

# Implementing of Shalih Charity Program In Islamic Baroding School to Build Students' Entrepreneur Souls

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**ABSTRACT.** The purpose of this study was to determine and describe 1) the application of the virtuous charity program at Islamic boarding schools in developing the entrepreneurial spirit of students, 2) the strategy of Islamic boarding schools in developing the entrepreneurial spirit of students, 3) the results of the righteous charity program in Islamic boarding schools in developing the entrepreneurial spirit of students living in at the Islamic boarding school Urwatul Wustho Bulurejo Diwek Jombang. This study uses a descriptive qualitative approach, namely by making observations in the field, with researchers as the main instrument to obtain data on how to plan, implement, and evaluate. In obtaining data related to the strategy of Islamic Boarding Schools in developing the entrepreneurial spirit of students, it was done by means of observation, interviews, and documentation. Then the data obtained were analyzed using data reduction, data presentation, and drawing conclusions. The results showed that the management of Islamic Boarding Schools in fostering the entrepreneurial spirit of students, namely: 1) Planning of Islamic Boarding Schools in fostering the entrepreneurial spirit of students, namely by synergizing between Islamic Boarding Schools, Schools, and Business Units, as for carrying out righteous charity programs, 2) Islamic Boarding School management strategies in fostering the entrepreneurial spirit of students is through Education and Training, 3) the physical results of the application of the righteous charity program can be used directly and the addition of increasing the ability of students in terms of knowledge and skills.

**Keywords:** *Implementation, Pious Charity, Entrepreneur*

## INTRODUCTION

In the world of education, Islamic boarding schools combine academics and skills which of course are based on Islamic law, as an effort to establish a force that unites religious philosophy in a learning orientation. Which is very difficult for us to find in public schools. In the application of pesantren education, we will encounter a combination of secondary and religious aspects as well as intellectual and personality development (Imron Arifin: 1993). With the various advantages of Islamic boarding schools, it turns out that there are still many ordinary people who have negative perceptions about Islamic boarding schools. This is due to their lack of understanding of the true essence of pesantren today (Suyoto: 1990)

With the various advantages of Islamic boarding schools, it turns out that there are still many ordinary people who have negative perceptions about Islamic boarding schools. This is due to their lack of understanding of the true essence of pesantren today (Arif et al., 2023; Ayyusufi et al., 2022; Basari et al., 2023). This negative impression can be seen when people still think that Islamic boarding schools are traditional institutions that close themselves to technology and current developments so that general knowledge and skills are minimal, the Islamic boarding school environment is also considered less hygienic and less sterile. As well as the life of the

pesantren is indeed very simple even far from the hustle and bustle of the modern outside world. Many ordinary people think that Islamic boarding school education only focuses on the field of religion so that graduates can only study religion and are considered one eye when faced with matters of a general nature, especially those related to skills and technology (Yamin et al., 2023).

To break this stigma, pesantren began to improve by making various efforts so that pesantren are not only tafaqquh fi al-din institutions (centers for deepening religious teachings) but also as agents of community empowerment that are able to help the government to carry out development innovations and mobilize and participate in development but still with the characteristics of his pesantren. Islamic boarding school graduates are expected to have balanced life skills between worldly knowledge and religious knowledge (Rustiana & Ma`arif, 2022).

Islamic boarding schools as Islamic educational institutions have a fairly strong historical foundation so that they have a relatively central position in the scientific field, in which the pesantren community has the main characteristic of subculture, namely being born and developing along with changes in global society. (Manfred: 1996) Therefore, pesantren with various labels and predicates are expected to be able to realize its three main tasks, namely: first, as a printer for religious thinkers, secondly, as a printer for human resources, thirdly, as an institution that has the power to empower the community. From these three things it can be concluded that Islamic boarding schools are a vital part involved in the process of social change. (Yusni Fauzi: 2012)

Examining the existing conditions, various efforts to support the development of business units have been carried out in many Islamic boarding schools, which in fact have not seen any results so far. Even though the business unit empowerment and development program has received a positive response from the community, the reality in the field is still based on cultivation, and has not prioritized a managerial system so many of the products produced are only limited to meeting the internal needs of the cottage (Rofiq et al., 2019; Sutrisno et al., 2023). Therefore, to optimize these efforts, Islamic boarding schools are now expected to be able to design programs to be more able to empower their human resource capabilities to the fullest. Orientation and mindset about entrepreneurship development are important things that must be instilled so that later they are able to graduate students who have a strong religious foundation, are independent, responsible, have a leadership spirit and have an entrepreneurial mentality in everyday life (Pradjarta : 1990) (Sirojuddin, Ashlahuddin, et al., 2022).

