

Implementation of Management in Enhancing the Quality of Education: A Case Study of *Pesantren* in Bogor Regency (2019-2023)

Acep Nugraha¹, Husni Rahim², Abuddin Nata³

^{1,2,3}UIN Syarif Hidayatullah Jakarta, Indonesia

Email: acep_nugraha17@mhs.uinjkt.ac.id

Abstract

This research is motivated by the persistent challenges in educational management within *pesantren*, which have not yet fully addressed the demands of modern educational quality standards. The study aims to analyze the implementation of management practices in improving the quality of education across traditional, hybrid, and modern *pesantren* in Bogor Regency. Employing a qualitative method with a descriptive approach, data were collected through interviews, observations, and document analysis. Sources of data included *pesantren* leaders, teachers, students (*santri*), and parents. The findings reveal that the typological differences among *pesantren* shape distinct patterns of management and educational quality: traditional *pesantren* emphasize spirituality, hybrid *pesantren* combine religious tradition with formal education, while modern *pesantren* adopt professional systems. The conclusion highlights that adaptive management practices significantly influence educational quality while simultaneously shaping the institutional identity of *pesantren*.

Keywords: Management, Educational Quality, Pesantren.

A. INTRODUCTION

Pesantren, as the oldest Islamic educational institutions in Indonesia, face significant challenges in maintaining educational quality amid the increasingly complex demands of globalization and modernization (Abdurrahman & Baharuddin, 2025). Although *pesantren* have a distinctive strength in instilling spiritual and social values, in reality many still struggle with limitations in educational management, funding, and the development of adequate human resources (Mangkunegara et al., 2024). This condition creates a gap between the ideals of *pesantren* education and the demands of national education quality, which emphasize competency standards, accreditation, and graduate quality (Umar, 2023). As a result, many *pesantren* remain left behind in terms of quality assurance and competitiveness compared to other formal educational institutions in Indonesia (Thoyib, 2022). This reality indicates that improving the management system in *pesantren* is an urgent necessity.

Previous studies have shown that the implementation of educational management in *pesantren* is largely influenced by the leadership of the *kyai*. However, traditional approaches often fail to address the complexities of modern educational quality challenges (Nizar & Churrahman, 2021). Models such as *Total Quality Management (TQM)*

have begun to be adopted in certain *pesantren* to improve character-based education, although their implementation remains limited in scope (Saifulloh & Neoh, 2022). In addition, internal quality assurance systems rooted in *pesantren* values have been developed to align traditions with national education standards, but results are inconsistent across institutions (Thoyib, 2022). This fact highlights a gap in the literature, suggesting that modern management theories adopted in *pesantren* have not fully addressed structural and cultural problems in enhancing educational quality (Aziz et al., 2021).

This study aims to analyze the implementation of management practices in improving the quality of education across different types of *pesantren*—traditional, hybrid, and modern—focusing on both internal and external dynamics that influence institutional quality (Mandra & Ismail, 2022). By examining educational management practices in *pesantren*, this research seeks to determine the extent to which applied strategies can enhance the competitiveness of graduates within national and global educational contexts (Zainal et al., 2022). Moreover, the study aims to identify supporting and inhibiting factors that influence the implementation of quality management in *pesantren* (Mumtaz et al., 2024). Thus, this research aspires to provide both theoretical and practical contributions to the advancement of Islamic educational management in Indonesia.

The urgency of this research lies in the pressing need to strengthen the role of *pesantren* as Islamic educational institutions that are not only spiritually strong but also adaptive to modern educational quality demands (Sodikin et al., 2022). By examining management practices in different types of *pesantren*, this study is expected to produce a conceptual model that is both relevant and applicable to improving *pesantren*-based education quality (Prasetyo & Fadhillah, 2022). This is crucial because without appropriate managerial reforms, *pesantren* risk being left behind in educational competitiveness, despite their historical and strategic contributions to nation-building (Usman & Widyanto, 2021). Therefore, this study is highly relevant in providing scientifically grounded solutions to strengthen educational management systems in Indonesian *pesantren*.

