

LEARNING MANAGEMENT IN MODERN ISLAMIC BOARDING SCHOOL: A STUDY AT AR-RAUDHATUL HASANAH ISLAMIC BOARDING SCHOOL, MEDAN

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Abstract

This study aims to analyze learning management at Pondok Pesantren Ar-Raudhatul Hasanah as a modern Islamic boarding school integrating traditional Islamic values with contemporary educational management. This research employed a descriptive qualitative approach. Data were collected through interviews, participant observation, and document analysis involving educational administrators, teachers, dormitory supervisors, and students. Data analysis used the interactive model of Miles, Huberman, and Saldana. The findings reveal that learning management at the pesantren is implemented systematically, structurally, and holistically through integrated planning, implementation, supervision, and evaluation within a 24-hour boarding education system. Learning activities are coordinated institutionally and aligned with pesantren values. The study also shows that pesantren culture contributes significantly to students' character formation through discipline, habituation, communal life, and continuous supervision. In addition, technology is utilized selectively as a supporting medium for learning and educational administration. The study concludes that learning management in modern pesantren is oriented not only toward academic achievement but also toward character development through the integration of educational systems and pesantren culture.

Keywords: Learning Management; Modern Pesantren; Character Education; Islamic Boarding School.

A. Introduction

Islamic education in Indonesia has historically been closely connected with the existence of pesantren as indigenous Islamic educational institutions that contribute significantly to the intellectual, moral, and spiritual development of Muslim society (Mustain & Bakar, 2025). Pesantren are not merely institutions for transmitting religious knowledge and producing ulama, but also educational communities that integrate worship practices, discipline, communal life, and character formation into students' daily experiences. Through this educational model, pesantren have long functioned as centers for preserving Islamic traditions while simultaneously shaping the social and moral values of Muslim communities (Musaddad, 2023).

In contemporary educational discourse, learning management has become an essential component in improving the quality and effectiveness of educational institutions, including pesantren. Learning management involves systematic processes of planning,

organizing, implementing, supervising, and evaluating learning activities to achieve educational objectives effectively. Studies in educational management emphasize that effective learning management contributes not only to academic achievement but also to students' social adaptation, leadership development, and character formation in response to the challenges of globalization and technological transformation (Ahsan, 2025). Within Islamic educational institutions, learning management also serves as an instrument for maintaining institutional values while responding to contemporary educational demands.

The rapid development of information and communication technology has further encouraged pesantren to adapt their educational management systems. Digital technology has provided opportunities for improving academic administration, instructional communication, learning resources, and educational supervision. International studies on faith-based and boarding school education suggest that educational institutions must develop adaptive management systems that integrate institutional culture, leadership, and technological innovation in order to remain relevant in modern society (Craig, 2021). Similarly, research in Islamic educational management indicates that modernization within Islamic institutions should not eliminate religious identity, but rather strengthen the integration between spiritual values and educational innovation (Supriatin et al., 2026).

Within the context of modern pesantren, the integration of traditional and modern educational systems has become a distinctive and strategic characteristic. Traditional educational elements such as the cultivation of adab, halaqah learning, discipline, communal life, and the study of classical Islamic texts continue to function as the moral and spiritual foundation of pesantren education. At the same time, modern pesantren have adopted formal classroom systems, structured curricula, competency-based evaluation, educational leadership models, and selective technology utilization. This integration is significant because it enables pesantren to maintain their religious and cultural identity while simultaneously preparing students to face contemporary academic, technological, and social challenges. International research on boarding school management also highlights that holistic educational systems combining academic learning, institutional culture, and character education are more effective in developing students' moral responsibility and lifelong learning competencies (Grace, 2018).

The significance of integrating traditional and modern educational systems becomes increasingly important in the context of twenty-first-century education. Pesantren are expected not only to preserve Islamic traditions but also to produce graduates who possess critical thinking skills, technological literacy, communication abilities, and social adaptability. Consequently, modern pesantren must continuously negotiate the balance between maintaining traditional religious values and implementing contemporary educational management practices. This condition makes learning management in pesantren a complex and dynamic educational phenomenon requiring adaptive, holistic, and value-oriented management strategies (Asyarif & Setiyana, 2025).

