



RELIGIOUS BASED MANAGEMENT
(Religiosity as the Basis for Developing Salafi Education Curriculum
Management in East Lombok)

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ABSTRACT

This article will discuss the role of religion as a basis for curriculum development in Salafi education in East Lombok. This research uses qualitative methods with a *field research approach*. Data collection techniques include participant observation, structured interviews, and documentation. The data analysis stages refer to the procedures of Milles and Haberman. The results of this research show that *firstly* it is based on spiritual values based on the Al-Quran and Hadith, as the foundation of the curriculum it emphasizes *aqidah*, *shari'ah* and morals based on *As-Sunnah* values, as a guide to learning methods by applying the *talaqqi* and *musyafahah*, *halaqah*, *exemplary*, *tahfiz*, *muhadatsah* methods, as learning evaluation assessments are carried out through oral exams, book exams, observation of morals and behavior, as well as reports on the development of worship. *Secondly*, maintaining the purity of the teachings of *As-Sunnah* by upholding correct justification according to the *Qur'an* and *As-Sunnah* and rejecting practices which are categorized as *bid'ah* or practices which are not based on clear evidence, forming an Islamic personality through dormitory activities, book learning, *tahfidz* programs, the habit of carrying out the *Sunnah*, and social activities of *da'wah*, as well as becoming a *Mujahideen* army. *The third* requirement for students is to conduct an initial assessment of each student, arrange tiered classes for *tahfis*, provide special guidance programs for students who are late in understanding, provide enrichment materials, and implement the Islamic Boarding School curriculum as a distinctive feature.

Keywords: *Religious, Based Management, Salafi Education*

INTRODUCTION

The existence of Islamic educational institutions in Indonesia is a fascinating historical topic, from pre-colonial times to the present day. The arrival of Dutch colonialism in the 17th century did not completely influence the development of Islamic education in Indonesia (Ya'kub, 2024).

Even though the effort still exists, the spirit of resistance by building an education system in accordance with the culture of the archipelago, this is proven by the beginning of the establishment of formal educational institutions that teach religious and general knowledge with the establishment of organizations such as Muhammadiyah under the guidance of Kyai Haji Ahmad Dahlan on November 18, 1912, and its rival (NU) Nahdatul Ulama' which was founded by KHM Hasyim Asy'ari on 16 Rajab 1344H/32 JANUARY (Nashir, 2016).

This Islamic educational institution has proven to thrive in a diverse society, providing opportunities and encouragement from the government to improve the quality



of education. The problems faced by these large Islamic boarding schools certainly share concerns about the development of Islamic education in Indonesia. "Pondok" can be interpreted as a residence, and "pesantren" as a place for students or the process of becoming students (Rahman, 2018).

The emergence of Salafi Islamic boarding schools has created a new climate for society. Today, people are more selective in choosing schools for their children. Most choose educational institutions they perceive to be of high quality. Salafi educational institutions are part of a transnational Islamic movement aimed at spreading Middle Eastern ideas and concepts throughout the world (Jamhari, 2022). In turn, society is familiar with modern Islamic boarding schools or the Madrasah educational model, which focuses on a government-implemented curriculum with a touch of local wisdom, particularly Islamic wisdom (Muharir, 2022). Amidst this modernization, these institutions are still able to compete by maintaining a traditional approach with a cross-legged learning method combined with a classical curriculum (Mulyohadi, 2023).

In the context of education in East Lombok, institutions that are strongly influenced by religious beliefs, sometimes referred to as doctrine, are Salafi educational institutions, often referred to as As-Sunnah. The early emergence of *Salafi* can be traced back to Bagik Nyaka, Aikmel District, East Lombok. *Salafi preaching* on the island of Lombok began in Bagik Nyaka Village, East Lombok, around the 1990s, carried out by TGH. Husni Abdul Manan. After returning from Mecca, TGH. Husni Abdul Manan was asked by his parents to lead a Madrasah under the Jamaludin Bagek Nyaka Foundation (Muharir, 2022). The existence of Salafi educational institutions in East Lombok has actually experienced growth and an increasing number of students every year (Saparudin, 2027). Of course, this is closely related to good management. Management can be understood as "a process consisting of *planning, organizing, actuating, and controlling*" (Yuspiani, 2023). In terms of labeling, some agree with the term "Salafi" (Salafi), while others disagree, so the term "AS-Sunnah" is more appropriate. This also aligns with the location of my research at the Daarusy Syifaa Islamic Boarding School. The Daarusy Syifaa Islamic Boarding School is an As-Sunnah educational institution that prioritizes religiosity in its educational practices, as evidenced by its vision.

