

## NAVIGATING QURANIC GENERATION: CHALLENGES AND OPPORTUNITIES OF NON- FORMAL ISLAMIC INSTITUTIONS

Qiyadah Robbaniyah\* & Roidah Lina

Sekolah Tinggi Ilmu Tarbiyah Madani Yogyakarta, Indonesia

\* qrobbaniyah@gmail.com

### Article History

<b>Submitted</b>	: November 11, 2024
<b>Revised</b>	: December 30, 2024
<b>Accepted</b>	: March 8, 2025

### Abstract

This study explores the management of non-formal Islamic educational institutions in fostering a Qur'anic generation with strong faith and noble character. Employing a qualitative research approach, the study examines the distinctive educational strategies implemented by various institutions. Specifically, it analyzes the integration of Qur'anic memorization (*tahfidz*) and entrepreneurship at Rumah Tahfidz An-Nahl, the structured memorization system at Rumah Tahfidz Dar Aisyah, and the combination of skill-based training and Arabic language instruction at LPK Jamilurrahman. Data were collected through in-depth interviews, direct observations, and document analysis. The collected data were then analyzed descriptively to gain insights into the management approaches and challenges faced by these institutions. The findings indicate that the primary challenges include limitations in the availability of qualified educators, inadequate infrastructure, and difficulties in managing student engagement. Each institution employs unique strategies to address these issues, such as involving alumni in teaching roles and implementing supervision systems to maintain discipline and learning quality. Despite these challenges, the study reveals that the

unwavering commitment of these institutions to delivering high-quality education rooted in Islamic values remains their core strength. These findings highlight the critical role of non-formal Islamic education in providing relevant and beneficial learning opportunities, contributing significantly to the development of morally upright and competent individuals.

**Keywords:** *Educational Management; Faith-based Learning Institutions; Non-formal Islamic Education; Qur'anic Memorization*

### **Abstrak**

*Penelitian ini mengeksplorasi manajemen pengelolaan lembaga pendidikan nonformal agama Islam dalam membentuk generasi Qur'ani yang beriman dan berakhlak karimah. Menggunakan metode kualitatif, penelitian ini menganalisis pendekatan masing-masing lembaga, seperti kombinasi tahfidz Al-Qur'an dan kewirausahaan di Rumah Tahfidz An-Nahl, fokus pada hafalan Al-Qur'an yang terstruktur di Rumah Tahfidz Dar Aisyah, serta pendidikan keterampilan dan bahasa Arab di LPK Jamilurrahman. Data dikumpulkan melalui wawancara mendalam, observasi, dan analisis dokumen. Analisis data dilakukan secara deskriptif untuk memahami pendekatan pengelolaan dan tantangan yang dihadapi. Penelitian ini menemukan bahwa tantangan utama yang dihadapi adalah keterbatasan tenaga pengajar, sarana prasarana, dan manajemen peserta didik. Masing-masing lembaga mengatasi kendala tersebut melalui strategi unik, seperti melibatkan alumni dan sistem pengawasan untuk menjaga disiplin. Hasil penelitian ini menunjukkan bahwa meskipun berbagai tantangan dihadapi, komitmen terhadap kualitas pendidikan dan nilai-nilai agama tetap menjadi kekuatan utama lembaga-lembaga non-formal ini dalam menyediakan pendidikan yang relevan dan bermanfaat.*

**Kata kunci:** *Lembaga Pendidikan Islam Nonformal; Lembaga Pendidikan Berbasis Agama; Manajemen Pendidikan; Tahfidz Al-Qur'an*

## INTRODUCTION

Non-formal education plays a crucial role in strengthening the foundation of community-based learning (Nata, 2000), particularly in the context of Islamic religious education (Abbasi-Shavazi & Torabi, 2012; Ishak & Abdullah, 2013). Non-formal educational institutions, such as Islamic boarding schools, *majlis taklim* (religious study circles), and study groups, serve as platforms for disseminating in-depth religious knowledge and understanding within communities (Muhajir, 2022; Robbaniyah & Lina, 2023). Given the complexity of challenges faced by these institutions, effective management is essential to achieving their educational objectives (Mohamed, Ab. Ghani, & Basir, 2016; Prasetyaningtyas & Sutaryono, 2021).