Although previous studies have examined pesantren education from perspectives such as curriculum development, digital transformation, leadership, and character education, limited research specifically investigates learning management in modern

pesantren as an integrated educational ecosystem. Existing studies tend to discuss formal education systems, technology integration, or pesantren culture separately. Few studies comprehensively analyze how learning planning, implementation, supervision, evaluation, boarding culture, and character formation are integrated within a twenty-four-hour educational environment. Furthermore, recent international discussions on Islamic boarding school management have rarely explored how modern pesantren maintain traditional Islamic educational values while simultaneously adapting to contemporary educational management systems. This gap demonstrates the need for further investigation into learning management practices in modern pesantren contexts.

Ar-Raudhatul Hasanah Islamic Boarding School in Medan represents one of the modern pesantren in Indonesia that implements an integrated educational system combining pesantren traditions with the national curriculum. The institution organizes formal, non-formal, and informal educational activities within a twenty-four-hour boarding education system that emphasizes academic achievement, religious discipline, and character development simultaneously. In addition, the pesantren has gradually adopted information technology in academic administration, communication systems, and educational supervision to support institutional effectiveness and learning management processes (Asri et al., 2025).

The novelty of this study lies in its examination of learning management in modern pesantren as a holistic educational ecosystem integrating formal education, dormitory life, institutional culture, and character formation within a twenty-four-hour boarding education system. Unlike previous studies that focus separately on curriculum, leadership, or digitalization, this study analyzes how learning management is systematically implemented through the integration of traditional pesantren values and modern educational practices. The study is important because it provides a deeper understanding of how modern pesantren maintain their Islamic educational identity while adapting to the demands of contemporary education and globalization.

Based on this background, this study aims to analyze learning management at Ar-Raudhatul Hasanah Islamic Boarding School, Medan, particularly regarding learning planning, organization, implementation, supervision, and evaluation within the context of modern pesantren education. The findings are expected to contribute both theoretically and practically to the development of Islamic educational management studies, especially concerning the integration of traditional pesantren culture and modern educational systems in contemporary Islamic boarding schools.

B. Method

This study employed a descriptive qualitative approach to examine learning management practices at Ar-Raudhatul Hasanah Islamic Boarding School, Medan. A qualitative design was considered appropriate because learning management in pesantren is closely related to institutional culture, religious values, and boarding school traditions (Creswell, 2018). The study was conducted at Ar-Raudhatul Hasanah Islamic Boarding School, a modern pesantren that integrates traditional Islamic education with the national education system through a twenty-four-hour boarding education model.

Informants were selected purposively based on their direct involvement and responsibilities in learning management activities (Sugiyono, 2021). They consisted of educational administrators, syllabus coordinators, ustaz/teachers, dormitory supervisors, and students. The selection aimed to obtain comprehensive information regarding learning planning, implementation, supervision, and evaluation within the pesantren environment.

Data were collected through semi-structured interviews, participant observation, and document analysis. Interviews explored participants' experiences and perspectives on learning management, while observations focused on classroom learning, dormitory activities, and the implementation of pesantren culture. Documents analyzed included curriculum documents, lesson plans, academic regulations, and institutional reports. Data analysis employed the interactive model of Miles, Huberman, and Saldana (2014), which includes data condensation, data display, and conclusion drawing. To ensure trustworthiness, the study applied source and methodological triangulation, member checking, and prolonged engagement to strengthen the credibility and consistency of the findings (Creswell, 2018).

