

Management of Islamic Boarding School Learning Through The Sorogan Method to Improve The Graduate Quality of Santri

Maman Suherman¹, Emay Mastiani², Ana Suryana³, Mulyati⁴, Rina Nuraeni⁵

^{1,2,3,4,5} Sekolah Pascasarjana, Universitas Islam Nusantara Bandung, Bandung, Indonesia.

Email: maman.suherman0604@gmail.com , emay.mastiani@gmail.com ,
anasuryan1973@gmail.com , mulyatitie72@gmail.com , rinanuraeni155@gmail.com

Article Info

Received:

19/01/2026

Accepted:

13/03/2026

Published:

10/04/2026

Abstract: *This study aims to analyze the implementation of learning management using the sorogan method at Pondok Pesantren Nurul Iman, Bandung City, in its effort to improve graduate quality to possess intellectual depth and spiritual maturity. This research employs a qualitative approach with a descriptive case study design. Data collection was conducted through in-depth interviews, participatory observation, and documentation study, which were then analyzed using George R. Terry's management theoretical framework (POAC). The results indicate that the learning management of the sorogan method is implemented systematically through: (1) Planning based on an adaptive hierarchical curriculum; (2) Organizing based on teacher specialization (takhasus) and functional grouping; (3) Actuating emphasizing dialogical interaction and motivation through a reward system; and (4) Inherent hierarchical supervision with the Munaqasyah examination as the primary quality assurance instrument. In conclusion, the success of improving graduate quality in urban Islamic boarding schools lies in the rigorous integration of Salaf tradition standards with modern managerial flexibility.*

Keywords: *Learning Management, Sorogan Method, Graduate Quality.*

Abstrak: Penelitian ini bertujuan untuk menganalisis implementasi manajemen pembelajaran metode sorogan di Pondok Pesantren Nurul Iman, Kota Bandung, dalam upayanya meningkatkan mutu lulusan agar memiliki kedalaman intelektual dan kematangan spiritual. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus deskriptif. Pengumpulan data dilakukan melalui wawancara mendalam, observasi partisipatif, dan studi dokumentasi, yang kemudian dianalisis menggunakan kerangka teori manajemen George R. Terry (POAC). Hasil penelitian menunjukkan bahwa manajemen pembelajaran metode sorogan diterapkan secara sistematis melalui: (1) Perencanaan berbasis hierarki kurikulum yang adaptif; (2) Pengorganisasian berbasis spesialisasi keahlian ustadz (takhasus) dan pengelompokan fungsional; (3) Pelaksanaan yang menekankan interaksi dialogis dan motivasi melalui sistem reward; serta (4) Pengawasan melekat berjenjang dengan ujian Munaqasyah sebagai instrumen penjamin mutu utama. Kesimpulannya, keberhasilan peningkatan mutu lulusan di pesantren urban terletak pada integrasi ketatnya standar tradisi salaf dengan fleksibilitas manajerial modern.

Kata Kunci: Manajemen Pembelajaran, Metode Sorogan, Mutu Lulusan.

Introduction

Education is essentially a conscious and planned effort to create a learning atmosphere and process so that students actively develop their potential to possess religious-spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, the nation, and the state. In the context of 21st-century global dynamics, the educational paradigm is no longer merely oriented toward the transfer of knowledge but has shifted toward efforts to form character and holistic competencies. These contemporary demands force all

educational institutions, including traditional Islamic educational institutions such as *pesantren* (Islamic boarding schools), to revitalize their managerial systems to ensure competitive graduate quality without losing their cultural identity.

Pesantren institutions, as the oldest educational institutions in Indonesia, now hold a strategic position that has been formally recognized through Law Number 18 of 2019 concerning *Pesantren*. This regulation affirms the functions of *pesantren* in education, *da'wah* (proselytizing), and community empowerment, as well as providing diploma recognition equivalent (civil effect) to other formal educations. However, this legal recognition carries the logical consequence of demands for accountability and quality assurance that must be met by *pesantren* managers. Failure to blend noble traditions (*al-muhafazah ala al-qadim al-salih*) and adopt better new innovations (*al-akhdzu bi al-jadid al-aslah*) often causes *pesantren* to experience management disorientation—where on one hand they wish to be modern but lose scientific depth, or maintain tradition but with conventional and unmeasured management (Sulastri et al., 2024).

