



REFORMULATION OF ISLAMIC BOARDING SCHOOLS IN ATTRACTING THE SYMPATHY OF THE RELIGIOUS LEARNING COMMUNITY

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Abstract: This research aimed to describe the results obtained from the reformulation of the Ngalah Islamic Boarding School to attract the sympathy of the community to learn Islamic religious knowledge. This research used a qualitative approach that emphasizes the social processes that occur at the Ngalah Islamic Boarding School. In the data collection process that will be carried out, several data collection techniques are used (in-depth interviews, field observations, and documentation. Data analysis used interactive analysis, namely data collection, data simplification, data presentation and conclusion submission. The results of the research showed that the reformulation used by The Ngalah Islamic Boarding School included: 1) kyai figures; implementation of Kyai's dawuh as the basis of Islamic boarding schools, 2) Holding regular recitations for the general public, 3) preparing books and distributing them for free or for a fee, 4) Islamic boarding school alumni forming the IKSAN organization, 5) complete educational facilities through development activities, improvements and management programs, maintenance and development of facilities. 6) pluralism and multiculturalism by instilling these values, whether written in the curriculum or not, and in real practice.

INTRODUCTION

Currently, Indonesian society is facing big challenges and it is very important for this nation's generation to be equipped with knowledge that teaches noble values to face them. This challenge was none other than moral degradation which can increase crime and actions that are not in accordance with the norms of Indonesian life (Shohib, 2020). If this was not addressed immediately, it certainly had the potential to damage the fabric of our nation's life. Then the spread of radicalism in religion was also a problem that cannot be underestimated, because radicalism which is disguised as defending religion and is intolerant is also not in line with our nation's ideology. The impact is, if people were not given a deep understanding of religious science, it will be very easy for them to fall into dangerous radicalism (Suprapti & Rizal, 2022).

One of the things that caused this moral degradation is the arrival of globalization in Indonesia. With globalization, it should be possible to improve the morale of the community if it is balanced with knowledge and strong preventive action from the community itself (Qurianto, 2019; Widiastuti, 2020). However, unfortunately Indonesian people are unable to filter out which cultures are good and in accordance with the ancestral culture of the Indonesian people (Aryati, 2020; Muliani, 2022). It's as if all western culture is being swallowed whole by our young people, whether the style of dress, daily behavior and westernized lifestyle are considered something very modern and something we can be proud of if we can imitate it. Moreover, if they have been affected by illegal drugs, this can trigger an increase in crime and youth behavior that is far from commendable.

Apart from moral degradation, globalization has also had an impact on the emergence of religious radicalism in Indonesia (Hafid, 2020; Jamal et al., 2022). One of the factors that can foster the growth of religious radicalism in Indonesia is the low level of awareness and concern for introducing and educating about the existence of a multicultural society in the education curriculum in Indonesia (Tadzkiroh, 2018). If we look at the factors that trigger moral degradation and radicalism, it is again about minimal public awareness and knowledge (Kurniawaty & Widayatmo, 2021). Facing these two challenges, because after all we cannot refuse the entry of globalization. This is where the role of Islamic education is important for society. Islamic education, in this case, needs to show its identity, that the ideology taught and developed among students is Islamic teachings which have the spirit of fulfilling independence in Indonesia and world peace. Internalization of the Islamic religion with culture and traditions that can adapt to the conditions of a pluralistic or multicultural Indonesian society (Faizin & Farhah, 2018).

The existence of various kinds of Islamic religious educational institutions in Indonesia can no longer be denied. There are various kinds of Islamic educational institutions, Islamic boarding schools have a very significant role in the formation and development of education, especially Islamic education in Indonesia (Ngusman, 2018). Long before Indonesia became independent, this Islamic boarding school, built by Islamic scholars (kyai), was already present in the archipelago. The history that has been passed shows that Islamic boarding schools are not only able to survive the challenges of the times, but can also continue to develop and increase their existence from time to time. This can happen because the scientific traditions developed in Islamic boarding schools have quite strong differences. Islamic boarding schools are not just religious institutions that take part in the world of religious education for students, but also have concern and an active role together with the community in empowering themselves.

