

Marketing Mix Strategy at Mamba`ul Ma`arif Islamic Boarding School Jombang

Abdul Fattah Wahab¹⁾, Amrozi Khamidi²⁾, Dewie Trie Wijayati Wardoyo³⁾

^{1,2,3)} Universitas Negeri Surabaya, Indonesia

Email: abdul.19019@mhs.unesa.ac.id

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Abstract

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Currently, competition in education is unavoidable, and many educational institutions are then abandoned by society. The managerial ability to understand the marketing of educational services is a prerequisite in maintaining its existence and increasing the educational institutions. The marketing concept, which was initially only known and applied in profit-oriented organizations, can also be used in non-profit organizations, including *Pesantren*. *Pesantren* during the three decades (1997-1998) could be classified into two major types: first, the old or classical type, which is learning about classical Islamic texts; second the new type, namely establishing several schools and madrasah. *Pesantren* Mamba`ul Ma`arif Denanyar Jombang is included in a new type of Islamic Boarding School. This research attempts to analyze the managerial strategy that`s used in the *Pesantren*. This research allows qualitative and data sources will be narrated by a descriptive method.

Kata kunci:

Strategi Pemasaran, pemasaran Mix, Pesantren

Abstrak

Saat ini persaingan dalam dunia pendidikan tidak dapat terelakkan lagi, banyak lembaga pendidikan yang kemudian ditinggalkan oleh konsumen (masyarakat). Kemampuan manajerial untuk memahami pemasaran jasa pendidikan menjadi prasyarat dalam mempertahankan eksistensi dan meningkatkan pertumbuhan lembaga pendidikan. Konsep pemasaran yang pada awalnya hanya dikenal dan diaplikasikan dalam organisasi yang mengejar laba (profit oriented), ternyata juga dapat diaplikasikan dalam organisasi yang tidak mengejar laba (non-profit organization), salah satunya termasuk organisasi pendidikan pesantren. Lembaga-Lembaga Pesantren pada periode tiga dasawarsa (1997-1998) itu dapat dikelompokkan dalam 2 tipe besar: a) Tipe Lama (klasik) yaitu inti pendidikannya adalah mengajarkan kitab-kitab islam klasik dan b) tipe baru yaitu mendirikan sekolah-sekolah umum dan madrasah-madrasah. Pondok Pesantren Mamba`ul Ma`arif Denanyar Jombang termasuk dalam kategori Pondok Pesantren tipe baru. Tujuan penelitian ini adalah untuk mengetahui manajemen dan strategi bauran pemasaran pondok pesantren. Jenis penelitian ini adalah penelitian kualitatif. Dengan pemaparan data menggunakan deskriptif analitis.

INTRODUCTION

The marketing concept, which was initially only known and applied in profit-oriented organizations, can also be used in non-profit-oriented organizations, one of these non-profit-oriented is educational institutions (Bastomi & Salim, 2021; Iffah & Fauziyah, 2021). The facts show that when an educational institution adopts the marketing concept and applies these

concepts, it can increase the interest of prospective students and even improve customer satisfaction, especially both community and parents of students even if the marketing concept is applied to Islamic educational institutions, the institution which is labeling in the rural area (Sagala et al., 2021).

Contemporary, educational institutions have the same problem. For example, these are looks like a competition to get the student, and, of course, this situation is unavoidable. Many educational institutions are abandoned by consumers (society) (Sidat, 2021). The managerial ability to understand the marketing of educational services is a prerequisite in maintaining its existence and keeping stable educational institutions, including Islamic boarding schools (Fathurrochman et al., 2019; Ma'arif et al., 2022).

Pesantren is a traditional educational institution born and grew at the same time as the arrival of Islam to Java. Thus, *pesantren* is the oldest and original educational institution in Indonesian society (Qomar, 2005). Preassumption for *pesantren* is the indigenous institution attached to Islamic boarding schools, viewing *pesantren* as an institution that combines two main characteristics. In other words, it carries local Indonesian cultural values (*local wisdom*), while on the other side, it remains identical to the Islamic educational tradition (Majid, 1997).

Since its presence, *Pesantren* has appeared as an educational institution that grows and develops on its abilities and is not reduced from the external structure. The original orientation that prioritizes in the *Pesantren* tradition is *laku-lampah* (attitude; *akhlak*, and so on). Being *santri* a person studying (*santri*) is recommended to stay around the *Kyai's* house. Departing from its tradition, continued and transformed these traditions into diaspora gradually, into the form such condition that we can see (Zaini, 2015). Learning takes face-to-face between a *Kyai* or *Ustadz* reading, translating, and reviewing classical text which used Arabic language and students/*Santri* taking notes of the explanations given by *Kyai* (Dhofier, 2011).

