

# Gusjigang Management On Santri

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# Gusjigang Management On Santri

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**Abstract.** The purpose of this service is to explore the local wisdom of Gusjigang towards Santri. The method used in this study is a case study aimed at revealing the reality of Gusjigang to Santri, hoping to reveal the benefits of Gusjigang to Santri and increase Santri's economic independence. Gusjigang, as an example of Santri's entrepreneurial spirit, must overcome the characteristics of capitalism that always pursue profits but sacrifice social ethics. The spiritual strength of the Santri community with the spirit of Gusjigang can enhance positive business ethics. Gusjigang local content has not been included in the curriculum of Al-Azhar Islamic Boarding School, Sukoharjo, Central Java. One of the major challenges for the service team was to begin communicating the importance of the gusjigang spirit to students at Al-Azhar Islamic Boarding School in Sukoharjo, Central Java.

**Keywords:** Gusjigang, Santri, Boarding School

## A.

## INTRODUCTION

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Gusjigang is an acronym for bagus, ngaji, dagang. Gus = bagus, Ji = ngaji, Gang = dagang. Bagus means good character quality, ngaji learning and dagang related to entrepreneurial trading. The people of Kudus believe that gusjigang is a philosophical teaching delivered by Sunan Kudus. Such teachings should be preserved as a provision for life to improve personal and economic quality. In other words, gusjigang is a knowledge system that guides the life of the Kudus community. From here, gusjigang can be interpreted as local wisdom because it is a philosophical teaching that is full of values to be used as guidelines and preserved. Local wisdom because it is a philosophical teaching that is full of values to be used as guidelines and preserved. Local wisdom has two forms: tangible and intangible.

Gusjigang is one of the abstract local wisdoms in the form of philosophical teachings that are full of values to be used as guidelines and preserved. Local wisdom has two forms, namely tangible and intangible. Gusjigang is one of the intangible local wisdom, gusjigang is a philosophical teaching that is manifested in oral tradition for generations. Local wisdom is knowledge and understanding that is believed to have value that can be used to organize the lives of local people wisely and wisely, and is preserved. Gusjigang stands for bagus, ngaji and dagang. Gusjigang represents the people of Kudus who are good in appearance, good behavior, have an entrepreneurial spirit, and love to learn and seek knowledge (Abid, 2017).

In the perspective of ethnopedagogy, local wisdom can be a source of innovation and skills can be empowered for the welfare of society because there is ethnophilosophy. Thus, the local wisdom of gusjigang can be used as one of the innovations and skills to guide the development of santri education. Its implementation can be done in four ways, namely conservation, restoration, adaptation and discovery. Local wisdom as a source of value education development has proven to be effective in shaping the character of students through reciting syi'ir ngudi susilo, ta'lim muta'alim, taissirul kholak and other moral books. The formation of the character of independence in santri can be done through various forms of activities both spiritually, knowledge transfer and skills training.

Many studies have explored the impact and influence of Gusjigang local wisdom, some of which are related to financial literacy and customer loyalty. Gusjigang has a significant impact on premarital financial literacy. This proves that the local wisdom concept of gusjigang is a source of knowledge for the Kudus community about premarital literacy. The analysis in the gusjigang philosophy is that gusjigang is the teaching of Sunan Kudus who preached in Java. In preaching Islam to be accepted in the community, Sunan Kudus gave simple advice to the community to always be friendly to anyone, both friends and foes. Through this teaching, the concept of good came out which became the first point in gusjigang. Good is not only in appearance, but also in behavior in action and speech. This teaching is also contained in the Javanese philosophy of *ajining raga saka busana ajining diri saka lathi*. The good of the body is seen from the clothes and the good of the self is seen from what is said through the tongue (Ikhsan, 2022).

In Islam, adab is above knowledge, so it is in accordance with the hierarchy in gusjigang by placing good before Quran. Students who are knowledgeable or recite the Quran but do not have morals, then they may use their knowledge to deceive others so that their knowledge is not useful. Meanwhile, students who have adab but do not have knowledge, then with their adab will follow the knowledgeable person to the right path. This is the basis of a santri's journey in order to get benefits and blessings. The good that Sunan Kudus wanted was good morals. The next value in gusjigang is ngaji or better known in the general public as learning. Ngaji is a term known in the world of pesantren. Usually, students sit in front of their teacher and listen to the study and take notes from the books read by the kyai. In the tradition of traditional pesantren, there are two commonly used recitation systems, namely *bandongan* and *sorogan*. The *bandongan* method is carried out by listening to and listening to the books read and explained by the kyai. While the *sorogan* method, students will be asked to read the book being studied in front of the kyai to find out the extent of the students' ability to read and understand the contents of the book.