"Creating a generation of Muslims who have good morals, are knowledgeable and charitable, have the soul of a devout preacher and are ready to fight for their religion, nation and state."

From this vision, it is clear that the religious values contained within form the basis for the development of the educational curriculum. Based on the above context, research on Religion as the Basis for Developing the Salafi Educational Curriculum in East Lombok is essential. By reviewing several previous studies that have points of relevance to this article, the following analysis can be made:

First, Ulyan Nasri1 & Arif Mulyohadi with the title "*Salafi Islamic Education: Teaching Methods, Traditions, and Ideologies in Lombok Boarding Schools* ." In general, this study discusses learning methods, Islamic boarding school traditions in Salafi circles, and the ideologies that develop in Islamic boarding school circles. Second, Abdullah1, Titi Kadi, Nifliya Ula with the title *Religious-Based Talent Management Through Expertise of Foster*



Guardians at Islamic Boarding Schools. The research focuses more on the role of *foster guardians* in fostering the talents of students, the role of religiosity in the development of individual competencies, skills, and potential. The third Muharir with the title *Contestation of Islamic Education in Lombok: Nahdatul Wathan Vis a Vis Salafi-Wahabi*. This research looks at two streams that move the same in the realm of education but have very contrasting ideologies, for example, ideological conflicts that are clearly different, socio-religious tensions, and their influence in society in the management of educational institutions. Looking at the three previous studies, therefore, the position of this research provides a different space for curriculum development as the basis of Salafi education based on religiosity. From several previous studies, this research has a gap with these resets. This article tries to focus on the role of religiosity as the basis for curriculum development in Salafi education, the meaning of the Islamic education curriculum in Salafi educational institutions and the accommodation and adaptation of religious values in curriculum development in Salafi educational institutions which are very intriguing to be studied.

METHOD

This study is *a field research* with a focus on the role of religiosity as a basis for curriculum development, the meaning of the Islamic curriculum for Salafi education, and the accommodation and adaptation of the national education curriculum. This study uses a descriptive qualitative design (Robert C. Bogdan and Sari Knopp Biklen, 1982). With this approach, the main instrument is the researcher himself who will act as observer and interpreter. Data collection techniques are carried out through participant observation, structured interviews with leaders, caregivers/ustadz and guardians of students, documentation to conduct searches to obtain information and instructions about programs and activities in Salafi educational institutions by highlighting social media such as Facebook, Instagram, and YouTube. The stages of data analysis refer to the Milles and Haberman procedure, through three simultaneous activities: data reduction, data display, and *conclusion drawing/verification* (Sugiyono, 2019).

RESULTS AND DISCUSSION

The role of religiosity as the basis for curriculum development in Salafi education (As-Sunnah Ponpes Daarusy Syfaa') Based on Spiritual Values

Spirituality is oriented towards *the outer-individual*, meaning that its significance needs to be seen in actions and their impact on others as individuals, as well as *the outer-communal orientation* which emphasizes the need for spirituality to be expressed in structures, organizations or institutions (Achmad, 2009). In Salafi educational institutions such as the Daarusy Syfaa' Islamic Boarding School, religiosity is not only understood as a practice of worship, but as a framework of thought that leads to all educational activities. Religiosity is the main basis for determining the vision and mission of the institution that is oriented towards the purification of Islamic teachings according to the manhaj of the Salaf al-Salih. Based on an interview with Ustadz Shadri Al Iman, S.Pd.I, whose vision emphasizes: Establishing core values such as tauhid, ittiba' (following the sunnah), sincerity, noble character, and wara'. Directing educational goals towards the formation of



the character of students who are knowledgeable, civilized, and committed to the Qur'an and Sunnah.