B. LITERATURE REVIEW

Management in the perspective of Islamic education can be understood as an integrated process of planning, organizing, implementing, and supervising in order to achieve educational goals effectively and efficiently (Puspita, 2025). Within the context of *pesantren*, management does not solely focus on administrative aspects, but also emphasizes spiritual, moral, and cultural dimensions that are inherent in Islamic traditions (Fatmawati et al., 2023). This definition of Islamic educational management aligns with modern paradigms that view management as the art of organizing human, financial, and material resources to achieve educational objectives oriented toward

graduate quality (Taufiqurrahman & Giyoto, 2023). Therefore, management in *pesantren* can be understood as a combination of modern approaches with Islamic values serving as guiding principles in organizing all aspects of education.

The manifestation of management in *pesantren* can be observed in various forms, such as curriculum management, human resource management, financial management, as well as facilities and infrastructure management (Luhuringbudi et al., 2024). In terms of curriculum, many *pesantren* have begun integrating religious subjects with general sciences to address globalization needs. Regarding human resources, *pesantren* emphasize character development through teaching methods that prioritize discipline and exemplary behavior (Zainab & Suhermanto, 2023). In addition, *pesantren* management is also manifested in the development of entrepreneurship programs as a means of financial independence, ensuring that *pesantren* are not entirely dependent on external aid (Basori et al., 2023). Hence, the categorization of *pesantren* management can be classified as a blend of modern administrative functions and traditional Islamic-based practices.

Educational quality is defined as the level of achievement of educational standards capable of producing graduates with academic competence, skills, and character in line with societal needs and contemporary developments (Hadziq & Kultsum, 2021). In Islamic education, quality is not only measured by cognitive achievements, but also by how far an institution instills moral, spiritual, and social values into students (Sanjani et al., 2024). The concept of educational quality in *pesantren* is even broader, as it combines academic orientation with Islamic character formation that becomes an inseparable part of daily life for *santri* (Nuryana et al., 2024). Thus, the quality of education in *pesantren* must be viewed as a multidimensional concept encompassing academic, spiritual, social, and self-reliance aspects.

The manifestation of educational quality in *pesantren* can be observed through the implementation of internal quality assurance systems, capacity building of teachers, and the development of integrative curricula that combine religious knowledge with sciences (Sanjani et al., 2024). Furthermore, quality is also reflected in graduates' achievements, not only in academic competence but also in life skills and moral character (Taufiqurrahman & Giyoto, 2023). Another indicator of educational quality is the ability of *pesantren* to innovate in management, technology, and extracurricular activities that support the holistic development of students (Basori et al., 2023). Therefore, educational quality in *pesantren* can be defined as the tangible outcome of effective management and adaptive learning processes aligned with contemporary needs.

Pesantren are traditional Islamic educational institutions in Indonesia that emphasize religious learning through a boarding school system, with the *kyai* serving as the central authoritative figure (Hamid, 2022). Conceptually, *pesantren* function not only as centers for religious education but also as social institutions that contribute to community development (Luhuringbudi et al., 2024). The identity of *pesantren* also

reflects local wisdom that is intertwined with Islamic values, making it a unique and adaptive institution throughout Indonesia's educational history (Zainab & Suhermanto, 2023). Therefore, *pesantren* are perceived as institutions that not only provide religious knowledge but also shape Islamic character relevant to social and cultural development.

Pesantren can be categorized into three types: traditional (*salafiyah*), modern (*khalafiyah*), and hybrid, which combines both systems (Basori et al., 2023). Traditional *pesantren* typically focus on classical Islamic texts (*kitab kuning*) using methods such as *sorogan* and *bandongan*, while modern *pesantren* adopt the national curriculum and combine religious education with general sciences (Puspita, 2025). Meanwhile, hybrid *pesantren* attempt to preserve Islamic traditions while accommodating global needs by incorporating innovations in curriculum, management, and educational technology (Fatmawati et al., 2023). Thus, the manifestation of *pesantren* is not only reflected in its educational models but also in its social, cultural, and spiritual roles that continue to evolve with changing times.

