



EXPLORING LOCAL WISDOM-BASED ISLAMIC BOARDING SCHOOL MANAGEMENT: IMPROVING GRADUATE QUALITY IN AN INSTITUTIONAL OLIGOPSONY

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ABSTRACT

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This research is motivated by the dynamics of Islamic boarding school management amidst demands for improving graduate quality and increasingly complex institutional competition, including the emergence of institutional oligopsony patterns in alumni absorption. In this context, Islamic boarding school management based on local wisdom becomes an important strategy to maintain the identity, sustainability of the institution, and quality of graduates. This study aims to analyze the role of local wisdom as the foundation of Islamic boarding school management, examine the contribution of local wisdom-based management strategies to graduate quality, and examine the influence of institutional oligopsony on graduate orientation and competitiveness. This study uses a qualitative approach with a case study design, through in-depth interviews, observation, and documentation techniques, which are analyzed thematically and interpretively. The results show that local wisdom functions as a core value that guides management practices, decision-making, and human resource development. Local wisdom-based management strategies have been proven to contribute significantly to the formation of graduate quality, especially in aspects of character, work ethic, institutional loyalty, leadership, and social adaptability. Furthermore, the findings reveal that institutional oligopsony shapes graduate orientation that tends to focus on service within internal networks, while simultaneously encouraging Islamic boarding schools to strengthen graduate competitiveness through the integration of values and competencies. The contribution of this research lies in enriching the perspective of Islamic education management by placing local wisdom and institutional structure as strategic factors in improving the quality of graduates.

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INTRODUCTION

Islamic boarding schools (*pesantren*) are Islamic educational institutions that play a historical and strategic role in shaping the character, morality, and social competence of Indonesian society. In recent developments, *pesantren* are no longer positioned solely as centers for the transmission of Islamic knowledge, but also as agents for human resource development that adapt to social, economic, and institutional changes (Qotrunada, Azizah, Alawiyah, & Anwar, 2025). The demand for improving the quality of Islamic boarding school graduates is growing stronger in line with increasing competition between educational institutions and changing job market needs. This situation requires an Islamic boarding school management system that can ensure sustainable graduate quality without neglecting the cultural identity and local values that are the primary foundation of Islamic boarding schools (Alfauzi & Faslah, 2025; Cendikia, Qolby, & Maulana, 2023). Therefore, strengthening local wisdom-based management is relevant as a strategy to maintain a balance between tradition and innovation.

In practice, large Islamic boarding schools such as Nurul Jadid and Zainul Hasan Genggong face complex institutional dynamics, particularly related to graduate recruitment. The phenomenon of institutional oligopsony is evident in the tendency for Islamic boarding school graduates to be recruited by specific institutional networks with historical, ideological, and structural ties to the Islamic boarding school. This situation offers the advantage of relatively quick job access, but simultaneously creates limitations in diversifying opportunities and developing graduate competitiveness more broadly. This situation demands that Islamic boarding school management not only prioritize internal stability but also strengthen the quality of graduates relevant to the needs of various sectors. The local wisdom of Islamic boarding schools has the potential to become a strategic basis for responding to these challenges contextually.

A number of previous studies have shown that Islamic boarding school management has a significant influence on the quality of graduates. Chandra, (2020) This study confirms that internalizing local values and Islamic boarding school traditions in educational management can shape the character of graduates with integrity and competitiveness. Aini, (2021) shows that the adaptation of Islamic boarding school management to social change contributes to improving the academic competence and social skills of students. Meanwhile, research Syahrani, (2025) revealed that alumni networks and institutional relationships in Islamic boarding schools play a significant role in graduate recruitment, although this has not been fully supported by a systematic quality improvement strategy. However, these studies have not explicitly examined Islamic boarding schools in the context of institutional oligopsony and have not positioned local wisdom as the primary basis for strategic management in Islamic boarding schools.

This research offers conceptual novelty by integrating local wisdom-based

Islamic boarding school management and institutional oligopsony analysis in efforts to improve graduate quality. Unlike previous studies that tended to position local wisdom as a purely cultural aspect, this research positions it as an adaptive and transformative managerial strategy. Furthermore, this study uses a comparative approach to two large Islamic boarding schools with strong characteristics and institutional networks, thus providing a deeper understanding of variations in Islamic boarding school management practices (Ainissyifa, Nasrullah, & Fatonah, 2024; Rivani, 2023). This innovation is expected to enrich the treasury of Islamic education management studies, particularly in formulating a model for managing Islamic boarding schools that is responsive to the dynamics of the institutional market and the demands for graduate quality.