This vision clearly embodies spiritual values, with words representing the spirit of a Da'i and Mujahid. The vision and mission are also outlined in the following motto: "Being frank with the truth (convincing what is right and condemning what is wrong in accordance with the Qur'an and Sunnah)."

In line with the motto above, the implementation of religiosity can also be seen from the documented objectives of this institution, which reads "The formation of Muslim individuals who are sensitive to the problems of the community and the development of the times and are active in the preaching of amar ma'ruf nahi munkar. Providing easy, cheap and necessary education to students.

Thus, religiosity can be interpreted as an ideological framework for developing a curriculum, ensuring that every subject and activity is inseparable from the basic principles of Salafi faith or the Sunnah. Integrating religious cultural values into each subject also significantly contributes to the intelligence of students (Mustakim, Iqbal, & Muhammad, M et al., 2024).

Religiosity as the Foundation of the Curriculum

At the Daarusy Syfaa' Islamic Boarding School, religiosity influences the curriculum, which places greater emphasis on faith, sharia, and morals. Islamic values and the principles of the Sunnah are integrated into the curriculum for each subject. Ustadz Mahilm also clarified that this Islamic boarding school places religious values, directly derived from the Quran, hadith, and the traditions of the early scholars, as the spirit that animates the entire learning process.

Thus, the curriculum serves not only as a technical teaching tool but also as an instrument for shaping the character of students who are pious, have noble morals, and adhere firmly to Islamic teachings. The curriculum is designed with the paradigm that all knowledge must strengthen students' relationship with Allah SWT, strengthen their commitment to religious teachings, and foster moral sensitivity in their daily lives. With this paradigm, every subject—both religious and general—contains a value dimension that guides students toward Islamic behavior. The instillation of Islamic values is not merely a normative foundation but is deeply integrated into the institutional management system (Widayato, Sukarman et al., 2024).

Religiosity as a Guide to Learning Methods

The role of religiosity is seen in the selection of learning methods that are oriented towards manners, role models, and a straight understanding of faith. The methods used include: based on an interview with Ustadz Irwandani Wardana, S.Pd who stated that the Talaqqi and Musyafahah methods mean that the teacher reads, the students imitate (common in tahsin-hadith), Halaqah circular learning that emphasizes interaction and direct guidance. Exemplary (uswah hasanah): the teacher becomes a model of religious behavior, Memorization (tahfiz) to strengthen the Qur'an and matan hadith, Muhadatsah strengthens Arabic as a religious language. Religiosity is also seen in the rules of learning manners, such as manners before learning, ablution, prayer, intention. manners towards



teachers. Habitual worship before and after lessons. All methods are directed at building the spirituality of students while strengthening religious understanding.

Success in implementing learning methods is certainly accompanied by teacher qualifications, as religious subject teachers are expected to be able to master the yellow book, sanad, with teaching methods that are interesting for students. A holistic approach, involving innovative learning methods, and strengthening the role of Ustadz as a spiritual guide (Haiqal M &, Teungku A, 2024). Behind the sufficient understanding of religion, general teachers who have received teacher certification according to the provisions, and the ability to link general material with religious values. To balance the learning methods, each teacher is advised to participate in activities such as, based on information from Ustazah Nabila Akmal emphasized that all our teachers are advised to participate in authentic assessment training, Islamic boarding school classroom management, and hybrid learning skills when using digital media. This teacher capacity development approach is supported by practices in Islamic boarding schools. The combination of Islamic boarding school learning methods with the cultural context and needs of students, for example, the use of local languages in the learning process.