C. METHOD

The object of this study is the implementation of management in improving the quality of education at *pesantren* in Bogor Regency, with particular focus on the differences in management practices among traditional, hybrid, and modern types. The research examined how institutional management systems are applied, the extent to which managerial practices affect educational quality, and the challenges encountered in the process of quality improvement. The central phenomenon addressed is the gap between *pesantren* that continue to apply religiously grounded traditional management models and those that have adopted standardized modern management approaches.

This research employed a qualitative design with a descriptive approach. This method was chosen to explore in depth the management practices of *pesantren* within their social, cultural, and religious contexts. The data collected included both primary and secondary data. Primary data were obtained through interviews with *pesantren* leaders, teachers, students (*santri*), and parents, while secondary data were gathered from document analysis, institutional archives, activity reports, and relevant literature. Thus, the data set combined first-hand perspectives from key educational stakeholders with documentary evidence supporting the research findings.

The sources of data for this study consisted of key informants including *pesantren* leaders (*kyai* or caretakers), educators and administrative staff, students, and parents who play supporting roles in the educational process. In addition, official institutional documents such as curricula, organizational structures, internal regulations, and program evaluation reports were used as secondary sources. The selection of informants was conducted purposively, based on their involvement in the management of education, ensuring that the data obtained were highly relevant to the research focus.

The research process was conducted in several stages. The initial stage involved direct observation at the *pesantren* to gain an understanding of managerial patterns and daily activities. This was followed by in-depth interviews with *pesantren* leaders, teachers, students, and parents to explore their perspectives on the role of management in improving educational quality. Furthermore, document analysis was conducted on archives, records, and administrative reports relevant to the management of *pesantren* education. To ensure the validity of the data, triangulation techniques were applied by comparing results from observation, interviews, and documentation in order to establish consistency and accuracy in the findings.

Data were analyzed interactively using Miles and Huberman’s model, which includes data reduction, data display, and conclusion drawing/verification. Data reduction involved filtering relevant information from interviews, observations, and documents in line with the research focus. The reduced data were then presented in the form of matrices, narratives, and tables to facilitate interpretation. The final stage was conclusion drawing by comparing field findings with theoretical frameworks of Islamic educational management, thereby providing a comprehensive understanding of the implementation of quality management in *pesantren*. This analytic model was selected because it provides a holistic view and allows the researcher to interpret data critically and contextually.

D. RESULTS AND DISCUSSION

The study revealed that the implementation of management across traditional, hybrid, and modern *pesantren* in Bogor Regency displayed fundamental differences in terms of structure, leadership, and operational practices. In traditional *pesantren*, management remained grounded in religious values and traditions, with charismatic leadership from the *kyai* and a simple organizational structure. Hybrid *pesantren* integrated traditional systems with modern models, for example, by having a principal for formal education alongside the *kyai* as the spiritual leader. Meanwhile, modern *pesantren* adopted professional management systems characterized by structured governance, technology use, and an emphasis on efficiency and quality assurance.

Table 1. Comparative Analysis of *Pesantren* Typologies

Research Objective	Typology of <i>Pesantren</i>	Management Implementation	Educational Quality Produced	Key Findings
To analyze how management is implemented	Traditional (<i>Salafiyah</i>)	Grounded in religious values, traditions, and charismatic <i>kyai</i> leadership;	Focused on mastery of <i>kitab kuning</i> , moral values, and	Strong in preserving tradition and spirituality, but weak in

		simple organizational structure	student spirituality	administration and formal competitiveness
To analyze hybrid management strategies	Hybrid (Combination)	Integration of traditional systems with modern management; presence of formal school principals alongside the <i>kyai</i>	Integrative curriculum: religious + general education; students adapt to both systems	Flexible, but faces dilemmas in balancing tradition and modernity
To analyze modern management practices	Modern (<i>Khalafiyah</i>)	Professional, structured, technology-based management using TQM principles	Formal accreditation, higher academic competence, and global competitiveness	Efficient and competitive, but at risk of weakening <i>pesantren's</i> traditional values

Further explanation shows that in traditional *pesantren*, management functions operated implicitly through cultural heritage and religious values, without written regulations or formal organizational structures. Hybrid *pesantren* adopted more flexibility by incorporating modern elements in governance, such as dividing roles between religious instructors and formal teachers, while still preserving the authority of the *kyai*. Modern *pesantren*, on the other hand, emphasized the application of integrated quality management (*Total Quality Management*), involving all organizational elements in planning, implementation, and evaluation processes.