Non-formal Islamic education significantly contributes to enhancing religious understanding and strengthening the moral values of younger generations (Ihsan & Fatah, 2021; Karyono, Sukmariningsih, & Isharyanto, 2023). Institutions such as *rumah tahfidz* (Qur'anic memorization centers) and Islamic skill development centers (*LPK*) offer alternative educational pathways that extend beyond academic achievement (Boden-Albala et al., 2019). These institutions also emphasize personality development (Abrahams et al., 2019; Sugiarti et al., 2022), discipline, Qur'anic memorization skills, and practical competencies. Non-formal Islamic education caters to individuals with diverse learning needs, particularly those seeking religious enrichment outside the formal school system (Brandenburg et al., 2014; Uljens, 2017).

Effective management in non-formal educational institutions involves not only administrative and organizational aspects but also adaptive strategies that respond to social,

cultural, and technological shifts (Marini et al., 2019; Riduan, Maufur, & Abdurakhman, 2016; Zulkarnain & Zubaedi, 2021). Various challenges, such as limited resources, evolving community demands, and competition with formal educational institutions, present significant obstacles to the sustainability of these institutions (Chong & Hamid, 2016; Dalimunthe et al., 2023; Tolchah & Mu'ammam, 2019).

Rumah Tahfidz An-Nahl, Rumah Tahfidz Dar Aisyah, and LPK Jamilurrahman are examples of non-formal Islamic educational institutions in Indonesia that have made meaningful contributions to religious education. Each institution operates with distinct visions, missions, and strategies tailored to the specific needs of its students. Rumah Tahfidz An-Nahl integrates Qur'anic education with character-building and entrepreneurship training, while Rumah Tahfidz Dar Aisyah focuses on strengthening Qur'anic memorization among Muslim women. Meanwhile, LPK Jamilurrahman serves as a platform for students seeking to develop religious skills and Islamic life practices essential for independent living. Rumah Tahfidz An-Nahl currently has six teachers and 22 students, whereas Rumah Tahfidz Dar Aisyah employs three teachers (one *ustadz* and two *ustadzah*) for a total of 10 students. LPK Jamilurrahman, on the other hand, has 13 instructors serving 134 students.

Despite their distinct strengths and objectives, these institutions face considerable challenges, including a shortage of qualified teaching staff, limited facilities, and the complexities of managing students from diverse backgrounds. Consequently, effective and adaptive management strategies are required to ensure the institutions' long-term success in fulfilling their educational missions.

Previous studies have primarily focused on formal educational institutions or well-structured Islamic boarding schools, while in-depth research on locally managed, community-based non-formal institutions, such as *rumah tahfidz* and *LPK*, remains limited. Existing discussions on non-formal Islamic education often overlook the intricate management dynamics of these institutions, particularly those related to Qur'anic memorization centers and women's Islamic education. By examining three different educational institutions, this study aims to bridge this research gap in the literature on non-formal Islamic education.

This research offers originality by presenting case studies of three non-formal institutions with distinct backgrounds, visions, missions, and management strategies. Through a comparative approach, this study contributes to the broader discourse on non-formal educational management, particularly within the Islamic education sector—an area that remains underexplored in academic scholarship. The examination of Rumah Tahfidz An-Nahl, Rumah Tahfidz Dar Aisyah, and LPK Jamilurrahman provides a detailed account of the strategies, challenges, and solutions employed by each institution in carrying out their educational missions. This research is expected to serve as a reference for the development of effective management policies and strategies for non-formal Islamic educational institutions, whether they operate under foundations or as community-based initiatives. Ultimately, this paper seeks to analyze the management strategies employed by these institutions and the challenges they face in implementing their educational programs.

