

Management of Pesantren Development through Planning, Implementation, and Evaluation Functions: A Case Study at Pondok Pesantren Ibnu Kholdun Al Hasyimi

Hemi Nuryawati^{a*}, Abdul Goffar^b, Agus Fawaid^c

^a *Institut Agama Islam At-Taqwa Bondowoso*

^b *Institut Agama Islam At-Taqwa Bondowoso*

^c *Institut Agama Islam At-Taqwa Bondowoso*

^{*}HemiNur112@gmail.com, abdulgoffar81@gmail.com, agusfawaid87@gmail.com

Abstract

This study aims to analyze the development management of Ibnu Kholdun Al Hasyimi Islamic Boarding School in Widoropayung, Besuki, Situbondo, focusing on the processes of planning, implementation, and evaluation. The central issue addressed in this study is the need to optimize institutional management in responding to contemporary educational challenges while maintaining Islamic identity and local cultural values. This research employed a qualitative approach with a phenomenological method. The findings indicate that development planning is conducted in an integrative and participatory manner, involving all components of the institution. The implementation of development programs is driven by transformational leadership, integrating traditional Islamic learning through *kitab kuning* with modern educational content. Furthermore, the evaluation of development programs is carried out periodically using the CIPP model (Context, Input, Process, Product). The study concludes that the institution implements a values-based educational management system that integrates spiritual, participatory, and systematic approaches. Practically, the findings highlight the importance of formal planning documentation and the standardization of measurable institutional evaluation systems.

Keywords:

Development, Islamic Boarding School, Management

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*Corresponding Author

Introduction

Islamic boarding schools (pesantren) are among the oldest and most respected educational institutions in Indonesia, focusing on the development of Islamic religious



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knowledge.¹ Several scholars argue that pesantren are not only important centers of learning but also institutions that had spread throughout the Indonesian archipelago even before the arrival of the Dutch.² Initially, the role of pesantren was not limited to being educational institutions; they also functioned as centers for the dissemination of Islamic teachings.³ Pesantren are dedicated to *tafaqquh fiddien*, or the deepening of religious understanding that is comprehensively integrated into every aspect of life.⁴

Pesantren hold strategic significance for the progress of Indonesian society because they are rooted in a strong cultural foundation derived from the aspirations of grassroots Muslim communities. As religious institutions, pesantren are an inseparable part of society and are grounded in the concept of social transformation.⁵ In recent years, discussions about pesantren have become increasingly important along with the strengthening of legal support. Pesantren gained recognition equal to other forms of education after the enactment of Law Number 20 of 2003 concerning the National Education System. The law emerged through a long democratic process involving various stakeholders such as the government, experts, and religious leaders. Despite the strong legal recognition, a major challenge that remains is improving the standards of the pesantren education system in the future.⁶

Based on Law Number 20 of 2003, pesantren are generally classified as part of the religious education system. This classification provides legitimacy for pesantren

¹ Teguh Budiharso et al., "Transformation of Education System of the Pesantren in Indonesia from the Dutch Colony to Democratic Era," *Journal of Social Studies Education Research* 14, no. 4 (2023): 179–206.

² Safiudin Safiudin et al., "Pesantren Law; Challenge and Opportunity for Indonesian Islamic Education," *AJIS: Academic Journal of Islamic Studies* 8, no. 1 (2023): 97–122, <https://doi.org/10.29240/ajis.v8i1.5909>.

³ Akhmad Afnan Fajarudin, "Pesantren: A Potrait of Education and Islamic Social History," *Journal of Islamic Education Research* 5, no. 2 (2024): 91–108, <https://doi.org/10.35719/jier.v5i2.406>.

⁴ Choirur Rois et al., "The History of Pesantren: An Overview of Civilizational Discourse and the Religious Moderation Among Santri," *Progresiva : Jurnal Pemikiran Dan Pendidikan Islam* 12, no. 01 (2023): 147–60, *Pemikiran Islam, Sejarah Islam, Pendidikan Islam*, <https://doi.org/10.22219/progresiva.v12i01.24473>.