However, in fact, education in Indonesia is experiencing a decline in terms of educational output which is still low (Hidayat & Suryana, 2018; Murniti, 2022). This can happened because conditions in society still often assume that studying religious knowledge will only be useful in matters of the afterlife and

has no role in contributing to achieving worldly success. The community believes that Islamic boarding schools only train students (*santri*) to do *tiraqa* as an effort to get closer to Allah through worship, while studying general science and technology will not be possible if they go to Islamic boarding school. Such a paradigm emerged because Islamic boarding schools are closely related to the "dichotomy paradigm" in viewing science. Namely separating religious knowledge from general knowledge. Both are believed to have legal degrees and different functions (Puspita et al., 2018; Ritonga, 2019; Tamami, 2019).

The characteristics of Islamic boarding schools which seem rigid cause people's interest to be low in receiving education at Islamic boarding schools, especially Islamic religious knowledge. However, the character of Islamic boarding schools does not mean that they have no meaning (positive value) at all. Islamic boarding schools offer the values of monotheism, simplicity, humanity, justice, honesty, independence, and so on (Suprayogo, 2004). The noble values of Islamic boarding schools in the form of asceticism, *wira'i*, *khusyu'*, *tawakkal*, patience (*shabr*), *tawadhu*, sincerity (*shiddiq*), which were originally the views of life of *kyai* who later became role models for this Islamic boarding school, have very strong advantages to be developed in modern and global life. These values can improve human morality and enlighten people's lives in facing contemporary life which has been dominated by a hedonistic, materialist and capitalist culture of life.

This indicates that today's Islamic boarding schools must also maintain the noble values exemplified by the *kyai*. Islamic boarding schools also need a touch of the values promoted and carried by the train of modernity, such as a touch of modern technology, globalization, pluralism, multicultural values, and so on as dynamics, existence, and even transformation carried out by Islamic boarding schools in various fields for the sake of the lives of the wider community (Hasan, 2018; Nisa, 2018). Islamic boarding schools also needed to carry out various innovations to restore public sympathy for Islamic boarding schools and dispel wrong public assumptions about Islamic religious education. The very diverse needs of society mean that Islamic boarding schools need to carry out gradual transformation in improving their structure and education system. Maintaining old ways that were still relevant and developing them according to new, better ways.

The Ngalah Islamic Boarding School was founded by KH. M. Sholeh Bahruddin as a portrait of an Islamic boarding school that always develops the education system and spreads its wings to always meet community needs and answer problems that arise in society. The triggers for these problems were none other than stupidity and mischief, even though humans were basically created in a state of stupidity, this stupidity was not necessarily left alone, because humans were also gifted with sight, hearing and a heart which were the gateway to knowledge that will guide humans to the path of truth.

Therefore, the Ngalah Islamic Boarding School had a strong mission to combat and eliminate ignorance and delinquency. Ignorance and blindness to knowledge made this generation of the Indonesian nation easily indoctrinated

and provoked by radicalism ideas which are very misleading and detrimental to humanity, while delinquency is a source of moral damage for the nation's generations. Ngalah Islamic Boarding School always equipped its students with broad and flexible knowledge in order to keep students away from stupidity and mischief.

Several studies that discussed various ways of attracting public sympathy for Islamic boarding schools include research conducted by Mundiri et al. (2021), who explained that improving service quality and service promotion had a significant effect on public interest in the Al-Ishlahuddiny and Nurul Hakim Islamic boarding schools, Kediri District, West Lomnok Regency. This is also reinforced by Zamroni Sholeha & Anggraini (2022), which stated that in building an image and increasing public interest in Islamic educational institutions, strategic management is needed, including planning concepts, implementation and evaluation processes.

None of these studies had specifically discussed strategies or methods that are effective in attracting public sympathy for studying religion in Islamic boarding schools. Apart from that, this research can also contribute to the development of Islamic boarding schools in Indonesia by providing insight into how Islamic boarding schools can attract people's interest in studying religion and promote religious tolerance and the formation of pluralistic character. Thus, this research can be a reference for the development of Islamic boarding schools in the future and provide benefits to the wider community.