## METHOD

This study employs a qualitative approach with a case study design to explore the management of Islamic non-formal educational institutions. The research is conducted at three institutions: Rumah Tahfidz An-Nahl in Yogyakarta, Rumah Tahfidz Dar Aisyah in Semarang, and LPK Jamilurrahman in Bantul, Yogyakarta. The research subjects include institutional leaders and educators who provide in-depth perspectives on the strategies and challenges encountered in managing these institutions. The study focuses on three main aspects: (1) the differences and similarities in management strategies among the institutions, (2) the potential of these non-formal institutions in terms of human resources and infrastructure as their supporting capacity, and (3) the specific challenges faced by each institution. Data collection is conducted using three primary methods: interviews, observations, and documentation. Semi-structured interviews are carried out with institutional heads, teachers, and students to explore information regarding their vision, mission, and educational management strategies. These interviews provide insights into the institutions' objectives, instructional methodologies, and managerial practices.

Participatory observation is implemented to gain firsthand experience of classroom dynamics, teaching methodologies, and student engagement. Observations include detailed documentation of instructional strategies, interaction patterns, and student participation to provide a comprehensive understanding of the learning environment. Additionally, document analysis involves examining institutional policies, procedures, and instructional materials. These documents offer insights into managerial frameworks and how written policies

align with their practical implementation. By integrating these three methods, this study aims to present a holistic analysis of the management of Islamic non-formal educational institutions.

Data analysis is conducted using a qualitative approach, employing thematic analysis to identify emerging patterns and themes from the collected data. Interview recordings are transcribed and systematically analyzed to extract key perspectives on institutional management. The findings from observations are compared with interview data to assess consistency and variations in management practices. Additionally, document analysis is performed to evaluate the alignment between formal policies and their implementation in the institutions.

## RESULTS AND DISCUSSION

### **Rumah Tahfidz An-Nahl**

Rumah Tahfidz An-Nahl, located at Jl. Empu Gandring No. 782A Pandeyan, Kec. Umbulharjo, Yogyakarta City, is dedicated to providing religious education rooted in the understanding of *salafusshalih*. Its mission is to nurture children in memorizing the Qur'an while simultaneously developing their entrepreneurial skills. The institution emphasizes both religious and general education, aiming for holistic student development. Unlike formal institutions, Rumah Tahfidz An-Nahl operates with an informal structure that fosters a familial atmosphere. This approach creates a close-knit environment where students and alumni maintain strong connections even after completing their studies. The sense of brotherhood among alumni contributes to a lasting support network that extends beyond the institution.

To strengthen its program, Rumah Tahfidz An-Nahl collaborates with like-minded institutions such as Pondok Al I'tisham, Jamilurrahman, and Hamalatul Qur'an. These partnerships facilitate shared resources and mentorship. What sets Rumah Tahfidz An-Nahl apart is its integration of Qur'anic memorization with general education, ensuring that students excel academically while also internalizing religious values. The institution places a strong emphasis on character development, believing that morality is the pinnacle of faith. Students who excel in Qur'anic memorization are encouraged to participate in community religious activities, such as delivering sermons at local mosques, including Paliyan Mosque. Additionally, the institution organizes monthly religious studies open to both students and the local community, with guest lecturers from respected Islamic boarding schools such as Jamilurrahman, Binbaz, and Al-I'tisham.

Managing students from diverse backgrounds presents challenges, particularly in discipline and interpersonal conflicts. While the institution enforces discipline, it strives to do so with flexibility to accommodate individual differences. Due to limited teaching staff, student supervision is sometimes inadequate. Senior students are assigned as mentors, but their effectiveness varies. Another pressing challenge is the limited number of female educators, which has led to restrictions on female student admissions. To address this, the institution relocated some male students to a separate facility, although this is a temporary measure. The female student program is still in its early stages and lacks the structured curriculum available to male students. The institution currently relies on volunteer assistance, including alumni who have established their own educational initiatives.