⁵ Renika Indah Sari et al., "Lembaga Pendidikan Pesantren Di Indonesia," *Madani: Jurnal Ilmiah Multidisiplin* 2, no. 11 (2024), <https://doi.org/10.5281/zenodo.14471021>.

⁶ Zaimir Syah and Iswantir Iswantir, "Asal Usul Dan Perkembangan Pesantren Di Indonesia," *Jurnal Penelitian Ilmu Pendidikan Indonesia* 2, no. 1 (2023): 61–72, <https://doi.org/10.31004/jpion.v2i1.102>.

[3] Hemi Nuryawati, et.al – Development Management of an Islamic Boarding School: A Case Study of Ibnu Kholdun Al Hasyimi Islamic Boarding School in Widoropayung, Besuki, Situbondo

to continue contributing to the intellectual development of the nation.⁷ Article 30 paragraphs (1) to (5) of the law explicitly stipulate the structure, roles, and authority of pesantren. Religious education can be organized through formal, non-formal, and informal pathways within pesantren institutions.⁸ This provision affirms that pesantren diplomas are considered equivalent to those of other general educational institutions in accordance with national quality standards. This recognition removes public doubts regarding the legal status of traditional Islamic educational institutions.⁹ The government later elaborated these provisions through Government Regulation Number 55 of 2007 concerning Religious Education and Religious Instruction. This regulation serves as a legal framework for the operation of various models of pesantren in Indonesia.

Furthermore, the regulation was refined through the Minister of Religious Affairs Regulation Number 3 of 2012, which specifically governs Islamic religious education. This regulation provides protection for various forms of pesantren, including those at the early childhood education level. Although it offered greater clarity, the regulation also sparked controversy among pesantren communities because it was considered to impose certain limitations. This situation highlights the need for continuous evaluation of pesantren education policies.¹⁰ On September 23, 2019, the government officially enacted Law Number 18 of 2019 concerning Pesantren. This law adopts five main points, including the obligation to use the *kitab kuning* curriculum. Pesantren are also recognized as independent institutions oriented

⁷ Arief Firmansyah and Amirudin, "Understanding and History of the Development of Islamic Boarding Schools in Indonesia," *Al-Fadlan: Journal of Islamic Education and Teaching* 1, no. 2 (2023): 81–91, <https://doi.org/10.61166/fadlan.v1i2.36>.

⁸ Indah Wahyu Ningsih et al., "History and Development of Pesantren in Indonesia," *JURNAL EDUSCIENCE* 10, no. 1 (2023): 340–56, <https://doi.org/10.36987/jes.v10i1.3392>.

⁹ Irma Suryani Siregar et al., "The Existence of Islamic Boarding Schools in Shaping the Character of Students: Between Tradition and Modernization (Case Studies of Mushtofawiyah Islamic Boarding School and Darul Mursyid Islamic Boarding School)," *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan* 23, no. 1 (2026): 1–10, [https://doi.org/10.25299/ajaip.2026.vol23\(1\).25948](https://doi.org/10.25299/ajaip.2026.vol23(1).25948).

¹⁰ Shapiah Shapiah, "Transformasi Pesantren Di Indonesia: Peran Dalam Pendidikan Islam, Nasionalisme, Dan Perubahan Sosial," *Jurnal Pendidikan Dan Kewirausahaan* 12, no. 3 (2024): 1001–10, <https://doi.org/10.47668/pkwu.v12i3.1509>.

toward instilling faith in Allah SWT. These distinctive characteristics are maintained even as pesantren adopt modern management systems.¹¹

In addition, the leadership of the *kiai* is recognized as that of an educator who possesses strong religious knowledge with a background in pesantren education. The *kiai* acts as the highest leader who implements the principles of institutional management.¹² The distinctive educational methodology of pesantren is guaranteed equivalence with the national education quality standards. This has encouraged pesantren to begin paying greater attention to benchmarks for teacher competence and infrastructure.¹³ Another crucial point is the right of pesantren to receive the Pesantren Endowment Fund from the government to ensure the sustainability of education. This funding is essential to support effective and professional organizational practices. Pondok Pesantren Ibnu Kholdun Al Hasyimi faces the challenge of optimizing its educational management system, even though it has formulated a modern concept. Limitations in facilities and the relatively small number of students require the implementation of more systematic planning, implementation, and evaluation functions.