The relationship between the findings and the research problems highlights that the more effectively management functions were implemented, the more measurable the quality of education became in *pesantren*. Traditional *pesantren* survived due to their strong cultural base but struggled with administrative capacity and competitiveness. Hybrid *pesantren* managed to adapt to contemporary demands, yet continued to face difficulties in balancing tradition and modernity. Modern *pesantren* appeared more prepared to confront globalization challenges, though they required significant operational costs and professional human resource support.

The findings indicated that educational quality in traditional *pesantren* emphasized mastery of classical Islamic texts (*kitab kuning*), moral values, and student spirituality. Hybrid *pesantren* combined religious education quality with the national

curriculum, enabling *santri* to gain both academic competence and Islamic character formation. Modern *pesantren*, however, focused on meeting national standards of formal education quality, such as school accreditation, technological literacy, and global competitiveness.

A deeper explanation showed that traditional *pesantren* produced students with strong religious understanding, yet they were less competitive in academic and modern skill domains. Hybrid *pesantren* successfully prepared adaptive students, although challenges persisted in balancing the curriculum to ensure sufficient depth in religious studies. Modern *pesantren*, with their emphasis on formal quality standards, produced graduates more prepared for the workforce and global competition, though concerns remained about diminishing emphasis on traditional values.

The relation of these findings to the research problems indicates that educational quality was strongly determined by the management models implemented. Traditional *pesantren* maintained social legitimacy due to their close ties with communities, but were often seen as falling short of formal standards. Hybrid *pesantren* attempted to integrate both systems but struggled with limited resources and curricular adjustments. Modern *pesantren* excelled in meeting national educational indicators, yet they faced challenges in preserving the distinct identity of *pesantren*.

The research identified three typologies of *pesantren* in Bogor Regency: traditional (*Pesantren Nuruttaqwa Al-Hasanah*), hybrid (*Pesantren Nurul Hidayah*), and modern (*Pesantren Darul Muttaqien*). Traditional *pesantren* prioritized boarding-based religious learning centered on *kitab kuning*, hybrid *pesantren* integrated religious and general education, while modern *pesantren* adopted national curricula and utilized technology in management.

The explanation of these typologies suggests that the variations represented different strategies of responding to modern educational demands. Traditional *pesantren* excelled in maintaining Islamic values and spirituality but were less responsive to scientific developments. Hybrid *pesantren* were more flexible, yet often faced dilemmas in prioritizing educational directions. Modern *pesantren* demonstrated efficiency and professionalism, though the risk of eroding *pesantren's* traditional identity remained.

The relationship between *pesantren* typologies and the research problems demonstrates that differences in management and educational quality directly influenced community perceptions and institutional competitiveness. Traditional *pesantren* were preferred by lower-income communities for their affordability, hybrid *pesantren* attracted middle-class families seeking a balance between religion and general education, while modern *pesantren* were chosen by higher-income families for their formal quality and comprehensive facilities.

This research demonstrates that differences in management implementation across traditional, hybrid, and modern *pesantren* generate variations in educational quality and institutional competitiveness. Traditional *pesantren* emphasize spirituality

and cultural values but lack administrative strength. Hybrid *pesantren* combine traditional and formal models, yet often face dilemmas in balancing curriculum priorities. Meanwhile, modern *pesantren* adopt professional management systems that are proven to be more adaptive to national and global education quality standards. These findings affirm that the management model applied plays a decisive role in shaping the quality outcomes of *pesantren*.

The results of this study align with previous research on the application of *Total Quality Management (TQM)* in *pesantren*, which indicates that quality-oriented management strengthens character education and enhances graduate competence (Mukhtar et al., 2020). Another study similarly found that TQM strategies significantly impact the quality of *pesantren* management by reinforcing leadership, organizational commitment, and teacher empowerment (Al Imama et al., 2022). Compared with these studies, the novelty of this research lies in its emphasis on typological distinctions among *pesantren*—traditional, hybrid, and modern—which offers a more contextualized analysis of management variations and their implications for educational quality.