The heart of academic activities in Salafiyah *pesantren* is the study of the *kitab kuning* (classical Islamic texts). One unique learning method that has survived for centuries and is considered most effective in producing accomplished *ulama* (scholars) is the *sorogan* method. The *sorogan* method is an individual learning system where *santri* (students) face a *Kiai* or *Ustadz* (teacher) one-on-one, bringing the book they will study. The *Kiai* reads, translates, and explains the meaning of the text, and then the student repeats it (Anwar et al., 2025; Anwar & Umam, 2025).

Theoretically, in modern pedagogical review, the *sorogan* method is highly relevant to the concepts of mastery learning and individualized instruction. As explained by Arifin (2017), the *sorogan* method allows educators to know exactly the level of understanding, reading fluency, and precision of *nahwu-sharaf* (grammar) understanding of each student in detail. Unlike the *bandongan* method, which is mass-oriented, *sorogan* ensures intensive interaction between teacher and student, which is the key to the transfer of *adab* (ethics) and deep knowledge.

However, in practice, the implementation of the *sorogan* method often faces complex managerial obstacles, especially in *pesantren* located in urban areas with an increasing number of students. The main problems that frequently arise are time inefficiency and irregular scheduling due to management that remains traditional-centralistic, focused solely on the figure of the *Kiai*. Without systematic learning management, the *sorogan* method, which is inherently superior, can turn into a hindrance due to long queues, teacher fatigue, and unequal learning opportunities for students.

This condition is relevant to the phenomenon at Pondok Pesantren Nurul Iman, Bojongloa Kidul District, Bandung City. As a *pesantren* located in the midst of urban life, this institution faces challenges in maintaining Salafiyah scientific traditions amidst modernity. Despite consistently implementing *sorogan*, field realities show symptoms of managerial issues, such as a curriculum that is not rigidly documented, an unbalanced teacher-student ratio, and student motivation challenges distracted by the urban environment. This impacts the fluctuation of graduate quality, where competency gaps exist among students. In the Total Quality Management (TQM) theory proposed by Edward Sallis (2015), such process variation is the enemy of quality.

Relevant previous research is generally polarized into two poles. The first pole discusses the pure *sorogan* method from a pedagogical perspective, such as Hidayat's research (2018),

which highlights the effectiveness of *sorogan* on book-reading ability but touches little on macro managerial aspects. The second pole discusses *pesantren* management in general, such as the *Kiai's* leadership, as in Zulkifli's study (2020), but does not specifically dissect the operationalization of a particular learning method. There is a research gap where the management function aspect has not been deeply linked to the *sorogan* method in the context of improving graduate quality in urban *pesantren* (Suherman et al., 2025).

This study aims to analyze the implementation of learning management using the *sorogan* method at Pondok Pesantren Nurul Iman, Bandung City, in its effort to improve student graduate quality so they possess intellectual depth and spiritual maturity. This research intends to reveal the "black box" of learning governance using George R. Terry's management theoretical framework, which includes the functions of Planning, Organizing, Actuating, and Controlling (POAC).

The focus of the analysis is directed at how the target book planning is structured, how students are organized based on ability, how the *sorogan* method is modified with a motivational approach without reducing its essence, and how evaluations are conducted objectively. Through this managerial approach, it is expected that an effective management formulation will be found. This study holds the assumption that traditional methods are not always identical to ancient management but can transform into modern and accountable methods through proper management intervention.

Ultimately, the goal of this management improvement is the realization of graduate quality with the character of '*Alim and Amil*' (knowledgeable and practicing). Graduate quality here is not only measured by academic scores but by the depth of understanding of the *kitab kuning* (*tafaquh fiddin*), independence, and noble character (*akhlakul karimah*). This research is expected to serve as a foundation for developing an Urban Pesantren Learning Management model that is adaptive to the challenges of the times.

Method

This research employs a qualitative approach with a descriptive case study design. This approach was deliberately chosen to explore and understand the phenomenon of *sorogan* method learning management holistically, deeply, and naturally as it is in the field. The research location is centered at Pondok Pesantren Nurul Iman, Bojongloa Kidul District, Bandung City, chosen for its unique characteristics as a Salafiyah *pesantren* capable of maintaining tradition amidst the challenges of a densely populated urban environment.