Furthermore, a person who trades will have an open and broad mind because he meets various people every day and makes transactions. This is the method used by the saints to spread Islam in the archipelago. Trading was one of the proselytization strategies carried out by Sunan Kudus, Sunan Kudus received the title wali saudagar. The method of preaching by trade is an effective way to teach Islam to the community. Trade also cannot be separated from other values, namely good and ngaji. When Sunan Kudus traded, he showed the goodness of his character so that people were attracted to him and wanted to study. These three values made Sunan Kudus's santri have moral excellence and knowledge of trade. After a santri reaches this level, they have won the hearts of the community, making it easier to convey da'wah.

In addition, service quality, customer satisfaction and gusjigang culture have a positive and significant influence on customer loyalty both partially and simultaneously. However, the local wisdom of gusjigang will be reviewed by accommodating what already exists in order to conduct a study of the benefits of gusjigang local wisdom as the economic independence of santri.

The main purpose of this service is to find out the benefits of gusjigang local wisdom for students. The method in this research is the community service method, through three stages, namely preparation, implementation and reporting. The results of this study can be used as a reference for the development of pesantren communities, especially in pesantren economic studies. In addition, the development can be adjusted to the local wisdom of each pesantren.

## B.

## IMPLEMENTATION AND METHODS

The service team on March 12, 2024 made a visit to the Al-Azhar Sukoharjo Islamic Boarding School by conducting talks for licensing of service activities and mechanisms for implementing activities. At this stage the service team concluded several identification of problems at the Al-Azhar Sukoharjo Islamic Boarding School related to entrepreneurship. The existing problems are known that entrepreneurship is not an important thing in learning at salaf Islamic boarding schools. The most important learning is related to the deepening of Islamic religion. The students have not been equipped with the spirit of gusjigang and require good planning and preparation to start equipping the students with the spirit of gusjigang.

During the training, the students used a learning approach with practice, lectures and question and answer discussions. This service consists of three stages, namely preparation, implementation and reporting.

Preparatory stage: a) Arranging a cover letter for community service activities to the LPPM section of the campus of Duta Bangsa University Surakarta for Partners; b) Arranging permission to the Al-Azhar Islamic Boarding School in Sukoharjo, Central Java as a partner to hold community service activities. c) Preparing materials and preparing a plan for implementing Community Service Activities.

Implementation stage: a) Conducting a Pre Test regarding the level of knowledge about batik and online shop. b) Training on making batik sarong and presentation on how to trade online to santri. c) Conducting post test and program evaluation.

Reporting stage: a) Preparation of community service activity reports; b) Editing community service activity reports; c) Completion and submission of community service activity reports to LPPM Duta Bangsa University Surakarta.

The service activities carried out by the service team have a great urgency value for the development of Islamic boarding schools towards independent ability-based Islamic boarding schools in the economic field. The success of the service carried out by the service team can be expected to be a stimulant for other boarding school managers to carry out economic empowerment. Problems regarding strategies in economic development through entrepreneurs for students in Islamic boarding schools. The strategy of activities to be carried out in the economic empowerment of boarding schools can be formulated as follows;

1. Improvement of education through the procurement of alternative educational facilities and their maximum utilization.
2. Improvement of skills through the procurement of skill training facilities and skill training in an effective and creative manner.
3. Empowerment of economic business development through economic business development training.

The method of implementing service activities is carried out in stages, namely by identifying problems in the application of entrepreneurship education at the Salafiyah Daarul Huda Islamic Boarding School in Sukoharjo, Central Java, identifying and conducting entrepreneurial understanding activities for students by conducting trainings.

C.