Pesantren, during the three decades (1997-1998), can be classified into two major types: first, the Old (classical) type, that is, the core of education is teaching classical Islamic books (Ansori, 2020; Awwaliyah, 2019). This type does not teach general knowledge teaching; second, a new type, namely establishing public schools and madrasas where most of the lessons they develop are not classical Islamic books (Dhofier, 2011).

Both these types of *pesantren* currently must immediately find a unique formulation to show up to the public sphere and the government that the *Pesantren* educational institution can carry out face-to-face learning system during a pandemic which is caused by Corona Virus. Mamba'ul Ma'arif Denanyar Jombang is one of the *pesantren* institutions which included in a new type of Islamic Boarding School. Founded in 1917 by KH Bisri Syansuri, this *pesantren* was the initiator of the first for female *pesantren* in Indonesia. According to the several decades, this *pesantren* has been transformed and regenerated by six times. Although the leaders are regularly changed, they are maintaining their existence.

KH. Abdussalam Shohib is currently the leader in this *pesantren*, he is a grandson of KH. Bisri Syansuri. Mamba'ul Ma'arif Denanyar Jombang consists of 12 institutions consisting of both formal and non-formal. The number of students based on the initial data collected by the researcher was 6000 students (*mukim/non-mukim*).

RESEARCH METHODS

This research is qualitative with explains the data by using an analytical description. The data sources used in this study are human and non-human which are in the educational system. Data obtained from humans, informants, and participants are soft data, while non-human information is in including documents, such as photos, and archives. Primary data sources come from the results of in-depth interviews with the leaders of the pesantren (Kyai), the managerial system in public relations, the committee for the admission of new students, students, and parents of the student. At the same time, secondary data were obtained from archives and documents which are relevant to this research (Creswell, 2012).

LITERATURE REVIEW

Islamic Boarding School Management

The main principle framework used to develop and continue the tradition of Islamic boarding school for pesantren organizations does not contrast with the dictum or the Islamic cultural traditions which has been the basis for involving to be modern institutions, also known such *al-muhafadatu `ala qodiimi ash-sholih ma'a al-akhdzu bi al-jadidi al-aslah*, maintaining the good things that already exist while developing new things that are better (A. Wahid, 1974) (K. A. Wahid, 2001). *Pesantren* has been more adaptive and sustainable to remain for developing its existence. By this one, the opportunity for *pesantren* institutions that will create an educational situation be inclusive for all human beings (Daulay, 2014, 2019).

In its development context, the *pesantrens'* existence which are hundreds of years old does not guarantee from their organizational management is professional enough. Even some of the leaders of *pesantren*, Kyai is growing the concept of the managerial organization, which has been going for several years old, professionally can be viewed from the management functions, that are not based on tradition, but across in the *santri's* competence (academic and Islamic culture) and soft-skill program (Ma`arif & Kartiko, 2018).

The discussion about managerial *pesantren's* tradition as institutional education which is based on Islamic and cultural values will a dialectical-conditions that appear among the internal pesantren. As said by Mastuhu. There were pro and contras point of view regarding the renewal of the managerial system among *pesantren*. For now, *Pesantren* is dialectical and dilemmas views, whether the pesantren will maintain its tradition based on the religious values, or adapt with the developments which containing the risk of losing its assets(Mastuhu, 1994).

Pesantren management is an essential process of structuring and managing *pesantren* as traditional Islamic institutions that involve human and non-human resources in mobilizing to achieve of its goals in the *pesantren* academic be effective and efficient (Nurjannah et al., 2021). What is called effective and efficient are managed to get achieves both outcome and output perfectly and quickly?

The concept of modern organizational management should be applied in the pesantren educational discourse, of course, it can be applied with the adjustment instrument. Byars revealed that management is equally suitable for both community and government organizations, the private sector, profit or non-profit institutions, and religious institutions (Rue & Byars, 2005).

Managerial factors largely determine the future of *pesantren*. (Qomar, 2005) *Pesantren* will be able to grow significantly (both small/big) when managed professionally. On the other hand, Islamic boarding schools with advanced will experience setbacks when their management is not well organized (Kompri, 2018).