Currently, the real action being taken by Islamic boarding schools is to carry out various kinds of additional program planning which are realized in the form of activities that support the development of knowledge and skills of students to produce reliable entrepreneurs who are ready to go into society with various knowledge and skills obtained while studying at the Islamic boarding school. boarding school (Aprilianto et al., 2021).

The entrepreneurship program is one way to increase the productivity, creativity, and innovation of pesantren graduates who, when they enter the community, are prepared to be able to compete with graduates of public schools. It is hoped that this entrepreneurship program will also be able to reduce the unemployment rate by providing skills that will make it easier for students to enter the world of work or start careers in entrepreneurship. Various kinds of activities are contained in the entrepreneurship program which will be able to accommodate and facilitate the needs and interests and talents of the students. Entrepreneurship programs are real actions in providing additional skills to students as anticipation if students cannot continue to higher formal education (Anshori et al., 2022).

With this program, it is hoped that the pesantren's efforts in producing pesantren graduates who are skilled and capable in various development sectors, especially mental-spiritual development, will be able to improve the welfare of the community and the environment in the framework of community and nation development efforts. One of the pesantren that is currently implementing an entrepreneurship development system is the Urwatul Wustho Islamic Boarding

School, where several forms of business have been developed on the pesantren land. The pesantren land area of 6.7 Ha consists of 5120m of physical buildings for male and female dormitories, Urwatul Wustho Elementary School, Urwatul Wustho Tsanawiyah Madrasa, Urwatul Wustho Aliyah Madrasa, Primaganda High School and Urwatul Wustho Tarbiyah College of Science, the rest of the land is used for farming and fish breeding. In this Islamic boarding school there is also a land area of 25 hectares given by the guardians of the students who will later be prepared for the development of Islamic boarding schools.. (Abdul Jalil: 2012)

Guided by the explanation above, the researcher is interested in researching entrepreneurship at the Urwatul Wustho Islamic Boarding School which is better known as the good charity program to know the system and its application at the Urwatu Wusto Diwek Islamic Boarding School in developing the entrepreneurial spirit of students.

## **METHOD**

This research uses a case study approach with a type of qualitative research in which this research presents research subjects which will later become research cases. This case study approach is included in a descriptive analysis study that prioritizes certain cases with completion through careful observation and analysis (Nursapiah Harahap: 2012).

This research was conducted at the Urwatul Wustho Islamic Boarding School which is located on Jalan K.H Sulaiman, Kedaton Hamlet, Bulurejo Village, Diwek District, Jombang Regency, East Java 61471. Data collection techniques in this study used observation techniques (Pngamatan), interviews and documentation, analysis techniques. data by using the stages of data collection, data reduction, data presentation and further verification/conclusion in testing the validity of the data the researcher uses several checking steps consisting of (1) credibility which is intended to prove the data to be collected actually happened, (2 ) dependability, intended to see whether there are results from research that refer to the level of research consistency in collecting data. (3) Confirmability is intended to prove that there is a result of proving the truth through the data that has been collected listed in the report.

## **RESULT AND DISCUSSION**

### **Result**

Basically, this righteous charity program is motivated by the ideals of caregivers where in addition to the pesantren economy not being a major burden for the community to receive religious education, it is also to train the students to be independent and have mental readiness to be able to live in all conditions in the future. As for this good charity activity, the good charity program at the Al-Urwatul Wutsqo Islamic Boarding School is carried out on waqf land which is managed by the students. Dr. Chumaidah said that.