Method

This study employs a descriptive qualitative approach to explore meanings among individuals or groups related to social issues. The qualitative method was chosen because of the researcher's ability to reveal phenomena that are sometimes difficult to understand behind statistical data.¹⁴ The type of research used in this study is phenomenology, which explores phenomena in depth through various data collection procedures. Its primary focus is to understand phenomena occurring in the

¹¹ Rofii'atul Fitriyyah, "Perkembangan Pendidikan Islam Pada Pondok Pesantren," *Jurnal Ilmiah Pendidikan Dan Keislaman* 4, no. 3 (2024): 265–81, <https://doi.org/10.55883/jipkis.v4i3.145>.

¹² Anwar Firdaus Mutawally, "Historiography of Pesantren in Indonesia: Challenges and Opportunities: Historiografi Pesantren Di Indonesia: Tantangan Dan Peluang," *Pesantren Reviews* 1, no. 2 (2023): 84–90, <https://doi.org/10.58330/pr.v1i2.294>.

¹³ Nurul Wakia and Muhammad Yahdi, "Telaah Historis Pondok Pesantren Sebagai Lembaga Pendidikan Islam," *Atta'dib Jurnal Pendidikan Agama Islam* 5, no. 2 (2024): 105–19, <https://doi.org/10.30863/attadib.v5i2.7570>.

¹⁴ Prof DR Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, Dan R&D* (Alfabeta, 2009), Bandung, [//elibrary.sttal.ac.id%2Findex.php%3Fp%3Dshow_detail%26id%3D2067%26keywords%3D](http://elibrary.sttal.ac.id%2Findex.php%3Fp%3Dshow_detail%26id%3D2067%26keywords%3D).

[5] Hemi Nuryawati, et.al – Development Management of an Islamic Boarding School: A Case Study of Ibnu Kholdun Al Hasyimi Islamic Boarding School in Widoropayung, Besuki, Situbondo

lives of participants through direct observation. The research was conducted in Widoropayung Village, Besuki District, Situbondo Regency, East Java. The researcher selected this location due to the unique characteristics of the development process of Ibnu Kholdun Al Hasyimi Islamic Boarding School. The key instrument in this study is the researcher, who acts as the main tool for collecting field data. Other supporting instruments include interview guidelines, a recording device, and a camera for documentation.

The research data consist of primary data sources obtained from interviews with the *pengasuh* (caretaker), *asatidz* (teachers), administrators, and students. Meanwhile, secondary data were obtained from the pesantren profile, annual reports, and infrastructure documents. Data collection techniques were carried out through structured interviews, participant observation, and documentation studies. The researcher visited the location directly to observe managerial processes and the implementation of activity programs. Data analysis was conducted using an interactive model that includes data reduction, data display, as well as verification and conclusion drawing. The validity of the data was examined through triangulation techniques of sources, methods, and theories to ensure the credibility of the findings.