Reflecting on the objectives, this study shows that analyzing management implementation in improving educational quality reveals a crucial insight: quality enhancement cannot be separated from the typological context of *pesantren* itself. This provides significant benefits for the development of Islamic educational management theory, as the findings illustrate how each *pesantren* type uniquely integrates tradition and modern innovation. Consequently, this research enriches the body of knowledge on Islamic educational management while also offering practical foundations for *pesantren* leaders to design strategies that are both institutionally appropriate and effective in improving quality.

The implications of these findings suggest that adaptive management in *pesantren* not only improves educational quality but also strengthens graduate competitiveness in national and global contexts. Prior research has confirmed that modernization in *pesantren* contributes to producing more competitive graduates, especially in meeting societal needs and adapting to technological advancements in education (Ruhayat et al., 2024). Therefore, this study emphasizes that management should not be viewed merely as an administrative tool, but rather as a core strategy that determines the overall quality and sustainability of *pesantren* education.

An in-depth analysis shows that the outcomes of this study are shaped by several factors, including the central role of *kyai* leadership, the capacity of human resources, and the availability of educational infrastructure. In traditional *pesantren*, the charismatic authority of the *kyai* often outweighs formal administrative systems, making educational quality highly dependent on personal leadership. In contrast, modern *pesantren* display more consistency due to their reliance on structured systems. This finding resonates with studies showing that the quality of *pesantren* management is strongly influenced by a

combination of leadership, organizational commitment, and a sustainable culture of quality (Aimah, 2021).

Based on these findings, the recommended course of action is to develop an integrative management model that combines the traditional values of *pesantren* with the principles of educational modernization. This recommendation aligns with studies that advocate for the reconstruction of *pesantren* quality management through the adoption of *Total Quality Management*, ensuring that *pesantren* remain relevant in the era of disruption and globalization (Bukhori, 2024). By doing so, *pesantren* can reinforce their role as Islamic educational institutions that preserve tradition while also producing graduates capable of competing nationally and internationally.

E. CONCLUSION

One of the most striking findings of this study is that the implementation of management across traditional, hybrid, and modern *pesantren* not only produces variations in educational quality but also shapes distinctive institutional identities that influence their social legitimacy. This discovery reveals that the quality of *pesantren* education is not solely determined by the degree of managerial modernization but also by the institution's ability to balance spiritual traditions with the requirements of formal education. This is surprising in that traditional *pesantren* continue to attract strong interest amid modernization because they preserve cultural values, while modern *pesantren* display greater adaptability in meeting national quality standards. Thus, the findings highlight that typological differences among *pesantren* are not merely a matter of backwardness or advancement, but represent diverse strategies of adaptation to contemporary demands.

This research makes an important contribution both theoretically and practically to the development of Islamic educational management. Theoretically, it enriches the literature by providing an analytical framework that links *pesantren* typologies directly to educational quality outcomes. Practically, it offers new insights that every *pesantren* must design management strategies aligned with its institutional characteristics without compromising its Islamic identity. These findings serve as valuable references for *pesantren* administrators, policymakers, and academics in formulating adaptive, contextual, and applicable management models. Consequently, this research contributes not only conceptually but also in shaping more effective practices for enhancing the quality of *pesantren* education in the era of globalization.

The limitation of this study lies in its scope, as it focused solely on *pesantren* in Bogor Regency and thus does not fully represent the diversity of *pesantren* across Indonesia. However, this limitation opens opportunities for future research to broaden the geographical scope to regions with different social, cultural, and traditional characteristics. Further studies may also integrate quantitative approaches with larger respondent groups to enhance validity, as well as investigate the long-term impact of

management implementation on graduate quality at the national level. Hence, this limitation should not be viewed as a weakness, but as an entry point for more extensive and in-depth research that will further strengthen the contribution of *pesantren* as a vital pillar of Islamic education in Indonesia.

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