To obtain comprehensive data, data collection techniques were carried out through three primary methods. First, in-depth interviews were conducted with key informants, including the Pesantren Leader, Head of the Curriculum Department, teaching *Ustadz*, and students, to explore the implementation of POAC management functions. Second, participatory observation was conducted by directly observing the dynamics of teacher planning meetings, the implementation process of *sorogan* in the mosque and hall, educational interactions, and the *munaqasyah* exam evaluation. Third, a documentation study was conducted to examine official archives such as the vision-mission, *kitab kuning* curriculum, schedules, job descriptions, *sorogan* control cards, and grade ledgers.

Data analysis refers to the interactive model of Miles and Huberman (1992), which occurs circularly, including data reduction to sort main points, data display to organize information,

and conclusion drawing or verification. To ensure the validity of the findings, this research applies credibility tests through triangulation of sources and techniques, as well as extending the observation period in the field to ensure the data obtained truly reflects objective reality.

Result and Discussion

1. Strategic Design of Competency-Based Kitab Kuning Curriculum

Planning is a fundamental step in educational management that functions as a compass for all organizational activities. George R. Terry (2012) defines planning as the process of selecting facts and using assumptions for the future to formulate the activities necessary to achieve desired results. In the context of Pondok Pesantren Nurul Iman, the planning function of the *sorogan* method is carried out comprehensively, starting from the determination of the goal philosophy to technical operational strategies, to answer the challenges of Islamic education in an urban environment.

Research findings show that *sorogan* learning planning begins with the determination of specific and measurable goals. The vision and mission documents of the *pesantren*, which emphasize the formation of a generation that is "Knowledgeable in Practice and Practicing in Knowledge," are translated operationally into *sorogan* learning targets. Unlike formal educational institutions that often get trapped in completing material targets (content-based curriculum), planning at Nurul Iman emphasizes a competency-based curriculum. Graduate Competency Standards (SKL) are strictly set: students are not only targeted to be able to read "bald" Arabic texts (*kitab kuning*), but must also master the grammatical structure (*Nahwu-Sharaf*) and be able to translate the meanings (*ma'nani*) independently.

Document analysis shows that the *pesantren* plans student outputs that have intellectual independence. As expressed by key informants, the ultimate target is for students to "understand," not just "finish." This is in line with Oemar Hamalik's theory (2015), which states that learning planning must arrange material and assessment to achieve the expected behavioral objectives. In this case, the *pesantren* plans for students to have strong analytical tools (*tool of sciences*), so that when they graduate, they are able to dissect other books they have never studied before. This planning is very strategic given the challenges of urban society, which requires *ulama* with authentic depth of knowledge, not just shallow preachers.

The second aspect of planning is the arrangement of material structure. Field findings show that *sorogan* learning materials are arranged in a graded and hierarchical manner. Curriculum planning is divided into three main levels: *Ula* (basic), *Wustho* (intermediate), and *Ulya* (high/advanced). For the *Ula* level, planning is focused on mastering basic tool books such as *Jurumiyah (Nahwu)* and *Safinatun Najah (basic Fiqh)*. At the *Wustho* level, the material increases to *Fathul Qorib* and *Imriti*, while the *Ulya* level is focused on complex books such as *Fathul Muin* and *Alfiyah Ibnu Malik*. This hierarchy is designed to ensure students' scientific foundations are built solidly before entering complex rational analysis.

However, the managerial advantage found at Nurul Iman lies in its flexible planning nature. Unlike formal schools that are rigid with semester systems, *sorogan* planning is adaptive to individual student capacities. Uno (2011), in learning planning

theory, emphasizes the importance of adaptability to the conditions of learners. Interview data shows that if a student has above-average intelligence, planning allows for acceleration of material. Conversely, for slow students, repetition scenarios or remediation are provided without rigid time limits. This flexibility proves that *pesantren* management implements true Mastery Learning principles; time planning is adjusted to competency achievement, rather than sacrificing competency for time targets.

Another interesting finding is the existence of a "Learning Achievement Map" mechanism in the daily planning of teachers. Although not always documented in complex modern administrative formats, teachers have notes or mental maps regarding the academic position of each student. This map includes data on reading fluency, *makhraj* (articulation) accuracy, and understanding levels. This data is used to plan guidance strategies for the next meeting. For example, if the majority of students are weak in the *I'rab* chapter, the teacher plans to provide special drills at the next meeting. This shows that planning in this *pesantren* runs cyclically and is data-driven, ensuring the learning process is always relevant to actual student needs.