Result

Pondok Pesantren Ibnu Kholdun Al Hasyimi was established in 2010 in Widoropayung Village, Situbondo, an area that was previously known for concerning social and moral conditions. At the beginning, the village was characterized by widespread gambling, theft, and a lack of religious understanding among the community. Kiai Agus Aly Fikri began his da'wah through a small prayer house before eventually developing it into a boarding institution that gained the trust of the wider community. The name "Al-Hasyimi" was added as a form of attribution to the lineage of the Prophet Muhammad SAW and to the founder's spiritual teacher, KH Hasyim Zaini. The vision of the pesantren is to form students who are intelligent, skilled, and possess noble character (*akhlaqul karimah*) for happiness in this world and the hereafter. To realize this vision, development planning is carried out in an

integrative and participatory manner through an annual initial work meeting. This planning process involves the *kiai*, *asatidz*, administrators, and even alumni to contribute their ideas. The pesantren believes that the involvement of many parties will accelerate the institution's progress in the future.

Curriculum planning is arranged by synergizing national standards (Law No. 20/2003) with *salaf* values. The objective is to produce students who are academically competent and possess strong *aqidah*. Planning for facilities and infrastructure is carried out systematically through a needs analysis that is outlined in the Budget Plan (*Rencana Anggaran Belanja / RAB*). The procurement of goods is planned from the previous year to ensure the smooth implementation of students' learning activities. Human Resource (HR) development is planned through the internal regeneration of the pesantren's own graduates. Outstanding students are selected and provided with further education programs to become future teachers. This strategy ensures the sustainability of the pesantren's vision because the teachers already understand the local culture. The recruitment process also involves a spiritual aspect through the caretaker's *istikharah* prayer to determine the suitability of prospective teachers.

The implementation of programs is carried out through a transformational leadership pattern of the *pengasuh*, who delegates responsibilities to the heads of various divisions. The pesantren manages both formal educational units (junior high school, vocational high school, and Islamic senior high school) and non-formal units (*Madin* and *tahfidz*) simultaneously. The formal curriculum continues to refer to government regulations, while the local curriculum focuses on the mastery of *kitab kuning*. Program innovations include foreign language courses, entrepreneurship training, and the development of information technology skills. The learning methods applied are diverse, ranging from discussions and question-answer sessions to traditional methods such as *sorogan* and *bandongan*. This multi-method approach aims to accommodate the different learning styles of the students. For practical subjects such as *fiqh* and English, the pesantren implements contextual learning strategies.

[7] Hemi Nuryawati, et.al – Development Management of an Islamic Boarding School: A Case Study of Ibnu Kholdun Al Hasyimi Islamic Boarding School in Widoropayung, Besuki, Situbondo

Daily evaluations are conducted by the *asatidz* to monitor the achievement of memorization targets and the students' understanding of the classical texts.

The development of physical facilities continues to be carried out to support the improvement of educational quality. The procurement of facilities such as dormitory buildings and laboratories is funded through students' *syahriyah* contributions as well as assistance from alumni and donors. The pesantren also manages asset inventory using a simple digital system to facilitate supervision. The maintenance of facilities is a collective responsibility of all members of the pesantren to ensure a comfortable learning environment. Social development is implemented through community-based management that involves the surrounding community in pesantren activities. The public relations work program includes regular consultations with community leaders and village administrators. This approach creates transparency and moral support for the institution's development. As a result, the community develops a sense of belonging toward the pesantren and actively participates in major events such as *Adzikrol Hauliyah*.

The development evaluation is conducted using the CIPP model (Context, Input, Process, Product) and is carried out periodically. Context evaluation assesses the alignment of programs with the vision of producing *insan kamil* (holistic and virtuous individuals). Input evaluation monitors the quality of teachers and facilities, while process evaluation examines the effectiveness of learning strategies. Product evaluation measures students' achievements in terms of *adab*, memorization, and academic performance. The success of this development management is evidenced by the significant increase in the number of students each year. In 2010, the pesantren had only 25 students, but by 2024 the number had reached 706 students. This growth indicates increasing public trust in the quality of education at Ibnu Kholdun Al Hasyimi. The integration of spiritual values with systematic management has become the key factor behind the pesantren's development.