This study aims to explore and analyze local wisdom-based Islamic boarding school management implemented at Nurul Jadid and Zainul Hasan Genggong Islamic Boarding Schools in improving graduate quality amidst institutional oligopsony conditions. Specifically, this study aims to identify forms of local wisdom integrated into the Islamic boarding school management system, analyze Islamic boarding school management strategies in strengthening graduates' academic, spiritual, and social competencies, and examine the implications of institutional oligopsony on graduate orientation and competitiveness. Thus, this study is expected to provide empirical and theoretical contributions to the development of sustainable Islamic boarding school management that is relevant to contemporary needs.

The title "Exploring Islamic Boarding School Management Based on Local Wisdom: Improving Graduate Quality in an Institutional Oligopsony" was chosen to represent the conceptual and analytical focus of the study. The term "exploring" indicates a research approach that emphasizes an in-depth study of the context and managerial practices of Islamic boarding schools. Local wisdom-based management emphasizes that traditional Islamic boarding school values are a strategic resource in improving graduate quality (Awaludin, 2025). Meanwhile, the concept of institutional oligopsony is used to describe the structural reality of the market for Islamic boarding school graduates, which tends to be limited to certain networks (Hamdi, Musafa'ah, & Hasanah, 2025; Rahayu & Jurusan, 2023). By examining two large Islamic boarding schools, this study argues that contextual and adaptive management of Islamic boarding schools can improve the quality of graduates while expanding their relevance and competitiveness at the broader institutional level.

RESEARCH METHOD

This research uses a qualitative approach with a comparative case study design, which aims to understand in depth the management practices of Islamic boarding schools based on local wisdom in improving the quality of graduates amidst institutional oligopsony conditions (Bado, 2022). This approach was chosen because it allows researchers to explore the meaning, values, and

managerial strategies applied in the social and cultural context of Islamic boarding schools in a naturalistic manner. The research locations were determined at the Nurul Jadid Islamic Boarding School and the Zainul Hasan Genggong Islamic Boarding School, two large Islamic boarding schools with extensive institutional influence, established formal and non-formal education systems, and strong alumni networks. The selection of these locations was based on the consideration that both represent modern-traditional Islamic boarding schools that have succeeded in maintaining local wisdom in institutional management.

Table 1. Research informants

Informant	Education		Gender		Amount	Islamic boarding school
	S1	S2	L	P		
Islamic Boarding School Caretaker	1	1	2	-	2	Nurul Jadid and Zainul Hasan Islamic Boarding Schools
Head of Islamic Boarding School	-	1	1	-	1	Nurul Jadid Islamic Boarding School
Ustad and Ustadzah	5	3	5	3	8	Nurul Jadid and Zainul Hasan Islamic Boarding Schools
Administrator	3	1	2	2	4	Nurul Jadid and Zainul Hasan Islamic Boarding Schools
Students	-	-	2	3	5	Nurul Jadid and Zainul Hasan Islamic Boarding Schools
Alumni	4	3	4	3	7	Nurul Jadid and Zainul Hasan Islamic Boarding Schools
Total	13	9	16	11	27	-

Research informants were determined purposively, taking into account direct involvement in the management and implementation of Islamic boarding school management. Key informants included Islamic boarding school administrators, heads of educational institutions under the auspices of the Islamic boarding school, academic and dormitory administrators, and alumni representatives who had been absorbed into the Islamic boarding school's institutional network. To complement and validate the data, additional informants included teachers, Islamic boarding school administrators, and final-year students. Data collection techniques were conducted through in-depth interviews, participant observation, and documentation studies of policies, educational programs, curricula, and alumni tracking data. The use of various data sources and techniques aimed to obtain a comprehensive and credible picture (Putri & Murhayati, 2022; Rifa'i, 2023).

Data analysis was carried out interactively and continuously with reference to the Miles, Huberman, and Saldaña model, which includes the stages of data reduction, data presentation, and drawing conclusions and verification (Rifa'i, 2023; Rijali, 2018). The analysis process began with data collection, with open coding to identify key themes related to local wisdom, management strategies, and graduate quality. Next, a comparative analysis was conducted

across locations to identify patterns of similarities and differences in managerial practices. Data validity was maintained through source and technique triangulation, member checking, and referential adequacy, ensuring the research results have a high level of validity and reliability and are suitable for scientific publication.