2. Structural Efficiency through Specialization and Grouping

After the planning is maturely structured, the organizing function holds a vital role in executing the plan. George R. Terry (2012) explains organizing as the act of seeking effective relationships between people so they can work together efficiently to achieve goals. At Pondok Pesantren Nurul Iman, the main challenge faced is the large ratio of students to the limited number of teachers, as well as the limited effective time because students also attend formal school. Therefore, the organizing strategy is focused on structural efficiency and human resource professionalism.

Research findings highlight that the division of teaching tasks at the *pesantren* is based on the principle of expertise specialization or *takhassus*. Based on the Decree (SK) for the division of tasks, the placement of *sorogan* teachers is not done randomly. The *pesantren* management applies the modern management principle of "The right man in the right place." Teachers who have deep expertise and a clear *sanad* (chain of transmission) in the field of *Nahwu* are placed to teach grammar books, while *Fiqh* expert teachers handle Islamic law books.

Theoretical analysis shows that this practice is in line with Hasibuan's (2016) view on human resource management, which asserts that employee placement must be based on competence and expertise to ensure productivity and work quality. In the *pesantren* tradition, this specialization has a deeper dimension, namely maintaining the validity of the *sanad*. By organizing teachers according to their expertise, the *pesantren* minimizes the risk of conceptual errors or educational malpractice. This is crucial in the *sorogan* method, where knowledge transfer occurs directly and in detail. If teacher organization is done carelessly, a degradation of students' understanding quality will occur.

The second organizing strategy is student grouping to overcome class ratio constraints. Observation data shows that one *sorogan* session can be attended by dozens of students. If using the pure *sorogan* method, which is entirely private, the time required would be very long and inefficient. To overcome this, the *pesantren* management organizes students into study groups (*halaqah*) based on book-reading ability levels (*placement test*), rather than biological age or formal school grade. This strategy is closely related to the

concept of Span of Control in organizational theory (Robbins, 2016), which is the limit of the number of subordinates that can be effectively supervised by a superior. By grouping students who have equivalent abilities into one *halaqah*, the teacher can apply managerial efficiency. The teacher can provide collective explanations (*bandongan*) first to discuss general material or common mistakes, before entering individual (*one-on-one*) *sorogan* sessions. This organization streamlines time without losing the essence of personal guidance, so that student queues can be managed more humanely and productively.

The organizing function is also seen in the coordination mechanism built. The *pesantren* has a clear organizational structure, from the Head of the Teaching Department to the *sorogan* coordinator per level. This structure facilitates the flow of communication and accountability. Field findings noted weekly coordination meetings (*usbu'iyah*) among the teachers. This forum is organized to equalize teaching method perceptions, discuss technical obstacles in the field, and find joint solutions. One crucial result of this coordination organization is the standardization of book meaning methods (*ngalogat*). Without good organization, each teacher might use different language styles or terms that could confuse students. Through this coordination, management ensures process standardization, so that learning quality is relatively even across all *halaqah* groups. This proves that the *pesantren* has implemented dynamic and collaborative learning organization principles.

3. Dynamics of Dialogical Interaction and Intrinsic Motivation Strategies

Actuating is the core of management because it is at this stage that the actual transformation of values and knowledge occurs. Terry (2012) defines actuating as the effort to move group members so they desire and try to achieve company goals. At Pondok Pesantren Nurul Iman, *sorogan* implementation does not run statically or passively, but is full of dynamic educational interactions and motivational strategies to face urban environmental challenges. The main finding in the actuating aspect is the shift from conventional passive *sorogan* methods to dialogical and critical methods. Observations in the mosque and *pesantren* hall show a lively learning atmosphere. When students read the book, the teacher does not just silently listen and correct the reading (*tashih*), but actively performs pedagogical interventions in the form of critical questions. Teachers often stop student readings to ask: "Why is this word read *rafa'*?", "What is its position in the sentence?", or "What are the legal implications of this sentence?".