In modern organizational management, there are interrelated terms, namely management and administration. Either managerial or system administration is often synonymous with business affairs, while the term system administration is closely related to the world of education. A French national management expert, Henry Fayol, in his book *Administration Industrielle et generalia* (1916), identified five management functions, these elements are planning, organizing, commanding, coordinating, and controlling. In the contemporary, this perspective runs out to be dialectical points, because the theory can be seen to contextualize with the project research but generally refers to Henry Fayol's grand theory (Arifin, 2018; Umiarso, 2018).

Managerial education is a whole process of joint activities in the field of education by utilizing all available resources that are managed to achieve educational goals. Human resources in educational management are including (humans: teachers, students, staff), costs, materials (learning tools), methods (techniques or methods), facilities, market, and, time which is commonly called by 7 points (Machali, 2018).

Marketing-Mix Strategy

Alma (2015) explains the schools that use marketing principles understand what they should do. The school's business is to carry out routines to transfer knowledge according to a predetermined time and hold a final assessment, graduate, and finish business. Students must feel satisfied with the services of educational institutions in all matters that have been conveyed at the beginning of the entry, for example, the process of fun teaching and learning activities, conducive learning places, green plants that grow shady, laboratory facilities, libraries, sports facilities, and so on.

Marketing activities are also to create and offer to consumers. According to Philip and Keller, quoted by Asmani (2015) marketing has two dimensions: first is the social dimension. Marketing is intended to carry out marketing in the community by making, selling, and freely exchanging goods/services with consumers; second, the managerial dimension, wherein marketing is the art of selling products.

The school is a non-profit institution engaged in educational services. Services are often viewed as complex phenomena (Wijaya, 2016). To find out the position of the marketing educational institutions, several things that must be considered which contained the characteristics of educational services, marketing of educational services, segmentation of positioning, and differentiation of educational services.

There are several characteristics of educational services by Tadepalli and Hayes (2000) including: first, Intangible; second, Inseparability; third, Variability; fourth, Perishability; fifth, Ownership. Educational Services Marketing is a way of doing things where students, parents, school staff, and the environment see why the schools as a support system for society, the institutions are dedicated to serving the needs of education service participants. (Lockhart, Johanna M, 2005)

Segmentation, positioning, and marketing differentiation of educational services are directly related to the marketing of educational services. Kazmi (2007) suggests that several important variables influence organizations to differentiate their product offerings from competitors: first, Product; second, Service; third, Employee; fourth, Image (Citra.) Kotler and Fox (2005) define marketing explicitly used in schools as the analysis, planning, and control are formulated programs to generate voluntary value exchanges carefully. (Philip Kotler, Fox Karen FA, 1995) The schools need a marketing strategy for educational services because schools are a service sector that requires a unique marketing orientation (Foskett *G.A* & Foskett, 2002).

According to (Kotler & Fox, 1985) the marketing mix of educational services is owned by schools, although this term is more difficult because to say this term the school has to be strong intuition. A marketing mix in educational services can also be interpreted as a set of educational organizations regulated and controlled by the organization in communicating with students and parents. The satisfying is to be primer goals for them.

Sudirman (Supar, 2014) explains that every organization or institution facing the era which requires to change its marketing tactics according to the existing situation. Educational institutions can combine the event points by considering the uniqueness and peculiarities that exist in schools and remain adapted to the problem and conditions of the times they face.

The seven elements in the marketing mix are as follows: First, Product, facilities and Offers offered; second, Price, comparing expenses with the income of customers for educational services and determining the prices charged; third, Place, ease of access, appearance, and the overall school condition; fourth, Promotion, the ability to communicate the benefits derived from the school to the school's potential customers; five, Human resources, who are involved in the activity of providing educational services; sixth, Physical Evidence (Proofing material), evidence that customers of educational services are benefiting raises questions about monitoring and evaluation; seventh, Process, school operating system to provide educational services with a clear impact.

RESULTS AND DISCUSSION

RESULTS

Marketing-Mix Strategy at Mamba'ul Ma'arif Islamic Boarding School Denanyar Jombang

Talking about marketing activities that occur in Pondok Pesantren as a whole can be answered well by the informants. However, there was a slight misunderstanding that occurred during the interview process. There is a misconception about the term marketing itself. If this happens, it is natural because the term "marketing" means the informants as something oriented and synonymous with business.

The pesantren tradition does not only learn about the "material structure" orientation in providing knowledge, but the orientation in pesantren moved as known as values including morality, ethics, and so on. Hence, the researcher explains the term marketing in advance so that there are no more misconceptions about the mix marketing in pesantren institutions.