Religiosity as a Curriculum Assessment (Learning Evaluation)

At the Daarusy Syfaa' Islamic Boarding School, assessments not only measure cognitive aspects, but also students' faith, including their understanding of monotheism and sunnah, daily morals such as obedience, discipline, honesty, etiquette, and consistency in worship, such as congregational prayer, wirid memorization, and the ability to read and memorize the Qur'an. Learning evaluations are conducted through oral exams to validate students' communication skills, book exams to ensure understanding of scientific subjects, daily observations of morals and behavior, and reports on the progress of worship. This demonstrates that religiosity is a benchmark for learning success, not just academic achievement.

The meaning of the Islamic education curriculum at Salafi educational institutions (As-Sunnah Ponpes Daarusy Syfaa')

The Islamic education curriculum at the Daarusy Syfaa' Islamic Boarding School (Ponpes Daarusy Syfaa') differs from the general curriculum. For this boarding school, the curriculum is understood not merely as a set of lesson plans, but as a vehicle for preserving the purity of Islamic teachings and passing on the traditions of the Salaf (pasaf) in their entirety to the next generation. Therefore, the curriculum is understood comprehensively, encompassing the values, materials, methods, etiquette, and religious culture inherent in the lives of its students.

Maintaining the Purity of the Teachings of the Sunnah

The primary purpose of the curriculum at the Salafi institution Daarusy Syfaa' is to purify one's faith and convey Islamic teachings according to the understanding of the Salaf al-Salih. The curriculum is not based solely on modern educational trends, but is bound by the fundamental principles of pure monotheism, an understanding of authentic hadith, a commitment to the Sunnah of the Prophet Muhammad, and a rejection of practices considered heretical.



Thus, the curriculum serves as a mechanism for maintaining authentic Islamic identity, as defined by the Salafi manhaj. The curriculum for this institution is also interpreted as a medium for passing on knowledge from the Salaf generation to students. The books taught are not merely material, but are considered part of the "wisdom of Islamic knowledge" that must be preserved, such as the monotheism books by contemporary Salafi scholars, standard reference books on tafsir and hadith, and books on morals and etiquette of the scholars. The meaning of the curriculum here is not only in the content, but in the transmission of the sanad of knowledge, where the teacher serves as a liaison between knowledge sourced from the Qur'an and Sunnah.

"The purity of the teachings of the Sunnah" in the context of Islamic boarding schools generally means efforts to maintain religious teachings and practices based on the Qur'an and authentic Hadith and reject practices categorized as bid'ah (innovative) or practices not based on clear evidence. In Islamic boarding school practice, this term is often equated with a salafiyah orientation (returning to the understanding of the early generations), although its implementation varies between institutions. Based on interviews with the head of the Daarusy Syifaa' Islamic Boarding School, we emphasize teaching oriented towards classical texts (yellow books), memorization of the Qur'an, and strengthening worship practices based on evidence. The institution's motto affirms the commitment to "confirming what is true according to the Qur'an and the Sunnah," reflecting an orientation towards the study of the Sunnah as the foundation of Islamic boarding school teachings.

Study groups that emphasize the rejection of heresy and a return to the teachings of the Qur'an and Hadith are often found in the context of Islamic purification movements; this pattern is evident in the tradition of Islamic boarding schools affiliated with Salafi thought.

From the additional findings from both observation and documentation, the Daarusy Syifaa' Islamic Boarding School carries out activities as a mechanism in achieving the purity of teachings through activities including: (1) socialization of values through orientation of new students: introduction of values, rules of worship, dormitory arrangements in line with the principles of the sunnah, (2) guidance by kyai/Mudir, ustadz and caretakers acting as a reference for interpretation (3) monitoring of ritual activities: memorization of memorization, congregational prayer schedules, and regular religious studies are used as a means of monitoring the implementation of the sunnah, (4) utilization of social media as a means of da'wah, (5) development of the Mujahidin army. These practices are common in Islamic boarding schools that emphasize the purity of religious understanding. The Salafi purification movement or As-sunnah emphasizes returning to the understanding of the Salaf generation and often rejects practices they consider heretical. Academic research shows variations in attitudes within the Salafi community, some are more rigid towards local rituals, while others choose an adaptive da'wah approach. Therefore, "purity" is not a single model, its implementation is influenced by the local context, Islamic boarding school leadership, and relations with the community (Opik Rozikin, Oyo Sunaryo Mukhlas et al., 2025).