The implementation of this Q&A method is relevant to Arifin's theory (2017) regarding effective instructional communication. This approach forces students not to merely memorize patterns, but to use critical thinking to analyze texts. *Sorogan* implementation transforms into an arena for intellectual exercise. This is very important for producing *ulama* capable of *ijtihad* (independent legal reasoning), not just *muqallid* (followers). This intensive face-to-face interaction also allows teachers to perform immediate diagnosis of student understanding, ensuring the transfer of knowledge and transfer of values run optimally. One of the biggest challenges in implementing education in an urban environment is distraction and motivation. The *pesantren* management realizes that the *sorogan* method, which demands high persistence, is prone to causing boredom. Therefore, the actuating function at Nurul Iman involves strong psychological strategies. Research findings show the application of a reward system and positive reinforcement.

Siagian (2015), in organizational behavior management theory, states that recognition and rewards are effective external motivators to spur performance. At Nurul Iman, teachers often provide small "treats" such as a new book, a pen, or just verbal praise in front of peers for students who show improved reading quality. This strategy has successfully changed the atmosphere of *sorogan* implementation from being intimidating to being an arena for achievement. A healthy climate of competition (*fastabiqul khairat*) is created, where students compete to prepare themselves (*muthala'ah*) before the *sorogan* schedule begins. This actuating strategy has proven effective in maintaining students' learning stamina amidst the temptations of city lifestyles.

At the technical implementation level, an adaptive strategy was also found to overcome time constraints, namely the "Chained Sorogan" method or peer tutoring. Actuating management empowers senior students who are already proficient (*muntahi*) to listen to the readings of junior students (*mubtadi*), under the supervision of the main teacher. This is in line with Baharun's findings (2016) that empowering senior students effectively overcomes teacher-student ratio imbalances while training leadership. This strategy shows that management implementation in this *pesantren* is solution-oriented and empowers all potential resources to ensure the continuity of the learning process.

4. Continuous Quality Assurance

The final yet crucial function is controlling. Terry (2012) defines controlling as the process of determining what must be achieved, assessing implementation, and taking corrective action if necessary. Research findings indicate that the supervision system at Pondok Pesantren Nurul Iman is oriented toward Quality Assurance to ensure that the graduates produced are truly of 'Alim and Amil' quality. The first form of supervision is built-in control performed in real-time. In the *sorogan* process, the controlling function occurs instantly; when a student reads a line incorrectly, the teacher immediately corrects it at that moment. This is the most effective form of quality control because it prevents errors from settling into habits. The teacher acts as a "Quality Control Inspector" on the front line. Field data also shows the use of administrative supervision instruments in the form of the "*Sorogan* Control Card" or achievement book. This card records the date of deposit, book pages, error notes, and teacher initials. This document functions as an objective track record regarding student progress over time. With this data, management can conduct evaluation based on facts, not assumptions. This is in line with Total Quality Management (TQM) principles according to Sallis (2015), which emphasize the importance of management by fact.

The peak of the supervision system at Nurul Iman is the implementation of the *Munaqasyah* exam or final examination session. Research findings confirm that *Munaqasyah* is positioned as a very strict quality gatekeeper. This exam tests students' ability to read "bald" books they have never studied before (*majhul*) in front of a board of examiners. *Pesantren* policy is very firm: students who do not pass the *Munaqasyah* exam are not allowed to graduate or be inaugurated. This firmness reflects the application of the Zero Defect concept in TQM, where institutions try to minimize failed products released to the market (society). With these high supervision standards, the *pesantren* maintains credibility and community trust (student guardians) that the diploma issued truly represents

valid competence. This supervision ensures the *pesantren's* public accountability is met in accordance with the mandate of the Pesantren Law.

A good supervision system does not stop at assessment but continues to corrective action. An interesting finding at Nurul Iman is the existence of humanistic evaluation follow-ups. Evaluation does not only target cognitive aspects but also the psychological condition of the students. If a decrease in performance due to burnout is found, management performs interventions such as educational recreative activities like "watching inspirational films together" or eating together. This step shows that *pesantren* management understands the human maintenance aspect of HR management (Hasibuan, 2016). By maintaining student mental health, the *pesantren* ensures the sustainability of long-term learning motivation. This holistic supervision approach—combining academic rigor with a human touch—is the key to Pondok Pesantren Nurul Iman's success in producing graduates who are intellectually superior and emotionally stable.