RESULT AND DISCUSSION

Result

Local Wisdom Becomes the Foundation of Islamic Boarding School Management

The research results show that local wisdom is the main foundation of management practices at the Nurul Jadid and Zainul Hasan Genggong Islamic Boarding Schools. Local values such as students' obedience to their kiai (Islamic cleric), a culture of service, deliberation, and respect for the pesantren's scholarly traditions are not only maintained as a cultural heritage but also systematically internalized in institutional governance. This local wisdom is reflected in the decision-making process, the division of management roles, and the mechanisms for fostering students. Thus, pesantren management is not solely administrative in nature but is also deeply rooted in the social and religious values that have become ingrained in pesantren life.

Local wisdom serves as an instrument of social control in the management of Islamic boarding schools. Research has found that the values of service and loyalty to the Islamic boarding school encourage all elements of the Islamic boarding school caretakers, administrators, teachers, and students to carry out their duties responsibly. Student discipline is fostered not only through formal rules but also through the exemplary behavior of the kiai (religious leader) and the collective culture that develops within the Islamic boarding school environment. This creates a conducive, harmonious, and character-building institutional climate. Thus, local wisdom directly contributes to the effectiveness of Islamic boarding school management and the stability of the organization.

Furthermore, this study found that local wisdom is a crucial factor in shaping the quality of Islamic boarding school graduates. Values such as simplicity, responsibility, work ethic, and humility are consistently instilled through the Islamic boarding school's culture-based management system. Graduates are equipped not only with academic and religious competencies but also with strong social character, making them easily accepted into various institutions, particularly within the Islamic boarding school institutional network. These findings confirm that local wisdom is not an obstacle to management modernization, but rather a strategic foundation for producing high-quality and competitive graduates.

Table 1. Interview Results Regarding Local Wisdom in Islamic Boarding School Management

Informant	Statement	Code
Islamic Boarding School Caretaker	"Islamic boarding school management must continue to adhere to the values of service and obedience to the kiai as the hallmarks of Islamic boarding schools."	Values of Service, Compliance
Education Manager	"The values of deliberation and togetherness are the basis for every decision-making process at the Islamic boarding school."	Deliberation, Collectivity
Teacher/Ustadz	"The discipline of students is formed not only because of rules, but also because of culture and role models."	Exemplary Behavior, Discipline
Alumni	"The values of simplicity and responsibility instilled in me at the Islamic boarding school have really helped me in the working world."	Simplicity, Responsibility

Based on the interview data presented in the table, it can be restated that local wisdom plays a central role in shaping and directing Islamic boarding school management. Statements from Islamic boarding school administrators emphasize that the values of service and obedience to the kiai are fundamental principles in institutional management, so that every Islamic boarding school policy and activity remains rooted in traditions that have internalized religious and moral values. This is reinforced by the views of educational administrators who state that deliberation and togetherness are the primary foundations of the decision-making process, reflecting collective and participatory management practices. Furthermore, teachers emphasize that student discipline is formed through Islamic boarding school culture and exemplary behavior, not solely through formal rules. Meanwhile, alumni expressed that the values of simplicity and responsibility instilled during their time at Islamic boarding schools contributed positively to their readiness and adaptation to the world of work.

Local Wisdom-Based Management Strategies Contribute to Graduate Quality

The research results show that the management strategies at the Nurul Jadid and Zainul Hasan Genggong Islamic Boarding Schools are consistently built on the values of the pesantren's local wisdom. The values of service, obedience to the kiai, deliberation, and exemplary behavior are not only understood as cultural norms but are institutionalized in the educational management system. This strategy is evident in program planning, the organization of student activities, and evaluation mechanisms that emphasize a balance between academic achievement and character building. The pesantren managers place local wisdom as an ethical framework in policy-making, so that every managerial innovation remains aligned with the pesantren's traditions. This approach creates continuity between the classic values of the pesantren and the demands for improving graduate quality in the contemporary era.

The study found that a local wisdom-based management strategy was implemented through an integrated education system that combines formal education, religious education, and dormitory development. In both Islamic boarding schools, the formal curriculum is reinforced by Islamic boarding school traditions such as religious book study, *bahtsul masail* (recitation of Islamic texts), and community service activities. Islamic boarding school management systematically organizes time allocation, educator roles, and student activities to ensure local values remain internalized in the learning process. This strategy enables students to acquire adequate academic competencies without losing the Islamic boarding school's identity. Thus, the quality of graduates is measured not only by cognitive achievement but also by moral integrity, discipline, and social interaction skills.

Management strategies based on local wisdom contribute to the development of a work ethic and the readiness of graduates to enter the institutional world. The values of responsibility, simplicity, and loyalty instilled through Islamic boarding school culture foster an adaptive and resilient work attitude. Graduates become accustomed to organizational systems, collective leadership, and discipline based on awareness, not coercion. These conditions become a competitive advantage for Islamic boarding school graduates when they enter educational, social, or religious institutions. These findings indicate that management strategies based on local wisdom directly strengthen the non-academic dimensions of graduate quality, which are often the determining factors for success in the workplace.