The emphasis on purification can sometimes create cultural tensions if it rejects local practices traditionally considered traditional, such as the celebration of the Prophet's birthday (Mawlid), grave pilgrimages, and other local practices. In the current context, a



balance of thought and acceptance of differences are crucial for Islamic boarding schools to remain culturally and socially relevant.

Islamic Personality Formation

The curriculum at the Daarusy Syfaa' Islamic Boarding School (Ponpes Daarusy Syfaa') not only targets knowledge but also interprets education as a process of developing Islamic character and personality. Salafi education views the vehicle for developing students' morals through the habituation of daily worship, the example of teachers who discipline themselves in following the Sunnah (the Sunnah), and the application of etiquette in all activities. In this context, the curriculum is understood as a process of internalizing values, not simply the delivery of lessons. Every activity, even non-academic ones, is part of the curriculum.

The formation of Islamic personality in Islamic boarding schools is a systematic process of cultivating traits, attitudes, and behaviors in accordance with the Islamic teachings of monotheism, morality, worship, and social responsibility. At the Daarusy Syifa' Islamic Boarding School, the formation of Islamic personality is carried out through the integration of dormitory activities, book learning, tahfiz programs, and routine social-institutional activities. Social-community activities and da'wah involve the Islamic boarding school in community activities such as public religious studies, community work, training students to be socially responsible, and bridging the Islamic boarding school with the community. With the existence of the Mujahidin army, Islamic personality is forged with religious doctrine that shows Islam must be defended regardless of who criticizes or belittles it.

Accommodation and adaptation of the Salafi Education curriculum (As-Sunnah Ponpes Daarusy Syfaa')

Accommodation and adaptation of the curriculum at the Daarusy Syfaa' Islamic Boarding School is a process of adjusting the curriculum without changing the basic principles of the Salafist method. This process is carried out to meet the needs of students, the demands of national regulations or the National curriculum, and the Islamic boarding school curriculum, while maintaining the purity of Islamic faith and the orientation of Islamic scholarship that are the main foundations of Islamic boarding schools. Thus, accommodation and adaptation do not mean innovation that changes the Salafi/As-sunnah identity, but strategic adjustments so that the curriculum remains relevant, functional, and contextual.

Students' Needs

, not all needs related to learning are seen as the same, but by analyzing cultural differences (*culture shock*), homesickness , and social problems of friendship (Halimatus Sa'diah1, et all, (2024). Curriculum accommodation is carried out to adjust the development needs of students, both in cognitive, spiritual, and social aspects. At the Daarusy Syfaa' Islamic Boarding School, accommodation is seen from adjusting the duration of study, adding supporting materials, and intensive character building. For example, several students who have low Qur'an reading abilities are placed in intensive tahsin classes so that they can catch up with reading standards according to tajwid



guidance. Likewise, students who excel in memorization are given an acceleration program through a special halaqah. This accommodation shows that the curriculum is not rigid, but pays attention to the differences in abilities and development needs of students. Seeing the diversity of abilities possessed by each student, the Daarusy Syfaa' Islamic Boarding School accommodates based on the findings of the interview with Ustadz Shardi Al Iman, S.Pd, who emphasized that "institutions usually accommodate by conducting an initial assessment of each student, arranging tiered classes for tahfis, providing special guidance programs for students who are late in understanding, providing enrichment materials

The needs of students include religious-spiritual, academic-formal (curriculum), life skills, psychosocial support, health facilities and learning environments, as well as digital readiness to face the demands of the times with an emphasis on the importance of a holistic approach and curriculum adaptation and technology integration while maintaining Islamic boarding school values (Sefiani Dwi Azmi, et al, (2024). A holistic approach includes a relevant approach by looking at the needs of students, usually the main problems faced by students include emotional control, cleanliness, seniority, and difficulties in adapting to Islamic boarding school social norms (Lulu Enjjelina & Ulfa Danni Rosada, (2024). By conditioning internal factors such as psychological conditions and external factors such as support from friends and family play a big role in the adjustment process.