The long-term vision of Rumah Tahfidz An-Nahl is to maintain its current operational model, focusing on sustainability rather than expansion. The leadership aspires for the institution to be continued by future generations of alumni and their families, ensuring the preservation of its core values. To achieve these objectives, the institution prioritizes sincerity in all activities and fosters a strong sense of brotherhood. The leadership recognizes the importance of religious education in complementing secular knowledge, especially for students who may excel in worldly subjects but lack a deep understanding of Islam. By maintaining its commitment to quality education within a familial framework, Rumah Tahfidz An-Nahl aims to remain a beneficial and relevant institution for years to come.

### **Dar Aisyah's Tahfidz House**

Rumah Tahfidz Dar Aisyah is situated in Tluko Hamlet, RT 05, RW 009, Butuh Village, Semarang Regency, Tengaran District, Central Java. The institution envisions creating a strong Qur'anic generation among Muslim women, equipping them with the ability to memorize and teach the Qur'an effectively.

The mission of Rumah Tahfidz Dar Aisyah is to provide women with Qur'anic memorization and supporting Islamic sciences (Diinul Islam) necessary for effective Qur'anic education. The principal, Mr. MT, plays a key role in overseeing students' memorization through structured assessments, including written mushaf and set memorization targets. Progress is tracked through signatures, evaluations, and monthly monitoring via graphical representations. In cases of stagnation, students receive personalized analysis and motivation. Despite challenges in counselling students due to differing learning methods and psychological limitations, the principal

acknowledges the positive impact of focusing on the Qur'an in reducing personal struggles. He emphasizes structured assessments, with a clear schedule and supervision by the *musyrifah*.

Looking ahead, the principal aims to expand Rumah Tahfidz Dar Aisyah by increasing student capacity and improving facilities. He plans to recruit four additional female teachers to accommodate more students. Currently, the dormitory can house only ten students, but future plans include increasing capacity to 12 students per class, maintaining a one-teacher-per-class ratio to ensure effective monitoring.

Student management in educational institutions encompasses planning, implementation, and evaluation to foster a conducive learning environment. The goal is to support students' academic and personal development, ensuring they reach their full potential. At Rumah Tahfidz Dar Aisyah, the student management system follows a structured approach, including admission, training, development, and graduation.

The institution employs the Tikrar, Kitabah, and NLP methods to optimize Qur'anic memorization. Students are conditioned to maintain focus during halaqah sessions and are encouraged to reinforce their memorization through writing exercises outside class hours. Although admission is highly selective, approximately 30% of students successfully complete the memorization of 30 Juz of the Qur'an. To ensure quality education and resource management, Rumah Tahfidz Dar Aisyah selectively admits students who demonstrate independence and possess a clear citizenship status, such as an ID card. Elementary school graduates are not accepted due to

their differing levels of independence compared to junior high school students.

Currently, Rumah Tahfidz Dar Aisyah has only one teacher and one dedicated *musyrifah*. Teachers receive motivation through monthly routine studies, while students benefit from weekly motivational meetings to enhance their Qur'anic memorization. Monthly evaluations are conducted to record and track student progress. The curriculum includes four main subjects: morals, monotheism, *fiqh*, and *tahsin*, with a strong emphasis on moral development to support effective memorization.

The management of infrastructure at Rumah Tahfidz Dar Aisyah faces several challenges, particularly regarding bathroom facilities. Presently, there is only one bathroom for ten students and one *musyrifah*. Student dormitories accommodate four individuals per room, with a total of four rooms available. The principal aspires to expand dormitory facilities, allowing up to ten students per room to optimize space utilization.