Furthermore, the study found that the role of the *kiai* and Islamic boarding school leaders significantly determines the effectiveness of local wisdom-based management strategies. The *kiai*'s exemplary behavior serves as the center of moral and managerial legitimacy within the Islamic boarding school. Policies and programs designed by the management receive compliance and support because they align with the *kiai*'s values and authority. At Nurul Jadid and Zainul Hasan Genggong, the *kiai*'s leadership is integrative, linking the *pesantren*'s traditions with the needs of graduate quality development. This leadership model creates institutional stability and program continuity, allowing strategies to improve graduate quality to be implemented consistently and long-term.



Picture 1. Studying the yellow book at Nurul Jadid Islamic Boarding School



Picture 2. Studying the yellow book at Zainul Hasan Genggong Islamic Boarding School



Picture 3. Alumni of Nurul Jadid Islamic Boarding School



Picture 4. Alumni of Zainul Hasan Islamic Boarding School

Based on the visual documentation in the image, it can be seen that the local wisdom-based Islamic boarding school management strategy at Nurul Jadid and Zainul Hasan Genggong Islamic Boarding Schools is implemented in an integrated manner through strengthening the tradition of classical scholarship (ngaji kitab kuning) and continuous character development of students, so that they are able to produce graduates who are not only superior in mastery of Islamic knowledge, but also have social capacity, leadership, and adaptability in the public sphere. The success of alumni who have appeared and been recognized in various fields shows that local values of Islamic boarding schools such as service, discipline, simplicity, and the exemplary behavior of the kiai have been effectively internalized in the Islamic boarding school management system, which ultimately contributes significantly to improving the quality of graduates in facing institutional dynamics and competition.

Institutional Oligopsony Influences Graduate Orientation and Competitiveness

The research results show that institutional oligopsony in the Islamic boarding school context is reflected in the dominance of internal networks and specific institutional affiliations as the primary absorbers of graduates. At the Nurul Jadid and Zainul Hasan Genggong Islamic Boarding Schools, educational, social, and religious institutions within the same Islamic boarding school ecosystem serve as the primary job market for alumni. This condition shapes a graduate orientation pattern that is directed from the outset toward service and participation within the Islamic boarding school's institutional structure or affiliated organizations, thus concentrating graduate mobility more on internal networks than on the open job market.

Islamic boarding school management consciously responds to this oligopsony by instilling the values of loyalty, service, and readiness to serve as part of the hidden curriculum. The Education Bureau at Nurul Jadid Islamic Boarding School stated, "Most of our graduates are prepared to fill educational

and social institutions under the auspices of the Islamic boarding school, so their orientation from the outset is directed toward service and the sustainability of the institution." This statement demonstrates that institutional oligopsony is not viewed as a limitation, but rather as a strategy for institutional sustainability.

At the Zainul Hasan Genggong Islamic Boarding School, research findings show a relatively similar pattern, despite efforts to diversify graduate competencies. A public relations officer from the boarding school stated, "The Islamic boarding school network is the main gateway for alumni, but we also equip them with skills to compete internationally if needed." This confirms that institutional oligopsony continues to influence the direction of graduate recruitment, but is balanced by strengthening personal competitiveness so that alumni are not entirely dependent on a single job market.

In terms of competitiveness, institutional oligopsony encourages Islamic boarding schools to emphasize character qualities, work ethic, and adaptability over purely technical competencies. Graduates are valued for their discipline, loyalty, and ability to work within a values-based organizational structure, which serve as competitive advantages within the Islamic boarding school's internal network. However, research also finds that limited exposure to external competition potentially discourages some graduates from competing in the broader job market.

Overall, institutional oligopsony at the Nurul Jadid and Zainul Hasan Genggong competitiveness. Graduate orientation tends to focus on service within the Islamic boarding school network, while competitiveness is built through internalizing local wisdom values and strengthening character. These findings suggest that institutional oligopsony is not always negative but rather a strategic factor that needs to be managed adaptively to ensure graduates maintain flexibility and competitiveness within the broader institutional context.

Discussion

This discussion integrates three main research findings: (1) local wisdom as the foundation of Islamic boarding school management, (2) local wisdom-based management strategies that contribute to graduate quality, and (3) the influence of institutional oligopsony on graduate orientation and competitiveness. These three findings indicate that Islamic boarding school management at Nurul Jadid and Zainul Hasan Genggong Islamic Boarding Schools cannot be separated from the surrounding social, cultural, and structural contexts. Local wisdom serves as a basic value that guides all managerial practices, while management strategies and graduate absorption patterns develop as adaptive responses to the institutional dynamics of Islamic boarding schools amidst competition in education and the job market (Agus & Usman, 2020; Sauri & Santri, 2020).