National Curriculum (Ministry of Religion) and Islamic Boarding School Curriculum

As a legal basis for the National Curriculum, the Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 450 of 2024 concerning guidelines for curriculum implementation, the scope of which is on the curriculum structure, learning and assessment, co-curricular, madrasa curriculum, local content, socialization and mentoring to the evaluation of curriculum implementation. As an Islamic educational institution, Daarusy Syfaa' also accommodates national education regulations. Although the curriculum is Salafi-based, the Islamic boarding school still aligns the administration, academic calendar, and minimum standards of student competency according to the direction of the Ministry of Religious Affairs or the Ministry of Education and Culture. According to information based on an interview with Ustadz Puji Astuti, S.Pd, the curriculum at this institution follows the government curriculum which is collaborated with the Diniyah curriculum which is a unique feature of this educational institution. In line with the opinion of Ustadzah Latifah, Q.H, S.Pd.I, the concept of developing a national curriculum with educational values based on the Quran and As-Sunnah, so that learning includes general knowledge, morals, worship, and character building. With the hope that students will have Islamic scientific competence, practical abilities in worship, and noble morals as independent and integrated social individuals.

The alignment of the national curriculum with the Penpes curriculum does not change the substance but provides formal legitimacy so that the institution can operate within a legal regulatory framework. Despite adhering to a strong concept of religiosity, the Daarusy Syfaa' Islamic Boarding School continues to adapt to current developments and national education policies. Adaptation is carried out not by changing Salafi principles, but by incorporating relevant elements to meet the demands of modern education. One



form of adaptation is the integration of the religious curriculum with general materials such as Indonesian, Mathematics, and Science at a certain level according to government regulations. However, general materials are still delivered with a tauhid approach, for example, science learning is based on the understanding that natural phenomena are evidence of God's power. The final conclusion in this section is to continue to adhere to the standard curriculum of the Ministry of Religious Affairs/Ministry of Education and Culture combined with the Islamic boarding school curriculum in accordance with the vision and mission of the as-sunnah.

CONCLUSION

From the long explanation regarding *Religious Based Management* (Religiosity as the Basis for Developing Salafi Education Curriculum Management in East Lombok) at the Daarusy Syfaa' Dasan Tereng Islamic Boarding School, Tirtanadi Village, the following conclusions can be drawn:

Firstly, the role of religiosity as the basis for curriculum development in Salafi education (As-Sunnah Ponpes Daarusy Syfaa') emphasizes the aspects of (1) based on spiritual values based on the Al-Quran and Hadith, (2) religiosity as the foundation of the curriculum emphasizes aqidah, sharia and morals based on As-Sunnah values, (3) religiosity as a guideline for learning methods by applying the talaqqi and musyafahah methods, halaqah, exemplary behavior, memorization (tahfiz), muhadatsah (4) religiosity as an assessment of learning evaluation carried out through oral exams, book exams, moral and behavioral observations, and reports on the development of worship. *The two* meanings of the Islamic education curriculum in the Salafi educational institution (As-Sunnah Ponpes Daarusy Syfaa') (1) maintaining the purity of the teachings of As Sunnah by upholding the justification of what is true according to the Qur'an and As-Sunnah and rejecting practices that are categorized as bid'ah or practices that are not based on clear evidence, (2) the formation of an Islamic personality through dormitory activities, book learning, tahfidz programs, getting used to carrying out the sunnah, and social da'wah activities, as well as becoming a Mujahidin army. *Third*, accommodation and adaptation of the Salafi Education curriculum (As-Sunnah Ponpes Daarusy Syfaa') (1) the needs of students by conducting an initial assessment of each student, arranging tiered classes for tahfis, providing special guidance programs for students who are late in understanding, providing enrichment materials (2) following the National curriculum and the Ponpes curriculum as a characteristic.

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