Product

The Pesantren Mamba'ul Ma'arif is one of the Islamic educational institutions which is one of the references for people in East Java. Around 4,000 students (*santri*) consisting of male and female students, 75% came from several districts around East Java. The other 25% are spread from various regions in Indonesia, starting from Sumatra up to Papua. This pesantren uses the national curriculum in its education and learning system. It means collaborating the "typical or indigenous" pesantren curriculum with general subjects, and for the technique using lecture and discussion method.

Especially, this pesantren has a unique classification for learning about some Islamic knowledge, being a reference for the study of Fiqh in Indonesia. This image has been pinned on the Mamba'ul Ma'arif Islamic Boarding School because its founder K.H. Bisri Syansuri was a well-known Fiqh specialist since the pre-independence era. Although the percentage of Islamic science is more significant than over sciences, studies on available science are also often carried out, including seminars, education, and training (hard or soft skills), workshops, etc.

Price

Comparing expenses with the income of customers for educational services and determining the prices charged, the costs incurred for administration at the pesantren are affordable for the lower middle to upper-class, with details in the form of 3x meals, payments for water and electricity, as well as contributions for activities to develop the interests and talents of students as well as jariah fees for the development of facilities and infrastructure.

Financial sources for activities in pesantren come from syahriah fees and operational assistance for pesantren, such as donations from various private organizations, both individuals and organizations that do not contract. There are also several business entities owned by the institution (*Badan Usaha Milik Yayasan/BUMY*) in the form of pesantren cooperatives, convection products, and mineral water "MADEN".

Institutional financial management prioritizes the principles of being accountable and transparent, honest, trustworthy, and professional. Planning for the use of the budget is carried out at the beginning of every year (January) no later than the 2nd week of February and closed every December 30th no later than the 2nd week of January. Accountability reports for the use of funds are carried out at each post-activity (LPJ Forum) and at the end of each year (Laporan Pertanggung Jawaban/LPJ).

Place

Mamba'ul Ma'arif Islamic Boarding School is located in Jombang Regency, which strategic location. The location of the pesantren is on a cross-provincial route, between Jombang and Nganjuk/Kediri districts. Included in the administrative area of the Jombang sub-district and Jombang district, it shows how easy it is to access Pondok Pesantren.

In general, Mamba'ul Ma'arif Islamic Boarding School Denanyar Jombang is divided into two parts, namely male dormitories and female dormitories. The male dormitory is located in the southern part of the Denanyar Village Mosque, while the female dormitory is located in the northern part of the Pondok Denanyar Mosque. Even though they are in the same Pondok area, the interaction between male and female students is minimal. Islamic boarding schools are located in densely populated areas with heterogeneous livelihoods.

Promotion

Promotion is the ability to communicate the benefits obtained from the school to the school's potential customers. Mamba'ul Ma'arif Islamic Boarding School in Jombang Regency carries out promotional activities structurally and culturally. Structural in the sense of disseminating new student registration information through the pesantren website and entrusting pamphlets to informal institutions under the auspices of the mamba'ul ma'arifs foundation and culturally in the sense of through community-based activities held/ followed by elements of the pesantren, both kyai, and ustadz/ustadz.

The annual activity which nearly 10 thousand worshipers attend, the general public is the commemoration of Haul siMbah Bisri Syansuri. There is a series of activities that are classified as indirect marketing activities.

Information about the acceptance of students for the new academic year is carried out through formal institutions' social media on their respective websites; the pesantren website accommodates all formal institutions. Web Address: denanyar.or.id. Internal and external marketing activities go hand in hand because the spirit of having (self of belonging) is relatively high in the internal and outer circles of the pesantren.

People

One of the pesantren teachers (*mu'allim*) said when the Kyai gave a fascinating lecture at the forum alumni meeting in the Pesantren Mamba'ul Ma'arif the Haul ceremony. Kyai Abdussalam Sokhib identified the alumni into three levels, which is analogous to the level of Sufism.

The first level is Shari'a Alumni, who help spread Islamic da'wah, especially stand out about pesantren, but their sons or families are not registered in the pesantren; The second level is Thoriqoh Alumni, who help spread Islamic da'wah, especially regarding pesantren. Their sons or families are registered at the pesantren, but not at the pesantren where were studied.

The third level is Hakikat Alumni, who help spread Islamic da'wah, especially stand out about pesantren, their sons or families, and even the entirety is lodged in the pesantren where they received their education.