## RESULTS AND DISCUSSION



The service team on March 12, 2024 made a visit to the Al-Azhar Sukoharjo Islamic Boarding School by conducting talks for licensing of service activities and mechanisms for implementing activities. At this stage the service team concluded several identification of problems at the Salafiyah Daarul Huda Sukoharjo Islamic Boarding School related to entrepreneurship. The existing problems are known that entrepreneurship is not an important thing in learning at Islamic boarding schools. The most important learning is related to the deepening of Islamic religion. The students have not been equipped with the spirit of gusjigang and require good planning and preparation to start equipping the students with the spirit of gusjigang.

This preparation stage was carried out by contacting the founder and caregiver of the Salafiyah Daarul Huda Sukoharjo Islamic Boarding School with the aim of staying in touch and conveying the intention of our arrival, namely to hold community service with the theme 'Cultivating the Spirit of Gusjigang in Santri'. After getting approval, we deliberated directly at that time. By discussing several matters related to the implementation of community service, including the implementation schedule, place of activity, training materials, and delivery methods.

The opening stage or remarks were made by the founder and caretaker of the Al-Azhar Islamic Boarding School in Surakarta, Mrs. Hajah Suci Purwandari. She is welcomed this training and hoped that the students would not only be strong in religion but also in economy, because strong believers are more loved by Allah.

At this stage of the implementation of this service, the training speaker provides material on the objectives and benefits of cultivating the gusjigang spirit in students, as well as on the initial steps of cultivating the gusjigang spirit in students. The material is delivered by learning by practice, and also through powerpoint media with lecture, question and answer, and discussion methods. The place of community service was held at the Salafiyah Daarul Huda Islamic Boarding School in Sukoharjo, Central Java. As for the equipment for making batik batik sarong is cloth, dye, plastic tub, malam, canting, pan, stove, sieve and gawangan and also Salafiyah Daarul Huda Sukoharjo Islamic Boarding School also provides training equipment for this community service including sound system, microphone, small table, LCD Projector, carpet and laptop. The community service activity was carried out on March 13, 2024, training in making batik sarongs. This activity was carried out from morning at 08.00 to 14.00 WIB. The activity was guided by Singgih Purnomo, a manufacturer of batik clothes and sarongs. On March 14, 2024, training on making an online shop was conducted by Puput Mulyono. This activity began with an introduction to email creation, market place and utilizing social media to trade online.

Online trading using social media facebook and instagram can increase sales (Prastiwi & Ridwan, 2022). From the data of the Ministry of Religious Affairs of the Republic of Indonesia in 2023, the number of Islamic boarding schools in Indonesia amounted to 39,167 Islamic boarding schools spread across all provinces with a total of 4.85 million students. West Java is the province with 12,121 boarding schools. Next, East Java with a total of 6,745 boarding schools. Next is Central Java with 5,084 boarding schools. Central Java ranks third, Islamic boarding schools and santri are valuable assets for the Indonesian Nation, therefore it needs to

be managed properly, especially by empowering santri to be able to contribute to the welfare of the Indonesian people (Sulistianingsih, 2019).

Characteristics in gusjigang, gusjigang character as a soul that needs to be preserved to improve the quality of self and economy as a provision for life. To be called a santri, you must have good behavior and good physical appearance. This appearance and behavior will be strengthened by the character of diligent learning because they must always seek knowledge, both religious and general knowledge. And santri must be able to prove their gusjigang character by becoming good traders. The soul of the gusjigang is good morals, diligent in reciting the ji and the soul of an alley trader. Thus, gusjigang can be seen as the foundation of local wisdom as the spirit of santri entrepreneurship.

Etymologically, the word santri comes from the word "shastri" which means student. While C.C. Berg. argues that the word shastri in Indian language means a person who knows the sacred books of Hinduism, or a scholar who is an expert on the sacred books of Hinduism. The word shastri comes from the word shastra which means holy books, holy book of religion or books about science (Yasmadi, 2002). In addition, another opinion believes that the word santri comes from the word 'cantrik' (Javanese), which means a person who always follows the teacher.

Santri gusjigang is spiritually good, students who have good manners, not boastful. Furthermore, ngaji, intellectual gives birth to leadership, meaning that after good morals, a santri must enrich his intellect. Furthermore, trade, which means that after reaching the two matters above, business is considered a fruit in relation to the practice of entrepreneurship (Alannauri, 2022).