Discussion



The results of the study indicate that the success of the development of Pondok Pesantren Ibnu Kholdun Al Hasyimi cannot be separated from the role of the *kiai's* leadership, which is transformational and participatory in managing the educational institution. This leadership pattern is reflected in the caretaker's ability to direct the vision of the pesantren, delegate responsibilities to the heads of various divisions, and involve different elements such as *asatidz*, alumni, and the community in the process of planning the development of the pesantren. This finding is consistent with the research conducted by Bambang Wahrudin and Binti Maunah in the article "Transformational Leadership in Islamic Boarding Schools," published in 2023. The study explains that transformational leadership in pesantren can encourage institutional innovation through four main characteristics: *idealized influence*, *inspirational motivation*, *intellectual stimulation*, and *individualized consideration*, which ultimately improve the quality of educational services in pesantren.¹⁵

In the context of institutional development planning, the findings of this study indicate that the pesantren implements an integrative and participatory planning approach through annual work meetings involving various stakeholders. This planning model demonstrates that pesantren no longer rely solely on charismatic leadership but have begun to develop a more collective and systematic form of institutional management. These findings are relevant to the study conducted by Mahfudhoh, Bakar, and Fuad (2023), which explains that modern pesantren integrate the traditional leadership of the *kiai* with modern management systems to manage curriculum, organizational structures, and institutional development in a more professional manner.¹⁶

In addition, the integration of the curriculum between national education standards and the scholarly traditions of pesantren found in this study also

¹⁵ Bambang Wahrudin and Binti Maunah, "Kepemimpinan Transformasional Di Pondok Pesantren," *Southeast Asian Journal of Islamic Education Management* 4, no. 2 (2023): 131–48, <https://doi.org/10.21154/sajiem.v4i2.211>.

¹⁶ Ririn Inayatul Mahfudhoh et al., "Modern Pesantren Leadership Based on Internalisation of Pancasila," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 8, no. 1 (2023): 108–24, <https://doi.org/10.31538/ndh.v8i1.3304>.

[9] Hemi Nuryawati, et.al – Development Management of an Islamic Boarding School: A Case Study of Ibnu Kholdun Al Hasyimi Islamic Boarding School in Widoropayung, Besuki, Situbondo

demonstrates the characteristic of pesantren as educational institutions that are adaptive to the changing times without abandoning their Islamic identity. This is consistent with research findings explaining that contemporary pesantren develop educational systems that combine traditional *salaf* learning models, such as *sorogan* and *bandongan*, with modern formal education systems in order to produce graduates who possess both academic competence and spiritual depth.¹⁷

In the aspect of implementing educational programs, this study found that the pesantren employs various learning methods such as discussions, question-answer sessions, as well as traditional pesantren methods like *sorogan* and *bandongan*. This multi-method approach aims to adjust the learning process to the characteristics and learning styles of the students. These findings reinforce the research conducted by Ahmad Halid (2023), which explains that human resource development in pesantren is carried out through a combination of classical scholarly traditions and adaptive learning approaches to produce students who excel both intellectually and spiritually.¹⁸

Furthermore, the development of human resources through internal cadre formation carried out by Ibnu Kholdun Al Hasyimi Islamic Boarding School demonstrates a strong strategy for institutional sustainability. The program of preparing outstanding students to become future educators reflects the pesantren's effort to maintain the continuity of its values and institutional culture. This finding is consistent with the research conducted by Zainab and Suhermanto, which emphasizes that the role of the *kiai* in the modernization of pesantren management is not limited to strategic decision-making, but also includes the guidance and development of human resources as part of sustaining the institution's vision.¹⁹

¹⁷ Abdul Muis, "Penguatan Manajemen Dan Kepemimpinan Pesantren Dalam Mewujudkan Lembaga Pendidikan Alternatif Ideal," *JIEMAN: Journal of Islamic Educational Management* 2, no. 2 (2020): 137–52, <https://doi.org/10.35719/jieman.v2i2.32>.

