Journal*, 5(2), 514-522.
- Julkifli. (2022). Kedudukan dan Tugas Manusia dalam Perspektif Tafsir al-Qur'an Zubdatu At- Tafsir Karya Muhammad Sulaiman Abdullah Al Asyqar. *AMORTI: Jurnal Studi Islam Interdisipliner*, 1(2), 103-110.
- Kholish, A. (2022). Pendidikan Multikultural di Pondok Pesantren Tradisional dan Modern sebagai Upaya Menjaga Negara Kesatuan Republik Indonesia (Studi di Pondok Pesantren Asy Syamsuriyah Brebes). *JIPSI: Jurnal Ilmu Pendidikan Dan Sains Islam Interdisipliner*, 1(1), 1-12.
- Kholish, A., Hidayatullah, S., & Nashihin, H. (2020). Character Education of Elderly Students Based on Pasan Tradition at Sepuh Islamic Boarding Shool Magelang. *IJECA (International Journal of Education and Curriculum Application)*, 3(1), 48. <https://doi.org/10.31764/ijeca.v3i1.2061>
- Muchamad Chairudin, H. N. (2023). Nilai-Nilai Pendidikan Akhlak dalam Al-Quran Surat Yusuf Ayat 13-20 Kajian Tafsir Al Misbah Karya M. Quraish Shihab. *Attractive : Innovative Education Journal*, 5(2), 754-765.
- Nashihin, H. (2017). *Pendidikan Karakter Berbasis Budaya Pesantren*. Formaci. <https://books.google.co.id/books?id=X27IDwAAQBAJ>
- Nashihin, H. (2019). Character Internalization Based School Culture of Karangmloko 2 Elementary School. *Abjadia*, 3(1), 81-90. <https://doi.org/10.18860/abj.v3i2.6031>
- Nashihin, H. (2022). Konstruksi Pendidikan Pesantren berbasis Tasawuf-Ecospiritualism. *Edukasi Islami : Jurnal Pendidikan Islam*, 11(01), 1163-1176. <https://doi.org/10.30868/ei.v11i01.2794>
- Ngabdul Shodikin, E., Sucipto, E., Wasith Achadi, M., Muzaky, F., Wahyu Laras Pertiwi, R., & Tinggi Ilmu Tarbiyah Madani Yogyakarta, S. (2023). *Implementation of the Sabaq, Sabqi, Manzil Methods in Improving the Quality of Memorizing Qur'an Learning in Class V Salafiyah Ula Islamic Center Bin Baz Bantul*. 1(1), 34-44. <https://journal.amorfati.id/index.php/postaxial>
- Nikita Nur Zulaecha, Hafidz, Biela Nanda Oktivibi Pertiwi, H. N. (2023). Pemanfaatan Media Sosial sebagai Dakwah Digital dalam Penyiaran Agama Kalangan Kaum Milenial di Instagram (Ustadz Hanan Attaki). *Attractive : Innovative Education Journal*, 4(1), 1-12.
- Nurul Umah Fijanati, Hafidz, Sukadi, H. N. (2023). Etika Dakwah Menurut Pandangan Habib Husein Jafar

- Al Hadar dalam Channel Youtube Jeda Nulis. *Attractive : Innovative Education Journal*, 4(1), 1-12.
- Octaviana, E. (2022). Analisis Penggunaan Gadget pada Perkembangan Sosial Emosional Anak di PAUD Darul Aman Kabupaten Temanggung. *JIPSI: Jurnal Ilmu Pendidikan Dan Sains Islam Interdisipliner*, 1(1), 53-62.
- Ratnawatiningsih, E., & Hastuti, A. P. (2022). Penanaman Karakter Anak Usia Dini Melalui Program Pembiasaan Pola Hidup Bersih dan Sehat di RA Miftahul Falah Gondosuli. *JIPSI: Jurnal Ilmu Pendidikan Dan Sains Islam Interdisipliner*, 1(1), 44-52.
- Rhain, A., Hafidz, Nashihin, H., Srihananto, T. H., & Hermawati, T. (2023). Tahsin Reading Assistance for Islamic Boarding School Tahfidz Qur'an Muhammadiyah Daarul Arqom Sawahan Ngemplak Boyolali. *Jurnal Pengabdian Masyarakat Bestari*, 2(1), 27-44. <https://doi.org/10.55927/jpmb.v2i1.2729>
- Suriadi. (2022). Relasi Manajemen Keuangan dan Kualitas Lembaga Pendidikan Islam. *AMORTI: Jurnal Studi Islam Interdisipliner*, 1(2), 111-121.
- Syaiful Anam, H. N. (2023). *Metode Penelitian (Kualitatif, Kuantitatif, Eksperimen, dan R&D)*. PT GLOBAL EKSEKUTIF TEKNOLOGI. https://www.google.co.id/books/edition/Metode_Penelitian_Kualitatif_Kuantitatif/w-bFEAAAQBAJ?hl=id&gbpv=0
- Triana, N., Yahya, M. D., Nashihin, H., Sugito, S., & Musthan, Z. (2023). Integrasi Tasawuf Dalam Pendidikan Islam di Pondok Pesantren. *Edukasi Islami: Jurnal Pendidikan Islam*, 12(01), 299-314. <https://doi.org/10.30868/ei.v12i01.2917>
- Zakarya, Hafidz, Martaputu, H. N. (2023). Peran Guru Pendidikan Agama Islam dalam Meningkatkan Motivasi Belajar peserta didik di SMA Muhammadiyah 1 Surakarta. *Pendidikan Agama Islam (PAI) Dalam Kurikulum Nasional*, 2(2), 1-13.