“This pious charitable activity in the field of plantations and fisheries is carried out on waqf land that we manage. Can business results managed on waqf land be resold? It's okay, because the results of their efforts are used to finance the needs of the students, people who are struggling to seek knowledge and practice knowledge.”.

However, even though all of its activities are carried out on waqf land and the results of the business are sold to the community, the results of these businesses may be managed again by the pesantren treasurer to be used as financing funds for the needs of the students, both their educational needs and their daily needs during their stay at the Islamic boarding school al-Urwatul Wutsqo Jombang.

The implementation of the good charity program at the Urwatul Wustho Islamic boarding school cannot be separated from the cooperation that was built by all components under the

auspices of the pesantren starting from caregivers, administrators, ustad/ustadah and students. The implementation of this good charity program, which started from a context analysis of the implementation of the program that had been prepared in the previous year by the pesantren management, this was also conveyed by Ms. Chumaidah as the caretaker of the Islamic boarding school.

“The preparation of the program was carried out before the acceptance of new students began with an evaluation of the implementation of the previous program, in this activity an evaluation program was carried out which was attended by Islamic boarding school caretakers, Islamic boarding school administrators and ustadz/ustadzah representatives from institutions under the auspices of the Urwatul Wustho Islamic boarding school”

This was reinforced by a statement made by Mr. Suswanto as the caretaker of the Urwatul Wustho Islamic boarding school “The preparation of the pesantren program begins with a year-end evaluation meeting and then plans a work program at the beginning of the year for the development of the pesantren.”

The charity salih program is one of the programs listed in the work program of the Urwatul Wustho Islamic Boarding School, this program is one of the entrepreneurial life skills education programs and is one of the flagship pesantren programs. There are various types of life skills/charity at the Al Urwatul Wustho Islamic boarding school, namely on the right wing, namely the education sector, while on the left wing, it covers agriculture, plantations, fisheries, carpentry, fishery, and buildings. Ustad Suswanto's statement explained that: “Through busyness/good deeds, children don't leave the hut much, avoid immorality (daydreaming), and good deeds make children think more positively, children don't like to steal because their body, mind, heart, are trapped by good deeds.”

Besides that, life skills education is also an activity where a santri, student, and student not only learns theory, but directly practices. Like the ustadz's statement above, that the Al Urwatul Wustho Islamic boarding school, is not only preoccupied with reciting the Koran, but they are also equipped with special skills or life skills, one of which is as a provision in society when he leaves the boarding school. This is often known as "good deeds", which is adjusted to the ability and willingness. Like the statement of Ustadz Dwi Lamto as follows “The key to good deeds at Al Urwatul Wustho Islamic Boarding School is "Want and Able". So, we don't need smart people. The important thing is that he wants, then surely he will be able to by Allah” It turns out that not only male students do good deeds, but female students can also do good deeds.

## **Urwatul Wustho Islamic Boarding School Strategy**

### **Instill Entrepreneurship Character To The Santri**

Entrepreneurship is now a very important thing that everyone knows. Entrepreneurship also does not only focus on the process of producing and distributing goods or services, but now what is most important is the cultivation of the entrepreneurial character itself, both to be applied in the real world of business or to apply the character of entrepreneurship in everyday life. This is the basis for why the character of entrepreneurship is so important to instill in someone, especially in facing the complex competition in the world of work. It would be better if the cultivation of the entrepreneurial character was instilled as early as possible in someone and as soon as possible to be implemented. Because of this, the caretaker of the Urwatul Wustho Islamic Boarding School reasoned that not all students who graduated from the Urwatul Wustho Islamic Boarding School could become kiai, which in the end only managed the pesantren. For this reason, every graduate of the Urwatul Wustho Islamic Boarding School has at least an entrepreneurial spirit. Entrepreneurship education is considered important by caretakers of the Urwatul Wustho Islamic boarding school because, first, with entrepreneurship education it can prepare generations that are able to create jobs, so that in the future they will give birth to new generations of entrepreneurs