To ensure effective program implementation, the institution prepares structured modules and monitoring tools. Student progress, including memorization of *matan*, is systematically recorded and signed by teachers. A progress monitoring book tracks Qur'anic memorization milestones, helping to identify students' interests and responsibilities. Teaching staff are responsible for reporting student progress and attendance. With a small student population, monitoring at Rumah Tahfidz Dar Aisyah remains efficient and effective.

Rumah Tahfidz Dar Aisyah implements a structured approach to Qur'anic education, emphasizing systematic memorization methods, student management, and faculty

development. Despite infrastructure limitations, the institution remains committed to improving its facilities and expanding student capacity while maintaining a strong focus on quality education and individualized monitoring.

### **LPK Jamilurrahman**

LPK Jamilurrahman is located at Jl. Imogiri Timur Sawo, RT 07 Kepuh, Wirokerten, Banguntapan District, Bantul, Yogyakarta. Established in 1995 as a Women's Education Institute (LPK), it was originally designed for women who had completed their high school or *madrrasah aliyah* education. The institute functioned as a training center, equipping students with practical skills such as sewing and cooking. Over time, it evolved into a learning institution focused on Arabic language studies and Islamic teachings based on the Qur'an and Sunnah, following the understanding of the *salafus salih*. Today, LPK Jamilurrahman is a respected institution within the Islamic education community.

The institute operates under a boarding school system, where students live on campus and participate in daily activities within the pesantren environment. This system fosters an atmosphere of discipline, independence, and responsibility. Unlike formal education institutions, LPK follows a non-formal curriculum with a four-year study duration, consisting of three years of learning followed by one year of service.

The curriculum at LPK is divided into two periods per year. During the initial months of the first year, students focus on Arabic studies, particularly grammar (*nahwu*) and morphology (*shorof*). As they progress, their studies expand to *diniyah* (Islamic studies) and classical Islamic books. The second and third years integrate both Arabic and *diniyah* subjects, ensuring a

comprehensive understanding of both language and religious knowledge. The books used in LPK include **Arabiyah Baina Yadaik** for Arabic learning, **Mulakhos** for advanced studies, **Mukhtarot** for dauroh discussions, **Al-Ushul Ats-Tsalatsah** for Tawhid, and **Kitab Matan Abu Syuja'** for Fiqh, along with other classical texts.

In addition to classroom learning, students engage in supplementary activities such as Qur'an memorization (*tahfidz*), vocabulary memorization (*mufrodat*), Arabic conversation practice (*muhadatsah*), language correction exercises (*islah*), and public speaking training (*muhadhoroh*). The tahfidz program is conducted through halaqah sessions before and after major prayers, and students who wish to undertake more rigorous memorization may join a dedicated tahfidz class. Previously, students had Sundays as their day off, but the schedule has been changed to Fridays. Even on their day off, they still participate in morning halaqah and vocabulary memorization sessions. Occasionally, mutual cooperation activities (*gotong royong*) are organized on holidays to foster a sense of community and responsibility.

One of the challenges faced by LPK Jamilurrahman is handling students who struggle to adapt to the boarding school environment, particularly those who were enrolled by their parents against their will. To address disciplinary issues, the institute has implemented a tiered system, beginning with counseling and light punishments for minor infractions, followed by formal warning letters (SP1, SP2, and SP3) for repeated violations, which may ultimately result in expulsion.

The faculty at LPK consists of dedicated ustadz and ustadzah who specialize in *fiqh*, tawhid, and Arabic. Many of

them are graduates from esteemed institutions such as the Islamic University of Medina and other prominent universities. Their overseas experience and exposure to renowned scholars enrich their teaching methodologies, making lessons engaging and easy to comprehend. These teachers are committed to mentoring students, ensuring they receive personalized guidance in both academics and spiritual growth. Parental involvement in daily education is minimal, but the institute ensures that parents remain informed about school schedules, holidays, and tuition payments through regular updates. This helps maintain transparency and allows parents to stay engaged in their children's educational progress.