Conclusion

This study concludes that Pondok Pesantren Nurul Iman successfully revitalized the *sorogan* method through the application of systematic POAC (Planning, Organizing, Actuating, Controlling) management functions. Competency-based *kitab kuning* curriculum planning, organizing through teacher expertise specialization (*takhassus*), implementation emphasizing critical dialectics and motivation, and strict quality control through *Munaqasyah* exams have proven effective in improving graduate quality. The *pesantren* has successfully proven that the integration of Salaf tradition with modern management flexibility is capable of producing graduates with the character of '*Alim* and *Amil*' (knowledgeable and practicing) and relevant to the challenges of urban society.

Nonetheless, this research has several limitations. First, the use of a single case study design limits the generalization of findings, so this model may not be fully applicable to *pesantren* with different demographic characteristics. Second, the analysis is limited to a qualitative managerial approach and has not measured the quantitative statistical correlation between *sorogan* intensity and students' academic achievement index. Third, graduate quality data still relies on internal documentation and has not reached the long-term impact of alumni's roles in society through a comprehensive tracer study. Further research is suggested to use a mixed-method approach with multi-*pesantren* coverage for broader validation.s

References

- Anwar, S., & Umam, H. (2025). Globalization and The Crisis in Islamic Education: Al-Attas' Epistemological Response and The Reconstruction of Adab-Based Pedagogy. *JURNAL YAQZHAN: Analisis Filsafat, Agama Dan Kemanusiaan*, 11(1), 135–149. <https://doi.org/10.24235/jy.v11i1.21161>
- Anwar, S., Maulani, F., Lutfiah, W., Syadiah, S. I. H., & Azizah, A. S. N. (2025). Integrasi Nilai Ketauhidan dan Ekopedagogi dalam Kurikulum Madrasah Ibtidaiyah untuk Penguatan Karakter Peduli Lingkungan. *TSAQAFATUNA: Jurnal Ilmu Pendidikan Islam*, 7(1).
- Arifin, Z. (2017). *Pengembangan Manajemen Mutu Pendidikan Islam*. Jakarta: Alfabeta.
- Arifin, Z. (2020). Problematika dan Solusi Pembelajaran Sorogan pada Era Milenial. *Jurnal Pendidikan Islam*, 11(2).