who can realize people's welfare, Second, entrepreneurship education can overcome problems mass against the large number of unemployment and poverty in this country. In addition, it can also be used as a foothold for a ladder towards the dreams that every citizen has, in order to achieve financial independence, and build shared prosperity. Third, with entrepreneurship education, the resulting output will deliver graduates to the world of the job market. Therefore, it is very important in the world of education to innovate to implement the entrepreneurship education model as a whole. Apart from that, it also prepares a pilot for an entrepreneur and includes preparing to become an entrepreneur, so that you don't have any difficulties finding work. Mrs. Chumaidah as the caretaker of the Urwatul Wustho Islamic boarding school said that; "the tradition of being lazy at work or being unemployed must be removed from the soul of the santri.

This is relevant to the term entrepreneurship in Islamic studies which is used with the terms hard work, independence (*biyadihi*), and not giving up easily. By providing trade and entrepreneurship knowledge, students can live independently after graduation. The students not only learn religious knowledge, but also learn morals, know world knowledge and study the Koran. Therefore, he made various breakthroughs so that his Islamic boarding school was independent. In order for this spirit of entrepreneurship to appear in the students, all caregivers, administrators, ustad and ustazah provide guidance and examples directly to the students.

### **Implementation of Charity Charity Program**

The implementation of this good charity program is a practical activity carried out by the students in this good charity activity which is divided into two forms of activity where the target of this activity is generally for all pesantren residents and specifically intended for students..

The charity salih program is divided into two types of activity fields, namely activities for developing office administration and activities for developing life skills in the field. The Islamic boarding school's righteous charity activities are better known as the right-wing righteous charity program and the left-wing righteous charity program. The right-wing righteous charity program includes life skills training activities in the field of office administration. Meanwhile, the left-wing salih charity includes life skills training activities in the fields of agriculture, plantations, fisheries, carpentry, and building. The division will be explained in more detail as follows:

The right-wing righteous charity is part of training to improve life skills/life skills which will later be placed in all educational institutions at the Urwatul Wustho Islamic boarding school, both non-formal education which includes madrasah diniyah in mentoring activities for reading and writing the Qur'an, reciting the yellow book, prayer activities, banjari, khitbah. In addition, the students who are members of the right-wing righteous charity program also help in administrative activities for formal Islamic boarding schools, both within the Madrasah Ibtidaiyah, Madrasah Tsanawiyah, Madrasah Aliyah, High School and at the higher education level..

In this section, the implementation of the righteous charity program focuses on teaching and learning activities, administrative administration in educational institutions, both formal and non-formal, as well as community service. Santri who take this program must have a minimum high school academic qualification qualification standard and are currently continuing their education to the university level, while this is intended because the tasks handled are related to educational institutions.:

Each class in every educational institution in the Urwatul Wustho Islamic boarding school has two UKs each (class ustad/ustazah), this class ustad/ustazah is in charge of connecting the activities of students in schools and Islamic boarding schools which include discipline, supervision, mentoring.

Santri who do good deeds in the field of administration, they will be placed in institutions under the auspices of Islamic boarding schools, their job is to help become administrative staff

who handle matters related to the institution, for example: helping school treasurers in compiling and providing reports on school funds as well as school operational assistance funds, assisting curricula deputy heads to prepare KTSP documents, helping to become class picket teachers when there are ustad/ustazah who are unable to attend, helping school operators to input basic education data.

Ustadz/ustadzah for devotion are students who serve outside the pesantren, they carry out community service programs by helping learning activities to read the Koran in the Koran Education Park around the pesantren. Apart from that, this ustadz/ustadzah also assists in reading and writing the Koran in elementary schools around the pesantren. If the service task outside the pesantren is completed, they will return to the pesantren to assist students in activities at the madrasah diniyah.

The results of implementing this righteous charity program, among others, can be seen from the children's abilities both in terms of thinking and real results. In addition to giving birth to independent attitudes and character in students, they are also trained to be creative in managing their duties, including being able to find ideas and solutions to every problem. which come. Mrs. Nyai Chumaidah: said that she did not dictate in detail all the time and guide the students to do what tasks to do and how to solve the problems they faced in the process of doing this good deed, as she said she: "I don't always dictate to the students to do their daily tasks. I invite them to convey their strengths, if it is good and suitable to be implemented and implemented then they will do it, the important thing is to remain responsible and not careless about their obligations."

