



STRATEGY OF SALAF EDUCATION TO MAINTAIN TRADITION IN THE ERA OF MODERNIZATION (Case Study of Nurul Qadim Islamic Boarding School)

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Abstract:

This paper is based on Nurul Qadim Islamic Boarding School Paiton Probolinggo which has integrated salaf education and modern education. This Islamic boarding school combines yellow book-based education with the national curriculum and optimizes technology to improve the learning process. This study aims to analyze the efforts of Islamic boarding schools in maintaining the tradition of salaf education and adapting to the development of the times. The focus of this study is how this Islamic boarding school maintains traditional methods such as bandongan, sorogan, and memorizing yellow books, while integrating the national curriculum and technology. The research method used is a qualitative approach with case studies, through observation and analysis of Islamic boarding school curriculum documents. The results of this study indicate that Nurul Qadim Islamic Boarding School has succeeded in balancing religious traditions and the demands of modernity, making it an adaptive education model. This Islamic boarding school not only produces students who master religious knowledge, but are also ready to face global challenges with skills that are relevant in the modern era.

Keywords: *Salaf Islamic Boarding School, Modernization, Islamic Education*

INTRODUCTION

Islamic boarding schools are traditional Islamic educational institutions that play an important role in deepening religious teachings, character formation and moral development. (Nur Lutfiyatul Khaqimah 2024) Islamic boarding schools are traditional educational institutions that play a big role in realizing independence and educating the lives of the Indonesian people. From Islamic boarding schools, figures were born who also became declarators and drivers of the nation's progress. Islamic boarding schools are one of the wombs that hatch warriors, who are also fully responsible for their duties and environment. (Wawan 2022) Islamic boarding schools are also known for their unique cultural traditions, starting from a simple way of life and full of self-control to educational traditions that instill values. character value. The educational tradition in Islamic boarding schools has always been carefully maintained, since it was first established until now. (Wawan 2022).

Teaching that still emphasizes the use of classical books as the main part of the education system in Islamic boarding schools is known as Salaf Islamic boarding schools. (Afifah and Fahirah 2023) The learning strategies implemented in Salaf Islamic boarding schools involve the sorogan, bandongan, and watonan systems. These strategies are

designed to provide in-depth understanding, both from the textual and literal sides. The main advantage of Salaf Islamic boarding schools lies in the implementation of a learning system that allows direct discussions between students and kiai. Apart from that, the kiai play an active role in monitoring the progress of learning, so that they can immediately make necessary improvements or adjustments according to the needs and shortcomings of the students. (Marfuda 2023) Salaf Islamic boarding schools have a very important position in Islamic education in Indonesia, not only in the religious aspect but also in forming the character of the students. As the dynamics of society become increasingly complex, the challenge for Salaf Islamic boarding schools to integrate religious values of tolerance and moderation in their curriculum is increasingly relevant and urgent. (Nur Lutfiyatul Khaqimah 2024) However, in the last few decades, Islamic boarding schools on the island of Java have faced new challenges, namely modernization. This modernization includes the integration of the national curriculum with the Islamic boarding school curriculum, the use of technology in teaching, and strengthening the role of Islamic boarding schools in empowering the community's economy. (Jamroji 2024)

A number of previous studies have looked at the development of Islamic boarding schools in Indonesia, especially in relation to embracing modernization without sacrificing tradition. Research such as that conducted by Haris Prabowo (2021) in "Salaf Islamic Boarding Schools and Modernization: Analysis of Curriculum Adaptation in Response to Changing Times" shows how Salaf Islamic boarding schools continue to maintain teaching based on the yellow book even though they face the challenges of the modern curriculum. Taufik Syarif (2021) in "Islamic Boarding Schools in the Digital Era: Challenges and Opportunities for Integrating Technology in Salaf Education", shows how Islamic boarding schools use technology to improve teaching while still upholding traditional principles.. In addition, Siti Hajar (2021) in research "Modernization in Salaf Islamic Boarding Schools: Study of Teaching Methods and Character Formation of Santri in Islamic Boarding Schools" analyzes how Salaf Islamic boarding schools maintain elements the importance of their current religious teachings while adapting to the needs of society. All of these studies show how Salaf Islamic boarding schools in Indonesia strive to achieve a balance between tradition and modernity in religious teaching.