This lecture, when viewed from the perspective of the agency's marketing activities, the lecture is included in indirect marketing activities. But the success rate is very high. The researcher is getting data that took place in mid-2018, precisely during the pandemic, there was an increase in the number of students.

On the other side, the fact regarding the number of alumni, they become a stakeholder in their environment, community, and society. Of course, this reason can be seen as the main focus which attracts the mass indirectly, interested to register their environment in pesantren.

Physical Evidence (Proof)

Pesantren Mamba'ul Ma'arif Denanyar has facilities and infrastructure which are consistently improved to create a conducive learning atmosphere. In addition, several buildings were also built to accommodate the focus interests and talents of students.

The pesantren's inventory includes about 30 Santri Rooms, 5 Study Rooms, 2 Islamic Boarding School Offices, 3 Ustadz Rooms, 40 Bathrooms, Mosque, Islamic Boarding School Health Post (Poskestren), Security Room, Islamic Boarding School Cooperation, Multipurpose Building, Sports Centre.

The maintenance of each building is carried out every Friday, involving all students, commonly called Ro'an. The master plan for developing pesantren is made by experts so that the available land can be developed for efficient infrastructure.

Process

Implementing education at the Pesantren Mamba'ul Ma'arif in Denanyar Jombang applies an integrated and guided pattern for 24 hours. All students are required to be in the dormitory by participating in all curriculum activities in the style of Ahlussunnah wal Jama'ah an-Nahdliyah which includes; Madrasah Diniyah, formal learning, and activities to develop the interests and talents of students under the guidance supervision of Kiai, *masyayikh*, Muslim scholars, and professional staff, all of which lead to noble ethics (*adab*).

Kyai often reminds the students with the rule that adab is higher than knowledge. Kyai Abdussalam Sokhib said that the difference between *pesantren* and other Islamic educational institutions is adab (ethics). So, the essence of tarbiyah (education) of *Pesantren*, is not only concerned with cognitive competence but affective or ethical maintenance, which is prioritized because, in the outcome step, it can be used modal when the students are in society, they will get the blessings of the knowledge they have learned in *pesantren*.

DISCUSSION

Based on the research results conducted at the Pesantren Mamba'ul Ma'arif were located in Denanyar Jombang, the researcher found several data and phenomena related to the focus of the research.

Management of Mamba'ul Ma'arif Islamic Boarding School Denanyar Jombang.

Pondok Pesantren Mamba'ul Ma'arif is under the auspices of the Mamba'ul Ma'arif Institution was located in Denanyar Jombang East Java. This instit are included twelve institutions under the aegis of the foundation aviation that carried out good organizational management functions. These institutions have gone well from the planning stage of organizing, implementing, and evaluating the primer program.

Planning aspects include: (1) what is to be done; (2) who should do; (3) when it is done; (4) where it is done; how to do it; (5) what is needed to achieve the goals optimally. The planning process for a program is carried out by several elements of the institution's members, including the leaderboard of the institution and pesantren, such as ustadz and ustadzah, and the big family of pesantren Mamba'ul Ma'arif in the Institutional Work Meetingforum (Musyker). Usually, this agenda is carried out at the beginning of the management of the institution. This management period lasts for five years.

Organizing requires a clear division of tasks, authorship, and responsibilities according to the fields and limits of their capacity and job fields. The division of authorship functioned to controls and responsibility that occurred at the Pesantren Mamba'ul Ma'arif Denanyar Jombang were considered and approved by the board of trustees of the institution consisting of a family group (sesepuh) who comes to be representatively from the big family (bani).

Mobilization occupies an essential position in realizing all organizational goals. Program movement/program realization occurs according to the timeline agreed upon by all foundation management. Usually, the movement of the boarding school/foundation program is implemented by a young dzurriyah. Categorized as young dzurriyah are those who have taken formal/non-formal education, whether they are not/already married.

Supervision is carried out to ensure that all activities follow and crossing policies, strategies, decisions, plans, and work programs analyzed, formulated, and determined previously. The entire planned programs are supervised by the core management of the institution and the leaderboard of the Mamba'ul Ma'arif Islamic Boarding School in Denanyar Jombang. The responsibility for each program that has been implemented is a maximum of about two weeks from its execution.

CONCLUSION

After researching interviews, analyzing data, and observing at the Pesantren Mamba'ul Ma'arif Denanyar Jombang, this Islamic educational institution has implemented several components of mixing marketing. Although at first, the researcher needs to explain first about the marketing mix itself.

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