C. Finding and Discussion

Ar-Raudhatul Hasanah Islamic Boarding School, Medan

Tarbiyah Islamiyah Ar-Raudhatul Hasanah Islamic Boarding School is one of the residential Islamic educational institutions located at Jl. Letjen Jamin Ginting Km. 11, Paya Bundung /Jl. Setia Budi, Simpang Selayang, Medan Tuntungan District, Medan City, North Sumatra, Indonesia. The institution was officially established on 18 October 1982 CE /1 Muharram 1403 AH following a long process of conceptualization and the community's demand in Paya Bundung for a comprehensive and structured Islamic education. From its inception, the pesantren was designed as an educational and developmental institution for Muslim youth, aiming not only to impart religious knowledge but also to cultivate critical thinking, leadership character, and social skills within the community (Ar-Raudhatul Hasanah, 2016).

The early history of the pesantren is closely linked to the tradition of community-based *pengajian* (religious study circles) in Paya Bundung since the 1970s, initiated by local figures and families who endowed land (*waqf*) for religious education. The waqf land obtained from several benefactors later became the foundation for Islamic educational activities that eventually developed into a pesantren, supported by the presence of Ustadz Usman Husni—an alumnus of Pondok Modern Darussalam Gontor—who was willing to nurture and lead the institution. The name *Ar-Raudhatul Hasanah* itself was derived from a Qur'anic interpretation referring to a "beautiful garden," symbolizing the aspiration to create an educational environment that is both meaningful and beneficial (*fa'idah*) for students and the wider community (Ar-Raudhatul Hasanah, 2016).

One of the distinctive characteristics of this pesantren is the adoption and development of the *Kulliyatul Mu'allimin al-Islamiyah* (KMI) education system since June 1986. The KMI system is a secondary-level Islamic education model that emphasizes the

integration of religious sciences and general knowledge within a unified curriculum. The KMI curriculum at Ar-Raudhatul Hasanah is modeled after Pondok Modern Darussalam Gontor and subsequently integrated with the national curriculum, resulting in a balanced educational pattern that combines Islamic studies (*dirāsah islāmiyyah*), general subjects, and supporting skills (Publikasi, 2013).

Within the KMI system, students reside full-time in dormitories throughout their period of study, with a 24-hour educational process encompassing academic activities, worship, character development, organizational involvement, sports, and various habituation programs. This educational approach emphasizes not only cognitive development but also spiritual and moral formation, enabling students to internalize Islamic values in both personal and social life. The pesantren is also recognized for its active role in the development of modern Islamic institutions. In addition to secondary-level education (KMI), it has established the Ar-Raudhatul Hasanah College of Islamic Education (*Sekolah Tinggi Ilmu Tarbiyah – STIT*) in Medan, a higher education institution that provides further academic opportunities for pesantren alumni who seek to deepen their studies in Islamic education and contribute more broadly to the fields of education and da'wah.

The institutional structure of the pesantren includes the *pengasuh* (caretaker/leader), educational administrators, *asatidzah* (pesantren teachers), dormitory supervisors, as well as supporting units such as libraries, sports facilities, laboratories, classrooms, mosques, and an academic information system that continues to be developed to address contemporary challenges and the evolving needs of students and society. In the social context, Ar-Raudhatul Hasanah Islamic Boarding School actively builds institutional relationships with other pesantren and the wider community through activities such as educational visits, *silaturahmi*, mass Qur'anic recitation (*tadarus*), and the enhancement of students' academic and non-academic achievements in various competitions. These activities further reinforce the role of the pesantren as a multifaceted Islamic educational institution functioning simultaneously as a madrasah, an Islamic boarding school, and a formal school, as well as a catalyst for the development of Islamic education in North Sumatra and beyond.