RESEARCH METHODS

This research used a qualitative approach that emphasizes the social processes that occur at the Ngalah Islamic Boarding School, because the focus is on efforts to reform the Islamic boarding school in attracting public sympathy. So it can be said that this research is also natural and inductive. The research location is the Ngalah Islamic Boarding School which is in Pandean Hamlet, Sengonagung Village, Purwosari District, Pasuruan Regency, East Java Province. In the data collection process, several techniques were used, including in-depth interviews with the head, bereau, and two alumniees of the Ngalah Islamic Boarding School, field observations, and documentation. Data analysis in this research used interactive analysis which contains four interrelated components, namely data collection, data simplification, data presentation and conclusion submission.

RESULT AND DISCUSSION

The reformulation of the Ngalah Islamic boarding school in attracting the sympathy of the Islamic learning community was a process where the strategy that has been formulated will be realized into action through program development and procedures carried out by the Islamic boarding school management by managing all the resources available at the Islamic boarding school. The formulation of the Islamic boarding school reformulation strategy was as follows:



Figure 1. Reformulation Strategy Ngalah Islamic Boarding School

Reformulation of the strategy above to strengthen efforts to increase public interest, especially alumni, to be able to develop their knowledge, as explained in the following description.

Kyai Figure

Talking about a kiai figure, of course it cannot be separated from discussing KH. M. Sholeh Bahruddin's background (caretaker of the Ngalah Islamic Boarding School). Therefore, in its application, the Ngalah Islamic Boarding School offers a history of his lineage or lineage which is still very close to that of the great Kyai and Ulama'. Not only is his lineage connected to the Prophet Muhammad, but the knowledge he acquired and taught is also the same. His history and scientific knowledge are mentioned in sequence until they reach the Prophet Muhammad SAW.

With the clarity of his knowledge, KH. M. Sholeh Bahruddin was able to give stronger confidence and trust to the community to express their sympathy for the Kyai so that they decided without hesitation to become his student at the Ngalah Islamic Boarding School. Not only are his sanads published to the public, but his thoughts, preachings and advice are also often disseminated through various media. By getting to know the figure of the Kyai, most people will be interested in getting to know the Islamic boarding school he teaches too. Therefore, this reformulation is very important to carry out if you want to attract public sympathy for studying religion at the Ngalah Islamic Boarding School.

If you think back to the process of introducing people to society, it cannot be separated from the socialization process. The socialization process is defined as a process that is actively participated in by two parties, the first party is the party who socializes, and the second party is the party who is socialized (Luthfiana & Kania, 2017). In this socialization process, it is hoped that the Kyai's thoughts can be accepted and the advice he gives can be implemented by the party concerned or the party who accepts the Kyai's dawuh or thoughts. For his preaching and thoughts aimed at the general public, this is about equality, that is, socialization is carried out on the basis of the principles of equality and cooperation between those who socialize and those who are socialized. The goal is that the individual being socialized can be invited to enter into a coordinative

and cooperative relationship with the party who is socializing (Veronica, 2018).

This socialization of an equal nature is very appropriate if the party being socialized by the Ngalah Islamic boarding school is the general public because in conveying the dawuh-dawuh which is intended for the general public there is no coercion or absolute necessity to obey and follow what is conveyed. Although basically these dawuhs have the aim of inviting and hoping that the public will follow what is conveyed, so that in the end it can foster a sense of sympathy in the community towards the Kyai and can have a cooperative relationship with the Islamic Boarding School.

Meanwhile, his internal thoughts and preaching are sometimes also of an equality nature, but there are also authoritarian ones, namely conveying social norms which contain the obligation to obey and be willing to submit to powers that are superior, authoritative and worthy of respect (Bagong & Narwoko, 2019). This is seen as an instruction and order that must be carried out by anyone who receives the dawuh. The obligation to obey these instructions has become a necessity in the world of Islamic boarding schools because of the very high respect and obedience that students have towards the Kyai. KH. M. Sholeh Bahruddin has supreme power over the Ngalah Islamic Boarding School which he founded and maintains to this day. Therefore, there is no need to doubt his authority and wisdom by the students and managers and administrators of the Ngalah Islamic Boarding School.