¹⁸ Ahmad Halid, "Leadership of Pesantren in the Management of Human Resources Production," *Journal of Pesantren and Diniyah Studies* 1, no. 1 (2024): 1–14, <https://doi.org/10.63245/jpds.v1i1.9>.

¹⁹ Iin Zainab and Suhermanto Suhermanto, "Islamic Scholar Leadership in the Modernization of Pesantren Management," *AFKARINA: Jurnal Pendidikan Agama Islam* 8, no. 1 (2023): 1–11, <https://doi.org/10.33650/afkarina.v8i1.5328>.

In the aspect of program evaluation, this study shows that the pesantren uses the CIPP evaluation model (Context, Input, Process, Product) to assess the effectiveness of educational programs periodically. This evaluation approach indicates that the pesantren has adopted a systematic modern educational management approach. The integration of pesantren spiritual values with modern educational management systems becomes an important factor in improving the quality of the institution. Recent studies also indicate that the integration of traditional pesantren values with modern management systems can create effective institutional governance while simultaneously preserving the spiritual identity of the pesantren.²⁰

Overall, the results of this study demonstrate that the successful development of Ibnu Kholdun Al Hasyimi Islamic Boarding School is influenced by the integration of visionary *kiai* leadership, systematic institutional management, and the support of the community and alumni. This development model shows that pesantren are capable of adapting to the dynamics of modern education without abandoning their traditional values. The findings also reinforce the view that pesantren have great potential as Islamic educational institutions that not only play a role in the transmission of religious knowledge but also function as institutions capable of producing competent human resources with strong character and noble morals (*akhlaqul karimah*).

Conclusion

The development planning at Ibnu Kholdun Al Hasyimi Islamic Boarding School is carried out in an integrated and participatory manner by involving all stakeholders. This strategy includes the formulation of a vision and mission that are responsive to changing times, the development of a curriculum that integrates traditional and modern systems, as well as the planning of facilities and human resources based on internal cadre development. The focus on educational quality and

²⁰ Fauzan Fauzan Fauzan et al., "The Urgency of Islamic Boarding School (Pesantren) Managerial Reconstruction in the Era of Globalization," *Aqlamuna: Journal of Educational Studies* 2, no. 2 (2024): 234–50, <https://doi.org/10.58223/aqlamuna.v2i2.409>.

[11] Hemi Nuryawati, et.al – Development Management of an Islamic Boarding School: A Case Study of Ibnu Kholdun Al Hasyimi Islamic Boarding School in Widoropayung, Besuki, Situbondo

the involvement of alumni in the annual planning process serve as key pillars in strengthening the institution.

The implementation of development is carried out through structured and diverse learning activities, ranging from the study of *kitab kuning* to formal education. Innovative learning methods, such as the integration of inquiry strategies, memorization, and practical activities, demonstrate the pesantren's adaptability to national education standards. The transformational leadership of the *kiai* plays a central role in maintaining daily discipline and delegating authority to the heads of various divisions. Development evaluation is conducted periodically using the CIPP model to measure the inputs, processes, outputs, and impacts of the programs. The instruments used include tests, observations, and feedback from alumni as well as the community. Although challenges remain in terms of formal documentation, this evaluation process has made an important contribution to maintaining the quality of educational services and strengthening public trust.

Theoretically, this study reinforces the concepts of participatory planning and community-based management in Islamic education. The integration of spiritual values, such as *istikharah* in decision-making, demonstrates the uniqueness of pesantren management, which not only pursues formal efficiency but also seeks spiritual blessing (*barakah*). This finding enriches the literature on the harmonious flexibility of dualistic curricula within the pesantren environment. Practically, pesantren leaders are recommended to begin standardizing more measurable and well-documented evaluation indicators. Enhancing teachers' capacity in the use of technology and innovative learning methods is also an urgent need to face the millennial era. Furthermore, the involvement of alumni and the community as external evaluators should continue to be strengthened in order to maintain objectivity and ensure the sustainability of institutional development.

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