In this context, the Nurul Qadim Islamic Boarding School emerged as an educational institution that not only maintains old traditions, but also tries to adapt to current developments. This Islamic boarding school plays an important role in the world of Indonesian education and culture. The Salaf education strategy implemented at the Nurul Qadim Islamic Boarding School is the key to maintaining old traditions, while also facing the challenges of modernization. This approach not only maintains the existing heritage of religious education, but also integrates various innovations that are relevant to current developments. Thus, this Islamic boarding school plays an important role in maintaining a balance between tradition and modernity, ensuring that the noble values in Islamic education are maintained amidst the changing times.

This research aims to dig deeper into how the Nurul Qadim Islamic Boarding School maintains Salafist educational traditions while facing the challenges of modernization. Thus, the position of this research is to provide new insight into Islamic boarding schools' efforts to balance tradition and the demands of current developments in the context of Islamic education.

RESEARCH METHODS

This research uses a qualitative approach with a case study approach to analyze the Nurul Qadim Islamic Boarding School in maintaining a balance between tradition and modernity. (Nurul Qomariyah and Mohammad Darwis 2023) The main sources of information include key informants such as Islamic boarding school caregivers, teachers, students and alumni, as well as documentation such as Islamic boarding school curriculum, textbooks, and Islamic boarding school history notes. Data collection was carried out through in-depth interviews with Islamic boarding school administrators, teachers and students to gain understanding of the educational methods applied,

participatory observation of teaching and learning activities to see the application of traditional methods and technology, as well as documentation studies to analyze the curriculum and historical records of Islamic boarding schools.

The collected data was analyzed using thematic analysis to identify main themes related to the integration of tradition and modernity in education. This method allows for an in-depth understanding of the efforts of the Nurul Qadim Islamic Boarding School in maintaining Islamic educational traditions while adapting to the demands of the times.

RESULTS AND DISCUSSION

Nurul Qadim Islamic Boarding School as a Model for the Integration of Tradition and Modernity

Islamic boarding schools are usually built on the initiative of religious organizations or institutions that oversee the establishment of the Islamic boarding school or by kiai. The construction of Islamic boarding schools is carried out with great care and attention to detail so that it can provide comfort for the students. Apart from that, all Islamic boarding school development facilities must be organized and comprehensively covered by education outside the religious curriculum, so that public trust in Islamic boarding schools increases. (Diansah, Syarifuddin, and Alian 2022)

The Nurul Qadim Islamic Boarding School is located in Kalikajar Kulon Village, Paiton District, Probolinggo Regency, East Java, about 25 km from the city center of Probolinggo. One important legacy for the local community is this Islamic boarding school, which was created as a result of the efforts of Kyai H. Hasyim, also known as Kyai Mino. This Islamic boarding school began in 1947 with a basic dormitory managed by Kyai H. Nuruddin Musyiri and a langgar, a simple house of worship. Kyai Mino then built a madrasa building for students to study because more and more parents wanted their children to attend this Islamic boarding school. However, the lack of facilities and teaching staff caused teaching and learning activities to stop after several years. Kyai Mino's son-in-law is still trying to revive the madrasah which was abandoned in 1964.

Kyai Nuruddin reopened the dormitory for students who had never been treated before. This Islamic boarding school is now starting to develop rapidly, attracting a large number of students from various regions of Indonesia. Pondok Pesantren Nurul Qadim founded Madrasah Tsanawiyah (MTs) in 1970 to meet the demands of formal education, and continues to use the yellow book and Salafist teaching methodology. However, MTs graduates find it difficult to pursue further studies after a few years.

This Islamic boarding school continues to grow, with the construction of a special dormitory for female students, known as the NQ Banat 1 Female Islamic Boarding School in 1979, and then Banat 2 in 1988. With the continuing increase in the number of female students and increasingly developed facilities, the Nurul Qadim Islamic Boarding School is now one of the leading Islamic boarding schools in East Java.