From the description above, it can be seen that the results of implementing the righteous charity program in forming the entrepreneurial spirit of students can be seen from: In terms of ability. First, the formation of an entrepreneurial spirit in students, this is evidenced by the ability of the students who are accompanied by ustadz/ustadzah to be able to manage and market the produce of longan nurseries and marketing of catfish both online and offline. Second, Mandiri with assistance from ustadz / ustadzah santri is able to produce the final product in the form of buildings that are successfully made. Third, critical thinking, that is, with this good charity program, students are educated to be able to manage and analyze all business fields by looking at the advantages and disadvantages when implementing the good charity program.

In terms of product results can be known about . First, the results of good deeds in the field of agriculture and plantations are the fulfillment of the high local market demand for longan tree seeds, fulfilling the need for fruit, especially longan for consumption at Islamic boarding schools and for banquets when there are large activities that invite guests from outside. Second, Charity in the Building Sector One of the proofs is that they succeeded in making their own work in each unit. For example, the results of the work of students in the field of development units include the following: a. Ndalem Abah Utara b. MI building 4 floors 12 rooms west and north 2 floors 6 rooms c. Mosque 2 (two) floors d. Campus 5 (five) floors 50 rooms, two floors have been completed and 3 floors are still being processed. e. Men's cottage 2 floors 12 rooms and 2 prayer rooms and toilets. Third, the Good Charity in the Carpentry/Carpentry Sector, the result of this good practice is to make your own set of chairs, tables, cupboards, and so on, which will later be used for cottages and schools, starting from MI schools to colleges. Fourth, Charity in the Fisheries Sector, the results of the catfish and tilapia harvest are able to meet the needs of the lodge and can also be resold in the market at a stable price and a stable amount of harvest as well..

## **Discussion**

The results of research at the Al-Urwatul Wutsqo Islamic boarding school show that there are plans for entrepreneurial programs in the pesantren in the process of getting better. Entrepreneurial activities included in the righteous charity program where this program is structuredly handled by the person in charge of the program and then implemented directly to

the students by giving initial theories regarding Entrepreneurship Education so that students have the character of an entrepreneur who is able to recognize opportunities, is able to take risks, is creative and innovative and of course have the ability / life skills which when boarding schools or outside boarding schools they can be independent (Najmi et al., 2021; Sirojuddin, Amirullah, et al., 2022).

Supervision from pesantren caretakers is very important to be able to continue to provide direction to students in implementing the good charity program (Hakim & Iskandar, 2023). On the other hand, although there are many advantages regarding the good charity program implemented in this pesantren there are also weaknesses in this program including time management for students, supporting facilities, lack of insight and training from outside the Islamic boarding school in developing students' abilities in the field of office administration (Kardi et al., 2023).

Based on the findings above and supported by the theory put forward by George R. Terry, namely a typical process that includes planning, implementation, and supervision that is carried out to determine and achieve the goals of a program through the use of human resources and other resources.

## **CONCLUSION**

The implementation of the good charity program at the Urwatul Wustho Islamic Boarding School in Diwek Jombang was carried out by utilizing all available human and natural resources. Starting with seeing the opportunities that exist, then the caregiver makes a breakthrough in the form of this righteous charity program by prioritizing two aspects, namely humanism and religion. The pesantren's strategy in developing the entrepreneurial spirit of students is by maximizing the management of human resources as subjects in the implementation of right-wing and left-wing programs, which as already explained, that the right wing is the implementation of programs that handle the academic field, while the left wing handles non-academic programs that focus more on entrepreneurial activity.

The results of implementing the good charity program in an effort to develop the entrepreneurial spirit of students at the Urwatul Wustho Diwek Islamic Boarding School can be seen from the implementation of community service programs in both internal and external institutions and can also be seen from the results of these programs in the form of buildings, plantations, agriculture and fisheries.

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