Promotion and student recruitment at LPK Jamilurrahman primarily rely on word-of-mouth, alumni networks, and WhatsApp group brochure distribution. The institution does not actively seek to increase its student numbers and does not set enrollment targets. Most students come from alumni families or referrals from relatives, reflecting LPK's selective and community-based approach to student admission.

LPK Jamilurrahman stands as a distinguished women's boarding school that prioritizes Islamic learning and character development. Its structured dormitory system, well-rounded curriculum, and experienced faculty create an environment that nurtures both religious knowledge and personal growth. While challenges such as student discipline and limited marketing efforts exist, the institution's unwavering commitment to high-quality Islamic education ensures its continued reputation as a respected learning center within the community.

**Table 1.** *Dimension of Difference Three Non-Formal Educational Institutions*

<b>Comparison Dimensions</b>	<b>Rumah Tahfidz An-Nahl</b>	<b>Dar Aisyah's Tahfidz House</b>	<b>LPK Jamilurrahman</b>
<b>(1) Differences in Management Strategies and Their Similarities</b>	<ul style="list-style-type: none"> <li>- Focus on religious education, <i>tahfidz</i>, and entrepreneurship development.</li> <li>- It does not have a formal structure such as a foundation, prioritizing family relationships.</li> <li>- Emphasizing morality as part of aqidah and faith.</li> <li>- Inviting speakers from other Islamic boarding schools for routine studies.</li> </ul>	<ul style="list-style-type: none"> <li>- Focus on producing a generation of Qur'anis among women.-</li> <li>Approach based on memorization of the Qur'an and other supporting sciences.-</li> <li>Regular and periodic monitoring of memorization progress.-</li> <li>Dormitory system with a limited number and intensive supervision of teachers and musyrifah.-</li> <li>Have more structured and directed teaching for women.</li> </ul>	<ul style="list-style-type: none"> <li>- Initially focused on practical skills such as sewing and cooking.-</li> <li>Now it has developed into a religious learning center with a focus on Arabic and the books of the Qur'an.-</li> <li>Using a boarding system with a learning period of 4 years (3 years of study + 1 year of service).-</li> <li>Learning methods with learning Arabic and diniyyah, as well as tahfidz.-</li> <li>Activities outside the classroom with tahfidz and Arabic programs.</li> </ul>
<b>(2) Potential Possessed by Non-Formal Institutions (HR &amp; Sarpras)</b>	<ul style="list-style-type: none"> <li>- Human Resources: Lecturers have limitations, especially female teachers.-</li> <li>Sarpras: Limited facilities, especially in terms of supervision.-</li> <li>Alumni involved in teaching and mentoring.</li> </ul>	<ul style="list-style-type: none"> <li>- Human Resources: Intensive supervision by musyrifah and teachers with skills in managing memorization.-</li> <li>Facilities: Bathrooms are limited for the number of students, simple facilities.-</li> <li>Quality teachers with a strict</li> </ul>	<ul style="list-style-type: none"> <li>- Human Resources: Competent teachers with higher education backgrounds (Islamic University of Medina and others).-</li> <li>Sarpras: Organized dormitories with a good system for coaching and self-development.-</li> <li>Facilities for practical skills and</li> </ul>

Comparison Dimensions	Rumah Tahfidz An-Nahl	Dar Aisyah's Tahfidz House	LPK Jamilurrahman
<b>(3) Challenges of Each Non-Formal Institution</b>	<ul style="list-style-type: none"> <li>- Shortage of female teaching staff, causing restrictions on the number of female students.-</li> <li>Less optimal supervision due to limited teaching staff.-</li> <li>Many requests to enter, but limited capacity.</li> </ul>	<ul style="list-style-type: none"> <li>- Limited capacity of the dormitory that can only accommodate a few students.-</li> <li>Limited development of facilities, especially bathrooms.-</li> <li>Challenges in understanding the psychology of students to motivate them.-</li> <li>Need additional teachers to expand capacity.</li> </ul>	<ul style="list-style-type: none"> <li>religious teaching are quite adequate.</li> <li>- Students who are not ready to live in a cottage or are forced to enter by their parents, causing violations of the rules.-</li> <li>Limited in marketing and promotion that depends on alumni and WhatsApp groups.-</li> <li>Limited capacity to accept new students, more dependent on children or relatives of alumni.</li> </ul>