The reformulation of kyai figures when viewed from their form is classified as a corporate strategy (organizational strategy), namely a strategy related to the formulation of mission, goals, values and strategic initiatives (Salusu, 2018). So the thoughts and characteristics of KH. M. Sholeh Bahruddin is the main basis for Islamic boarding school managers in determining policies, formulating missions, goals and values contained in every activity program implemented at Ngalah Islamic Boarding School.

Routine Recitation for the General Public

Routine recitations which are generally held every Monday after Isha' prayers, Tuesdays after midday prayers, Thursday evenings, Fridays and Sunday mornings can also be said to be a reformulation of Islamic boarding schools in carrying out outreach to the community that is equal in nature. It's just that in its application it is dominated by religious ritual activities. Apart from worship activities, various recitation activities are also prepared by learning Islamic religious knowledge delivered using the lecture method, both delivered directly by KH. M. Sholeh Bahruddin and the Gawagis of the Ngalah Islamic Boarding School (descendants of KH. M. Sholeh Bahruddin).

The implementation of this routine recitation strategy for the general public is a form of interaction carried out by Islamic boarding schools with the community. The social interaction carried out by the Ngalah Islamic Boarding School this time was carried out face to face with the recitation congregation. The media for delivering this recitation also utilizes electronic media, using

supporting audio equipment so that it can be heard clearly by hundreds or even thousands of congregants during the activity.

Several activities are also broadcast online via YouTube live streaming, so that the audio and visuals can be enjoyed to reach a wider audience. The next method is mass mobilization. This routine recitation activity, which is intended for the general public, was very enthusiastic. People who were not even students or administrators of the Ngalah Islamic boarding school took part in helping to maintain the regular recitation activities of the Ngalah Islamic Boarding School. So that in implementing this strategy it can be clearly seen that there is good cooperation between the Islamic boarding school and the community both inside and outside the Islamic boarding school.

Book Preparation and Distribution

The Islamic Boarding School also socialized this reformulation to the community through print media, namely books. Starting with preparing the book, which was instructed directly by KH. M. Sholeh Bahruddin as the fruit of his thoughts which were expressed in the form of the books *Fiqh Galak Gampil Campursari* and *Answerul Masail*. Both books discuss social problems that occur in everyday life. The Kyai sent the students at the highest level of *Madrasah Diniyah* to compile good books on the jurisprudence of Sufism, Nahwu and so on, which then served as the final task to determine the graduation of the *Madrasah Diniyah Mu'allimin M'allimat* students. These students are accompanied by their *usatz* as mentors in the work process, and supported by experienced alumni as *pentashih* (editors and editors), designers of book covers and layouts and other needs in book publishing.

Based on this, the reformulation of this book is included in a strategy in the form of a *Recourse Support Strategy (Resource Support Strategy)*. This resource strategy focuses on maximizing the utilization of available essential resources to improve the quality of organizational performance. These resources can be in the form of energy, finance, technology and so on (Saputra & Rulandari, 2020; Sukmana & Suhartini, 2019).

By utilizing the potential of students and alumni, with financial support from foundations and donors, as well as with the technology available at Islamic boarding schools, the preparation of books has become easier to do. After the preparation of the book was complete, the book was then printed and distributed to the wider community through Islamic boarding school cooperatives or distributed free of charge at seminar activities, meeting activities involving hundreds or even thousands of people, and also distributed personally by KH. M. Sholeh Bahruddin to the guests who visited his residence.

Islamic Boarding School Alumni

The large number of Ngalah Islamic boarding school alumni can also be a great opportunity for the Ngalah Islamic Boarding School to develop the Islamic Boarding School so that it is better known to the wider community. Therefore, in implementing this Islamic boarding school alumni strategy, the Ngalah Islamic

Boarding School Alumni Association (IKSAN) was formed which brings together all alumni of the Ngalah Islamic boarding school. This organization forms activity programs that are routinely carried out, such as alumni data collection, regular monthly meetings held in each region, and meetings of all alumni which are regularly held over a period of 5 years at the Ngalah Islamic Boarding School.