Learning Planning and Implementation

The findings indicate that learning planning at Ar-Raudhatul Hasanah Islamic Boarding School, Medan, is conducted through a systematic and hierarchical institutional mechanism. Learning activities are centrally coordinated by the pesantren administration through collaboration among the education division, syllabus coordinators, and subject supervisors. The Syllabus Coordinator explained:

“First, the education division determines the subjects assigned to each teacher, and then this is socialized to all teachers. They are given a period of time to prepare lesson plans according to the subjects they teach, which are then submitted to supervisors for assessment.” (Interview with Syllabus Coordinator, January 5, 2026)

This coordination process is strengthened through supervision before teachers conduct classroom instruction. One teacher stated:

"After socialization and the distribution of teaching schedules, the next step is that each teacher coordinates directly with the subject supervisor. At this stage, there are revisions, assessments, and supervision." (Interview with Pesantren Teacher, January 5, 2026)

The planning process is reflected in classroom implementation, where teachers are required to teach according to institutional schedules and bring approved instructional documents (RPS/LPS). A teacher explained:

"Teachers enter the classroom according to the lesson schedule; in addition, they must bring their preparation or lesson plan (RPS). The learning steps begin with greetings, an opening, followed by introductory questions to connect the previous lesson with the current one." (Interview with Teacher, January 7, 2026)

These findings demonstrate that learning implementation is based on written planning and institutional supervision rather than individual teaching initiatives alone. Similar patterns were identified by Zarkasyi (2005) who emphasizes that modern pesantren management relies on centralized coordination and curriculum control to maintain educational consistency and institutional discipline. Recent studies on pesantren educational management also indicate that supervisory systems and curriculum coordination remain important characteristics of modern Islamic boarding schools in responding to educational challenges (Silviana et al., 2025). In terms of instructional methods, interview data consistently show that the lecture method remains dominant in classroom learning. One teacher stated:

"The most effective method is the lecture method, but this does not mean it is applied 100 percent. The activeness of both teachers and students remains a key factor in learning effectiveness." (Interview with Teacher, January 7, 2026)

This view was also confirmed by students:

"The learning method that helps the most is the lecture method." (Interview with Student, January 7, 2026)

The predominance of the lecture method reflects the persistence of traditional pedagogical authority within pesantren education. However, this method is implemented within a modern system of planning, supervision, and evaluation. This finding supports Azra's (2019) argument that modernization in pesantren does not eliminate traditional teaching practices but reorganizes them within structured educational management. In this context, Ar-Raudhatul Hasanah Islamic Boarding School demonstrates what may be described as managed traditionalism, namely the institutionalization of traditional pedagogical practices through systematic and modern educational management.

Organization of Learning and the Roles of Teachers and Students

The organization of learning at Ar-Raudhatul Hasanah Islamic Boarding School is characterized by clear coordination among teachers, dormitory supervisors, and educational administrators. Teachers function not only as classroom instructors but also as part of the pesantren's broader educational structure. One teacher explained:

"After receiving the teaching schedule, each teacher is required to coordinate directly with the subject supervisor. It is the supervisor who provides corrections and assessments before the teacher begins teaching." (Interview with Pesantren Teacher, January 5, 2026)

Institutional support for learning activities is also strongly emphasized. A teacher stated:

“The pesantren provides 100 percent support because the core program of the institution is education and instruction. Support is given in terms of financing, systems, regulations, and supervision.” (Interview with Teacher, January 7, 2026)

Students perceive learning as an integrated and continuous process within the boarding environment. One student explained:

“The role of the ustadz is very comprehensive because the pesantren system is residential. The ustadz guide us for 24 hours because teachers and students live together.” (Interview with Student, January 7, 2026)

Similarly, dormitory supervisors emphasized that educational activities continue beyond formal classroom instruction:

“Students’ learning takes place for 24 hours – inside the classroom by teachers and outside the classroom by dormitory supervisors.” (Interview with Dormitory Supervisor, January 2026)

These findings indicate that learning organization in the pesantren is holistic and integrated, combining classroom instruction, dormitory supervision, and daily religious activities within a unified educational environment. This finding is consistent with Grace (2018), who argues that residential education systems are effective in integrating academic learning and character development. However, within the pesantren context, this integration is strongly shaped by Islamic values, religious discipline, and communal life.

Teachers are positioned not only as transmitters of knowledge but also as moral exemplars responsible for maintaining institutional values and educational discipline. Meanwhile, dormitory supervisors strengthen non-formal learning through the supervision of worship practices, discipline, and students’ daily behavior. Consequently, students’ educational experiences are formed through both academic instruction and continuous social interaction within the pesantren environment.