First, the finding that local wisdom is the foundation of Islamic boarding school management reinforces the view that Islamic boarding schools are value-based educational institutions. The values of service, obedience to the *kiai*,

deliberation, simplicity, and exemplary behavior serve not only as social norms but also as management control mechanisms (Prasetyo, 2021). In this context, Islamic boarding school management does not completely follow the logic of modern management which is bureaucratic and rational-instrumental, but rather integrates the rationality of values that originate from the Islamic boarding school tradition (Tullah & Indonesia, 2024; Zohriah, Firdaos, & Maulana, 2025).

Second, local wisdom-based management strategies have been proven to contribute directly to graduate quality. The integration of classical scientific education, character development, and value instillation produces graduates who are not only religiously competent but also possess social and leadership capacities (Kahfi, 2025; Khasanuri, 2022). The quality of graduates in this context is not only measured by academic achievement, but also by their ability to adapt, work ethic, and readiness to serve in various social spaces (Ali & Nuryani, 2023; Hidayat et al., 2024). This finding aligns with the holistic educational perspective that places character building as an integral part of educational quality, particularly in religious-based institutions such as Islamic boarding schools.

Third, the success of this management strategy is inseparable from the central role of the kiai and the pesantren elite as key actors in decision-making. The kiai's charismatic and legitimate leadership enables the values of local wisdom to be effectively internalized into the management system (Haryanto, 2020). On the other hand, this leadership pattern also forms a unique power relationship, where obedience and loyalty become the main social capital in the management of the Institution (Hasanah, 2025; Lestari, 2023). This relationship has positive implications for internal discipline and cohesion, but it also requires caution to avoid stifling innovation and openness to change.

Fourth, the findings on institutional oligopsony provide a new perspective in understanding the orientation of Islamic boarding school graduates. The dominance of internal Islamic boarding school networks as graduate absorbers creates a career orientation that tends to focus on service within the Islamic boarding school's institutional ecosystem (Fikri, 2025). In certain contexts, this pattern strengthens institutional sustainability and ensures human resource regeneration. However, oligopsony also has the potential to limit graduates' exposure to external competition, so it needs to be balanced with strengthening competencies relevant to broader job market needs.

Fifth, the interaction between local wisdom and institutional oligopsony demonstrates a dialectic between traditional values and the demands of competitiveness. Local wisdom provides identity and moral excellence for graduates, while institutional oligopsony demands that competencies align with internal needs (Rummar, 2022). When managed adaptively, these two aspects can strengthen each other, resulting in graduates possessing both strong character and applicable competencies (Maisaroh & Hayani, 2022). Conversely, without an adequate development strategy, graduates risk being trapped in a narrow and less flexible competitive space.

As a consequence, the results of this study emphasize the importance of developing a pesantren management model that maintains local wisdom while simultaneously opening up space for innovation and diversifying graduate orientations. Pesantren need to formulate strategies to strengthen graduate quality that are not only oriented toward internal institutional needs but also toward readiness for the broader job market (Hasanah, Munawwaroh, Azizah, Hasanah, & Mundiri, 2024). The practical implication is the need to enrich the curriculum, strengthen external networks, and increase managerial capacity without eliminating the distinctive values of Islamic boarding schools, so that Islamic boarding schools remain competitive and relevant amidst the ever-evolving dynamics of education and society.

CONCLUSION

The management of Islamic boarding schools at Nurul Jadid and Zainul Hasan Genggong is fundamentally based on local wisdom embodied in the values of service, obedience to the kiai, deliberation, simplicity, and exemplary behavior, which function not only as cultural identities but also as strategic foundations for institutional management and graduate quality development. This local wisdom-based management contributes to producing graduates with strong character, social capacity, and adaptability; however, institutional oligopsony influences graduate orientation and competitiveness by concentrating alumni absorption within internal pesantren networks, strengthening devotional orientation while limiting exposure to external competition. Theoretically, these findings enrich Islamic education management studies by positioning local wisdom as strategic capital for improving graduate quality within an oligopsonistic labor market and emphasizing the integration of values, cultural leadership, and institutional context beyond academic achievement. Nevertheless, the study is limited to two large Islamic boarding schools and does not quantitatively assess graduate competitiveness in the external labor market, providing opportunities for broader and more diverse future research.

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