## CONCLUSION

The management of non-formal Islamic educational institutions, such as Rumah Tahfidz An-Nahl, Rumah Tahfidz Dar Aisyah, and LPK Jamilurrahman, reflects an approach tailored to the vision, mission, and specific needs of each institution. While they share a common goal of nurturing a generation of Qur’anic scholars with strong faith and noble character, their educational focus differs. Rumah Tahfidz An-Nahl integrates Qur’an memorization with entrepreneurship education, equipping students with both religious knowledge and practical skills. Rumah Tahfidz Dar Aisyah, on the other hand, emphasizes intensive Qur’an memorization for Muslim women, employing a structured and disciplined methodology.



Meanwhile, LPK Jamilurrahman provides a more flexible curriculum that combines Arabic language instruction with practical skill development.

Each institution faces unique challenges, ranging from staffing limitations and infrastructure constraints to student management issues. Rumah Tahfidz An-Nahl struggles to find female teachers to support its female students, while Rumah Tahfidz Dar Aisyah contends with limited dormitory capacity and the need for intensive student supervision. LPK Jamilurrahman, in turn, relies heavily on alumni networks for recruitment and promotion, which presents challenges in reaching a broader audience. Despite these obstacles, each institution actively implements strategies to address their issues, such as engaging alumni, seeking partnerships with like-minded organizations, and enforcing structured discipline systems. Their dedication to Islamic values and commitment to high-quality education enable them to continue growing and shaping a generation that is knowledgeable, morally upright, and prepared to navigate the complexities of modern life.

## **BIBLIOGRAPHY**

- Abbasi-Shavazi, M. J., & Torabi, F. (2012). Women's education and fertility in Islamic countries. *Population Dynamics in Muslim Countries: Assembling the Jigsaw*, 43–62. [https://doi.org/10.1007/978-3-642-27881-5\\_4](https://doi.org/10.1007/978-3-642-27881-5_4)
- Abrahams, L., Pancorbo, G., Primi, R., Santos, D., Kyllonen, P., John, O. P., & De Fruyt, F. (2019). Social-emotional skill assessment in children and adolescents: Advances and challenges in personality, clinical, and educational contexts. *Psychological Assessment*, 31(4), 460–473.

<https://doi.org/10.1037/pas0000591>

- Boden-Albala, B., Goldmann, E., Parikh, N. S., Carman, H., Roberts, E. T., Lord, A. S., Torrico, V., Appleton, N., Birkemeier, J., Parides, M., & Quarles, L. (2019). Efficacy of a discharge educational strategy vs standard discharge care on reduction of vascular risk in patients with stroke and transient ischemic attack: The DESERVE randomized clinical trial. *JAMA Neurology*, 76(1), 20–27. <https://doi.org/10.1001/jamaneurol.2018.2926>
- Brandenburg, M., Govindan, K., Sarkis, J., & Seuring, S. (2014). Quantitative models for sustainable supply chain management: Developments and directions. *European Journal of Operational Research*, 233(2), 299–312. <https://doi.org/10.1016/j.ejor.2013.09.032>
- Chong, Y. W., & Abdul Hamid, S. N. B. (2016). Meeting the challenges of personal development and character building in university students. *International Review of Management and Marketing*, 6(8 Special Issue), 181–186. <https://econjournals.com/index.php/irmm/article/view/3929>
- Dalimunthe, M. A., Pallathadka, H., Muda, I., Manoharmayum, D. D., Shah, A. H., Prodanova, N. A., Mamarajabov, M. E., & Singer, N. (2023). Challenges of Islamic education in the new era of information and communication technologies. *HTS Teologiese Studies / Theological Studies*, 79(1), 1-6. <https://doi.org/10.4102/hts.v79i1.8608>
- Ihsan, & Fatah, A. (2021). Pancasila and Islamic education: The deradicalization model of madrasahs based on Islamic boarding schools in Central Java. *Qudus International Journal of Islamic Studies*, 9(1), 245–278. <http://dx.doi.org/10.21043/qijis.v9i1.8941>
- Ishak, M. S. B. H., & Abdullah, O. C. (2013). Islamic education in