The findings also align with the concept of the hidden curriculum proposed by Jackson (1968) and further developed by Margolis (2001), in which values such as discipline, responsibility, and obedience are internalized through institutional culture and daily practices rather than formal instruction alone. Similar findings were reported by recent studies on pesantren culture, which emphasize that character formation in Islamic boarding schools is strongly influenced by habituation, supervision, and communal interaction within residential educational systems. Thus, learning management at Ar-Raudhatul Hasanah Islamic Boarding School is directed not only toward academic achievement but also toward the formation of students’ character within an integrated Islamic educational ecosystem.

Evaluation, Learning Supervision, and Digitalization

Learning evaluation at Ar-Raudhatul Hasanah Islamic Boarding School is conducted periodically through daily, weekly, mid-semester, and end-of-semester assessments. One teacher explained:

"Students are evaluated at the end of each lesson, followed by mid-semester and final examinations." (Interview with Teacher, January 7, 2026)

Another teacher added:

"The system of student learning evaluation includes weekly as well as semester-based assessments." (Interview with Teacher, January 5, 2026)

Students also perceived the evaluation system as structured and comprehensive:

"The learning evaluation system is very complex because there is a special unit within the education division that handles evaluation." (Interview with Student, January 7, 2026)

These findings indicate that evaluation functions not only as a mechanism for measuring academic achievement but also as an institutional strategy for maintaining discipline and educational quality. The existence of a specialized evaluation unit demonstrates that assessment practices are institutionally standardized and continuously supervised. Similar findings were identified in recent studies on Islamic educational management, which emphasize that systematic supervision and periodic evaluation are essential components of effective pesantren governance in the modern era (Asyarif & Setiyana, 2025). In addition, the pesantren has selectively adopted digital technology to support learning and educational management. One teacher stated:

"The use of technology has an impact on learning, especially in subjects that require practice, such as fiqh, through visual and audio media." (Interview with Teacher, January 7, 2026)

Students also acknowledged that technology supports learning effectiveness within the pesantren environment. The use of technology at Ar-Raudhatul Hasanah remains functional and supportive rather than fully transformative. This finding differs from fully digital learning models commonly implemented in formal schools. Instead, the pesantren adopts technology while maintaining traditional teacher-centered and value-oriented learning practices. This condition reflects what may be described as adaptive conservatism, namely the selective adoption of technological innovation without displacing the pesantren's foundational educational values. Similar patterns were identified by Asri et al. (2025), who found that digitalization in pesantren is generally directed toward strengthening institutional effectiveness while preserving religious traditions and moral supervision.

Overall, learning evaluation and digitalization at Ar-Raudhatul Hasanah Islamic Boarding School demonstrate the integration of modern educational management, institutional supervision, and pesantren values within a contemporary Islamic boarding school system.

E. Conclusion

Learning management at Pondok Pesantren Ar-Raudhatul Hasanah is implemented systematically and institutionally through integrated planning, implementation, supervision, and evaluation within a twenty-four-hour boarding education system. Learning activities are coordinated hierarchically among administrators, teachers, supervisors, and dormitory staff, ensuring consistency between

academic processes and pesantren values. The study shows that pesantren culture plays an important role in students' character formation through discipline, habituation, supervision, communal life, and daily religious practices. In this context, character education is developed not only through formal instruction but also through the hidden curriculum embedded in the pesantren environment.

The findings also indicate that modernization in learning management does not eliminate traditional pesantren values. Instead, educational management, evaluation systems, and selective use of technology are integrated while maintaining religious traditions and moral supervision. Practically, this study suggests that Islamic educational institutions can strengthen educational quality by integrating academic management, character education, and boarding culture within a holistic educational system. Future research is recommended to conduct comparative studies across different pesantren models and to further examine the impact of digitalization and leadership on learning management in contemporary Islamic boarding schools.

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