- Asrohah, H. (2015). *Sejarah Pendidikan Islam*. Jakarta: Logos Wacana Ilmu.
- Baharun, H. (2016). Manajemen Pendidikan Pesantren: Jejak Perubahan dan Langkah Pemberdayaan. *Jurnal Ilmu Tarbiyah At-Tajdid*, 5(2), 243-260.
- Bashori, I. (2017). Strategi Peningkatan Mutu Pendidikan di Pesantren Salafiyah. *Jurnal Manajemen Pendidikan Islam*, 2(1).
- Daulay, H. P. (2018). *Pendidikan Islam di Indonesia: Historis dan Eksistensinya*. Jakarta: Kencana.
- David, F. R. (2016). *Strategic Management: Concepts and Cases*. Jakarta: Salemba Empat.
- Dhofier, Z. (2015). *Tradisi Pesantren: Studi Pandangan Hidup Kyai dan Visinya Mengenal Masa Depan Indonesia* (Edisi Revisi). Jakarta: LP3ES.
- Fathurrohman, & Masykuri. (2019). Eksistensi Metode Sorogan dan Bandongan dalam Menjaga Tradisi Ilmiah di Pesantren. *Palapa: Jurnal Studi Keislaman dan Ilmu Pendidikan*, 7(1).
- Hamalik, O. (2015). *Kurikulum dan Pembelajaran*. Jakarta: Bumi Aksara.
- Hasibuan, M. S. P. (2016). *Manajemen Sumber Daya Manusia*. Jakarta: Bumi Aksara.
- Hidayat, R. (2018). Efektivitas Metode Sorogan dalam Pembelajaran Kitab Kuning di Pesantren. *Jurnal Pendidikan Islam Indonesia*, 3(1), 45-58.
- Kementerian Agama Republik Indonesia. (2020). *Peraturan Menteri Agama Nomor 31 Tahun 2020 tentang Pendidikan Pesantren*. Jakarta: Kementerian Agama.
- Kementerian Agama Republik Indonesia. (2024). *Keputusan Menteri Agama Nomor 941 Tahun 2024 tentang Standar Mutu Pendidikan Pesantren pada Ma'had Aly*. Jakarta: Kementerian Agama.
- Machali, I., & Hidayat, A. (2018). *The Handbook of Education Management: Teori dan Praktik Pengelolaan Sekolah/Madrasah di Indonesia*. Jakarta: Prenadamedia Group.
- Madjid, N. (2013). *Bilik-Bilik Pesantren: Sebuah Potret Perjalanan*. Jakarta: Paramadina.
- Miles, M. B., & Huberman, A. M. (1992). *Analisis Data Kualitatif*. Jakarta: UI Press.
- Minarti, S. (2016). *Manajemen Sekolah: Mengelola Lembaga Pendidikan Secara Mandiri*. Yogyakarta: Ar-Ruzz Media.
- Moleong, L. J. (2017). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Muhaimin. (2010). *Pengembangan Kurikulum Pendidikan Agama Islam*. Jakarta: Raja Grafindo Persada.
- Mulyasa, E. (2022). *Manajemen & Kepemimpinan Kepala Sekolah*. Jakarta: Bumi Aksara.
- Munir, A. (2018). Komparasi Metode Sorogan dan Metode Klasikal dalam Peningkatan Kemampuan Membaca Kitab. *Jurnal Pendidikan Bahasa Arab*, 9(1).
- Nata, A. (2016). *Kapita Selekta Pendidikan Islam*. Jakarta: Raja Grafindo Persada.
- Porter, M. E. (2008). *Competitive Strategy: Techniques for Analyzing Industries and Competitors*. New York: Free Press.
- Purwanto. (2018). *Instrumen Penelitian Sosial dan Pendidikan*. Yogyakarta: Pustaka Pelajar.
- Ramayulis. (2016). *Ilmu Pendidikan Islam*. Jakarta: Kalam Mulia.
- Republik Indonesia. (2003). *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional*. Jakarta: Sekretariat Negara.
- Republik Indonesia. (2019). *Undang-Undang Republik Indonesia Nomor 18 Tahun 2019 tentang Pesantren*. Jakarta: Sekretariat Negara.
- Rosyadi, K. (2021). Evaluasi Pembelajaran Kitab Kuning dengan Model CIPP di Pondok Pesantren. *Jurnal Evaluasi Pendidikan*, 4(2).
- Sagala, S. (2018). *Konsep dan Makna Pembelajaran*. Bandung: Alfabeta.
- Sallis, E. (2015). *Total Quality Management in Education*. Yogyakarta: IRCiSoD.
- Siagian, S. P. (2015). *Manajemen Sumber Daya Manusia*. Jakarta: Bumi Aksara.
- Siswanto, A. (2019). Peran Kiai dalam Manajemen Pembelajaran di Pesantren Tradisional. *Tadbir: Jurnal Manajemen Pendidikan Islam*, 7(1).
- Sugiyono. (2017). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.



- Suherman, U., Cipta, E. S., Anwar, S., Kadir, W. A., Fakhurrozi, M. F., Namira, S. H., & Halimatussadiyah, W. (2025). Implementing a Kindness-Based Leadership Strategy in Islamic Elementary Education. *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran*, 6(1), 281–292. <https://doi.org/https://doi.org/10.62775/edukasia.v6i1.1384>
- Sulastri, N., Anwar, S., Suherman, U., & Cipta, E. S. (2024). Deep Learning-Based Planning Model for Islamic Education in Indonesian Integrated Schools. *EDUKASIA Jurnal Pendidikan Dan Pembelajaran*, 5(2), 645–658. <https://doi.org/https://doi.org/10.62775/edukasia.v5i2.1734>
- Terry, G. R. (2012). *Principles of Management* (J. Smith, Trans.). Jakarta: Bumi Aksara. (Karya asli diterbitkan tahun 1968).
- Umar, M. (2019). *Manajemen Pendidikan Pesantren: Strategi, Inovasi, dan Kualitas*. Bandung: Remaja Rosdakarya.
- Uno, H. B. (2011). *Perencanaan Pembelajaran*. Jakarta: Bumi Aksara.
- Usman, H. (2019). *Manajemen: Teori, Praktik, dan Riset Pendidikan*. Jakarta: Bumi Aksara.
- Wahyuni, S. (2022). Implementasi Total Quality Management (TQM) dalam Pembelajaran Kitab Turats. *Jurnal Penjaminan Mutu*, 5(2).
- Zulkifli, M. (2020). Manajemen Pembelajaran Berbasis Pesantren dalam Membentuk Karakter Santri. *Jurnal Manajemen Pendidikan Islam*, 6(2), 112-126.