- Malaysia: A study of history and development. *Religious Education*, 108(3), 298–311.  
<https://doi.org/10.1080/00344087.2013.783362>
- Karyono, H., Sukmariningsih, R. M., & Isharyanto, J. E. (2023). Pancasila ideology as the basis for building the character of the younger generation in Indonesia. *Academic Journal of Interdisciplinary Studies*, 12(3), 319–326.  
<https://doi.org/10.36941/ajis-2023-0080>
- Marini, A., Maksum, A., Edwita, E., Satibi, O., & Kaban, S. (2019). School management on the basis of character building in teaching learning process. *Journal of Physics: Conference Series*, 1402(2). <https://doi.org/10.1088/1742-6596/1402/2/022067>
- Mohamed, H. A. B., Ab. Ghani, A. M., & Basir, S. A. (2016). Factors influencing the implementation of Islamic QMS in a Malaysian public higher education institution. *Total Quality Management and Business Excellence*, 27(9–10), 1140–1157.  
<https://doi.org/10.1080/14783363.2015.1064765>
- Muhajir, A. (2022). Inclusion of pluralism character education in the Islamic modern boarding schools during the pandemic era. *Journal of Social Studies Education Research*, 13(2), 196–220. <https://jsser.org/index.php/jsser/article/view/4233>
- Nata, A. (2000). *Pemikiran para tokoh pendidikan Islam (2nd ed.)*. Gramedia.
- Prasetyaningtyas, F. D., & Sutaryono, S. (2021). The application of action learning approach for building students' character through community services. *Proceedings of the International Conference on Industrial Engineering and Operations Management*, 3447.
- Riduan, M., Maufur, M., & Abdurakhman, O. (2016). Manajemen program tahfizhl Alquran pada pondok pesantren modern program management memorizing the Quran at Islamic

boarding school. *Ta'dibi*, 5(1), 1-22.

Robbaniyah, Q., & Lina, R. (2023). Learning Arabic for special class quarantine Madrasah Aliyah Islamic Center Bin Baz Islamic Boarding School. *Shibghoh: Prosiding Ilmu Kependidikan UNIDA Gontor*, 2(1), 483–491. <https://ejournal.unida.gontor.ac.id/index.php/shibghoh/article/view/11018>

Sugiarti, R., Erlangga, E., Suhariadi, F., Winta, M. V. I., & Pribadi, A. S. (2022). The influence of parenting on building character in adolescents. *Heliyon*, 8(5). <https://doi.org/10.1016/j.heliyon.2022.e09349>

Tolchah, M., & Mu' ammar, M. A. (2019). Islamic education in the globalization era; Challenges, opportunities, and contribution of Islamic education in Indonesia. *Humanities and Social Sciences Reviews*, 7(4), 1031–1037. <https://doi.org/10.18510/hssr.2019.74141>

Uljens, M., & Ylimaki, R. M. (2017). *Bridging educational leadership, curriculum theory and didaktik (Vol. 5)*. Springer.

Zulkarnain, Z., & Zubaedi, Z. (2021). Implementation of community-based education management: A case study of Islamic boarding schools in Bengkulu City, Indonesia. *Cypriot Journal of Educational Sciences*, 16(5), 2640–2650. <https://doi.org/10.18844/cjes.v16i5.6331>