The vision of Pondok Pesantren Nurul Qadim is to become an educational institution that produces a generation that is morally honest, informed, and equipped to deal with contemporary issues with Islamic principles. The goals include developing strong santri character, improving the quality of education that combines general and religious knowledge. Apart from that, this Islamic boarding school emphasizes upholding traditional values and empowering the community while adapting to modern times. This Islamic boarding school is dedicated to providing students with skills that can be applied in the contemporary world while maintaining a strong Islamic foundation.

Salaf Education Strategy at the Nurul Qadim Islamic Boarding School. Learning strategies based on research conducted provide information that Pesantren Nurul Qadim uses various teaching techniques in terms of conveying knowledge or reading yellow books. These techniques are bandongan, sorogan, deliberation (bahtsul masa'il), memorization (muhafadzah), market recitation of the Koran, and worship practices.

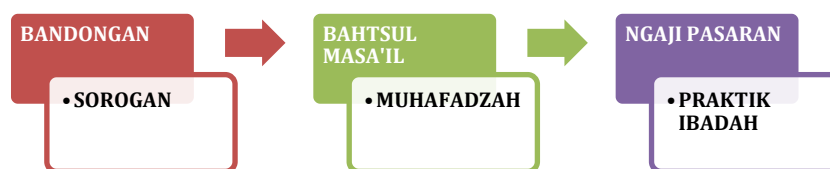


Table 1. Pondok Salaf Learning Strategy

The learning strategy carried out at the Nurul Qodim Islamic Boarding School: first bandongan learning usually takes place in one line (monologue), where the kyai reads, translates, and occasionally makes comments, while the santri or students listen attentively while noting the literal meaning (sah-sahan) and provides I'rob symbols (position of words in the sentence structure)(Adib 2021). Second, Sorogan comes from the word sorog in (Javanese) which means "To thrust". The sorogan method is carried out by going to a teacher who reads several lines of the Koran or Arabic text and translates them word for word into a certain language, which is then repeated and translated word for word by the student as exactly as possible as said by the teacher (Adib 2021).

Meanwhile, the implementation of the serogan system at the Nurul Qadim Islamic Boarding School requires more attention and focus. The sorogan system in recitation is the most difficult part of the entire traditional Islamic education system, because this system demands patience, perseverance, obedience and personal discipline from the students. Most of the santri in rural areas fail this basic education. Apart from that, many of them do not realize that they have to mature at this sorogan level before they can continue their education at the Islamic boarding school (Marfuda 2023).

Third, Deliberation (Bahtsul Masa'il) In the Bahtsul Masail Forum, students are required to try to get into the real problems around them and feel and solve all the problems that surround them. After attending Bahtsul Masail, students must be able to think critically about their studies and evaluate every study or information they encounter. They must also be able to understand the issues surrounding the discussion material, be able to debate and express opinions based on their previous knowledge and the references they have studied. (Alizza, Widiastuti, and Nuryanti 2022) In its implementation, the students are given the freedom to ask questions or express their opinions."

Fourth, memorization (muhafadzah), a strategy used by an educator by inviting students to memorize a number of words (mufrodad), nadzom verses or rules. The aim of this technique is so that students are able to recall the teachings they know and train their cognitive abilities, memory and fantasy. (Adib 2021).

Fifth, the Koran market is a learning activity for students through the study of certain material (books) from a kyai/ustadz which is carried out by a group of students continuously (marathon) over a certain period of time. Usually this market recitation is carried out in the month of Ramadan for half a month, twenty days or even a whole month depending on the size of the book being studied. The main target is to "complete" the book being studied. Therefore, unlike the Bandangan technique, this approach places more emphasis on reading than comprehension.

Sixth, is the practice of worship which is a learning method carried out by demonstrating a skill in carrying out certain religious duties carried out by individuals or groups under the guidance and direction of a kyai/teacher. Despite using technology to improve learning, the bandongan and sorogan methods remain a priority in this Islamic boarding school's curriculum. By connecting classical knowledge with contemporary issues, students are also inspired to think critically and independently. Furthermore, improving practical skills such as technology and entrepreneurship ensures that students are ready to face the real world. As a result, this Islamic boarding school continues to progress and be relevant in educating the next generation who are able to uphold and revive the legacy of Islamic education in the era of modernization.