Thus, this strategy is included in the form of Institutional Strategy. The focus of this institutional strategy is to develop the organization's ability to implement strategic initiatives (Hadiyansyah, 2022; Novita et al., 2021; Yahya et al., 2022). Therefore, the IKSAN organization, which has been divided based on the area where the alumni live, then has the task of developing the capabilities of each IKSAN in the region by taking the initiative to increase solidarity among the alumni, connecting ties with the Ngalah Islamic Boarding School community.

Complete Educational Facilities

Providing complete educational facilities is one of the strategies of the Ngalah Islamic boarding school in attracting the sympathy of the religious learning community. This strategy was then implemented by carrying out building repairs and building new buildings which are still being implemented in the Ngalah Islamic Boarding School environment. Of course, the building is used for the development of education at Islamic boarding schools. Educational facilities in the form of formal institutions from PAUD to universities, non-formal institutions Madrasah Diniyah and Madrasah Qur'an do not just exist, but are always developing and trying to become better institutions. This is what makes the construction of new buildings inevitable.

Not just repairs and construction of new buildings. All educational facilities, including health, cleanliness, technology and other infrastructure, are always paid attention to by the Ngalah Islamic Boarding School by implementing management, maintenance and development programs for educational facilities. The coordinating parties are foundation administrators, institutional administrators, and Islamic boarding school administrators whose duties and responsibilities have been divided into each management bureau. In developing its educational facilities, the Ngalah Islamic Boarding School tends not to charge fees to the students, so that the cost of education at the Ngalah Islamic Boarding School can remain affordable. This then becomes a very attractive strategy for the community. Because in theory, this type of cost advantage strategy carried out by the Ngalah Islamic Boarding School can minimize the costs incurred as little as possible and be borne by consumers, in this case the students.

Pluralism and Multiculturalism

The implementation of this strategy is carried out by instilling the values of pluralism and multiculturalism in the students of the Ngalah Islamic Boarding School. Then convey the understanding of pluralism and multiculturalism during recitation or learning, and by holding seminars or events held at Pondok Ngalah. This strategy is included in the type of differentiation strategy. Because

the activities carried out tend to be very different from Islamic boarding school activities in general, such as welcoming with open arms the arrival of non-Islamic religious figures, holding cultural performances such as ludruk and wayang which were once forbidden by some hard-line Islamic groups, and so on. This is done in order to provide understanding to the community, especially to students, about the importance of having an understanding of pluralism and multiculturalism. Ngalah Islamic Boarding School takes a strategy that is not usually used by other Islamic boarding schools, with the aim of showing the true goal of Islam, namely bringing mercy to the entire universe. This attitude shows that the Islam taught at the Ngalah Islamic Boarding School is a friendly Islam, not an angry Islam.

The Ngalah Islamic Boarding School is seen as having various reformulations that have been implemented well so that it is able to attract public sympathy for studying religious knowledge. This is proven by the increasing number of students and congregation members every year, requiring the Islamic boarding school to add housing for students and expand the area around the mosque for congregation members. The positive impact will be for the nation's generations because they will have a way of life that will prevent them from easily falling into moral decay and not easily being provoked by radical ideas because they are equipped with strong and extensive religious knowledge.

CONCLUSION

The planning for the reformulation of the Ngalah Islamic boarding school was based on dawuh and Kyai instructions which were organized into a number of planned activities to attract the sympathy of the Islamic learning community. Such as getting to know kiai figures, providing various educational institutions and complete educational facilities, expanding the knowledge of santri by increasing the study of the yellow book, holding regular recitations for the general public, compiling and distributing books by Ngalah santri, empowering Islamic boarding school alumni and implementing pluralism and multiculturalism. However, on the other hand, Islamic boarding schools should also tried to participate more often in competitions between Islamic boarding schools both at national and international levels. So that the achievements obtained will be able to make the name of the Islamic Boarding School proud, and as proof that the Ngalah Islamic Boarding School is able to maintain salaf values in Islamic boarding school learning, even though it is coupled with modernity values which are likely to erode the sinful values at the Ngalah Islamic Boarding School.

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