Adaptation to the Development of the Times

To adapt Islamic boarding schools to current developments, especially at the Nurul Qadim Islamic Boarding School, several relevant approaches can be seen through three important aspects: integration of the national curriculum with the Islamic boarding school curriculum, use of technology in the learning process, and strengthening the role of Islamic boarding schools in empowering the economy of the surrounding community.

Integration of the national curriculum with the Islamic boarding school curriculum. In the midst of globalization which is increasingly encouraging global integration of the world of education, continuous innovative breakthroughs are needed. However, in carrying out this innovation, it is important to ensure that there is adequate flexibility in its implementation. (Harmathilda et al. 2024) This integration aims to align the goals of salaf education with the formal education system that applies in Indonesia. Nurul Qadim can combine the Islamic boarding school curriculum with subjects in the national curriculum such as mathematics, natural sciences, social sciences, and so on. This allows students to gain a deep understanding of religion while having skills and knowledge that are relevant to the times.

Salaf education at the Nurul Qadim Islamic Boarding School refers to the teaching of religious knowledge based on classical books (*kitab kuning*) which have long been used in the Indonesian Islamic boarding school tradition. Understanding and teaching Islamic religious knowledge originating from the Torah (old) texts is the main focus of this education. The aim of salaf education at the Nurul Qadim Islamic Boarding School is to develop strong morals and character based on Islamic teachings through textual and traditional learning which is deeply rooted in religious studies.

No	Mata Pelajaran	Nama Kitab
1	Shorrof	Al-Amsilat Al-Tashrif
2	Akhlaq	Al-Akhlaqu Lil Banat
3	Tauhid	Kifayat Al-Awam
4	Balaghah	Qowaid Al-Lughoh
5	Hadist	Mukhtar Al-Ahadist
6	Ilmu Hadist	Mandhumat Al-Baiquniah
8	Kaidah I'rab	Qowa'idul I'rab
9	Ushul Fiqh	Waroqot
10	Tafsir	Tafsir Al-Jalalain

Table 2. Salaf Education Subjects

Students at the Nurul Qadim Islamic Boarding School are expected to have a strong understanding of religious teachings which form the basis of their morals and ethics in addition to mastering general knowledge that can be applied in everyday life and the workplace. Formal education is carried out in schools using the national curriculum, but the religious values taught in Salaf education are still prioritized.

Subjects in formal education at the Nurul Qadim Islamic Boarding School include Mathematics (for developing analytical and logistical skills), Indonesian (for studying the national language), Natural Sciences or Natural Sciences (to understand science and technology), Social Sciences (Science Social) (to understand society and the world), English (for international communication purposes), Citizenship education (to understand the obligations and responsibilities of the nation).

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Through the integration of salaf education and formal education at the Nurul Qadim Islamic Boarding School, students benefit from comprehensive education between religious education which aims to develop Islamic character and values and general education which is in line with current needs, so that students are able to adapt and perform. both in academic and practical environments.

The use of learning technology is one means of preparing the future workforce, because in this aspect technology is seen as an area that has importance regarding education. (Oktariani, Nadya 2023) This gives the learning process more flexibility and allows students to use technology to improve their knowledge of the world and religion. Technology can be used at the Nurul Qadim Islamic Boarding School in several ways, including social media, educational films, and applications for sharing knowledge.

Steps in Implementation include the following, (1) Setting up internet or Wi-Fi to facilitate access to educational resources. (2) Presenting information in a more dynamic and captivating way by utilizing multimedia devices.

Within the framework of Islamic education, the Nurul Qadim Islamic Boarding School plays an important role in establishing a balance between tradition and modernity. Through an inclusive and flexible attitude, this Islamic boarding school has succeeded in uniting two worlds despite the difficulties of industrialization and globalization which often destroy traditional values. The two main issues in this context are upholding Islamic educational traditions and overcoming the difficulties posed by modernization. It is possible to use the abundance of traditions contained in Islamic boarding school culture as capital to reach new peaks of tradition and glory. In this case, tradition is greatly influenced by the education system. The basics of their teaching approach must be strengthened amidst the demands of Islamic boarding schools to be able to pass through the transition phase towards strengthening traditions in the modern era. The structure, traditions and processes of Islamic boarding school education that can ensure the continuity of the spirit of education itself are crucial elements that must be reorganized when talking about the world of Islamic boarding schools. (Ainul et al. 2022).

At the Nurul Qadim Islamic Boarding School, traditions that have been maintained for a long time have become the basis for creating new traditions and successes in Islamic education. Apart from focusing on religious teaching, this Islamic boarding school also emphasizes the formation of students' character and morals. To face modernization, the education system at Nurul Qadim combines traditional methods with technology, such as teaching the yellow book which remains the core and classical books which symbolize the right tradition. (Ainul et al. 2022) However, this Islamic boarding school also involves additional material such as foreign languages and modern science.

The Nurul Qadim Islamic Boarding School continues to maintain the basic values that have long been the foundation of Islamic boarding schools, namely religious learning which prioritizes classical books (Kitab Kuning) as well as teaching the sciences of fiqh, tafsir, hadith and Sufism. The noble values taught through the traditional curriculum not only include theoretical aspects, but also daily life practices that shape the character of students. Islamic education does not only aim to make students have intellectual intelligence alone, but also aims to instill good discipline in their lives. (Magister et al. 2023) The students are not only taught intellectual knowledge, but they are also equipped with a deep understanding of Islamic cultural heritage which includes social ethics, congregational life, and respect for Islamic boarding school scientific traditions.

Modernization in the world of education as explained by Haidar Putra Daulay was triggered by several basic reasons, namely: 1) Education requires effective methods that can restore the spirit of thinking of students or Muslims, in order to revive the glory of Islam again, because if it continues to be monotonous with traditional methods, then it will be difficult to catch up with Muslims from the West. 2) Material in Islamic Education must balance religious and non-religious learning, it can no longer be divided into educational dichotomies, because Islam never differentiates between the two branches of knowledge, because all knowledge comes from those in power, 3) Better Education Management systematic. (Daulay and Dalimunthe 2021) Modernization has had a major impact on various aspects of life, including in the field of education.

Nurul Qadim Islamic Boarding School cannot be separated from this challenge. However, this Islamic boarding school tries to maintain the essence of Islamic traditions while adapting to current developments. One of the efforts is to combine general knowledge that is relevant to the times, such as technology, economics and society, with religious education. This Islamic boarding school encourages students to understand and apply technical advances for the sake of da'wah and communal empowerment, although it does not deviate from the traditional curriculum. Islamic boarding schools also welcome new perspectives that can improve people's living standards without sacrificing the Islamic principles that are embedded in Islamic boarding school traditions.

Modernization has indeed had a big influence on the development of the character of students and Islamic boarding school culture. The world of Islamic boarding schools responds to modernization in different ways. Some reject government intervention for fear that it will threaten the existence of Islamic boarding school education, while others adopt the formal education system, creating modern Islamic boarding schools with educational variations. (Jannah and Wantini 2022) With a wise strategy, Pondok Pesantren Nurul Qadim aims to control this impact by enabling students to use contemporary technology and knowledge while adhering to a strict code of ethics. In this sense, Islamic boarding schools develop students with strong moral and religious principles in addition to having academic and technological skills.

CONCLUSION

The Nurul Qadim Islamic Boarding School is an important example of efforts to maintain Islamic educational traditions while adapting to the demands of the times. This Islamic boarding school combines in-depth religious education with general education based on the national curriculum, and utilizes technology to improve the quality of learning. Through strengthening character, providing practical skills, and integrating an adaptive curriculum, the Nurul Qadim Islamic Boarding School has succeeded in producing students who not only have deep religious knowledge but are also ready to face global challenges. This Islamic boarding school shows that tradition and modernity can go hand in hand in creating a generation that is better prepared and relevant to current developments.

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