Gusjigang is personified as a picture of santri who have good character, are proficient in reciting religious knowledge and are proficient in trading. These three elements are a unity that shows a strong connection between religion and the business world. The result is a good and balanced life mentally and physically. In everyday life, the keyword ji means to recite the Quran, which is the obligation of a santri, another opinion is that ji is the obligation to perform the pilgrimage for those who are able.

While the keyword gang, means being a trader to obtain sufficient profits and prevent greed. As a trader, santri must have the value of honesty.

The gusjigang character teaches students to work hard because it is part of worship. The results of hard work improve other acts of worship. Gusjigang is embedded as a self-image of santri who are good at morals, diligent in the Quran and good at trading. Gusjigang is the teaching of Sunan Kudus, who had the title waliyyul ilmi and the famous merchant wali. These titles have an attachment to gusjigang as an indicator of Islam in Kudus (Gudnanto, 2019). There are two images attached to Sheikh Ja'far Shodiq Sunan Kudus as waliyul ilmi he was an expert in Islamic law, government, literature and a rich merchant. While the image as a merchant wali is supported by historical traces that in carrying out his da'wah mission cannot be separated from local and global networks in the world of merchants (Maharromiyati, 2016).

In the cultural dimension, gusjigang is a cultural heritage passed down from generation to generation that is always preserved. This cultural heritage is sitemically the basis of local wisdom so that there is a connection between the way of thinking and behavior of the community with the value system it believes in. This cannot be separated from the pioneering character of Kanjeng Sunan Kudus, who was known as a wali as well as a businessman merchant (Mustaqim, 2016).

Gusjigang is one of the local wisdoms inherited by Kanjeng Sunan Kudus and still continues to survive today. Gusjigang contains the spirit that continues to be maintained by the Kudus community, namely Gus is good, Ji is good at reciting the Koran and Gang is good at trading. These messages were passed down by Kanjeng Sunan Kudus with the hope that the people of Kudus would always have good morals, be good at science and be proficient in trading. The values in gusjigang are a concrete fact of the idea that gusjigang is local wisdom as well as social capital owned by the Kudus community (Rofiq, 2022).

<sup>3</sup> The local wisdom of gusjigang<sup>11</sup> is related to the character values formulated by the Ministry of Education and Culture in an effort to improve character education. Thus, all character values in character education are present in the gusjigang philosophy that Sunan Kudus taught to the community. This can be classified<sup>18</sup> into 18 character values found in gusjigang. Gus; honest, tolerant, disciplined, democratic, national spirit, love for the country, respect for achievement, communicative, peaceful, care for nature, social care, responsible. Ji; religious, curiosity, diligent in learning. Gang; swot, creative, independent. Gusjigang as an example of the entrepreneurial spirit of santri is expected to be able to overcome the character of capitalism that always seeks profit but sacrifices social morals. The spiritual strength of the gusjigang-spirited santri community can increase the positive ethos of trade.

In gusjigang, it is also mentioned that the activity of economic fulfillment through business is a form of independence of a santri who also increases creativity, and is different from employees or those who work as employees in working must follow the rules set by the leader or business owner. An employee is not required to work independently but must be able to cooperate or collaborate with other employees. This independence and creativity is called the trade culture or abbreviated as Gang. The fulfillment of Ji and Gang as an integration of studying and trading forms a balance of religious students with the ability to study and trade equally well. This ability raises the level of a santri to a high or good level or abbreviated as gus (Huda, 2023).

<sup>3</sup> Based on the description of the character and character values of gusjigang, it can be concluded that the development of good character can be done by instilling the spirit of gusjigang in students at the boarding school. The implementation of the approach uses a form of classical service delivered as a gusjigang character building training. The training steps consist of; activity theme and activity training type. The description of the activity is the cultivation of the gusjigang soul in students. The main purpose of the activity is to implement the santri's understanding of the moral values of gusjigang. The indicator is that students can implement the spirit of gusjigang in their daily lives.

The term gusjigang is actually not new to the santri of Al-Azhar Islamic Boarding School in Sukoharjo, Central Java, but it has not become a priority in itself. One of the main components in the pesantren learning process is curriculum formulation (Shokib, 2019). The curriculum provides a special place for the growth of the spirit of cultivating the gusjigang spirit, in this case it can be included in local content lessons. Therefore, it is important to include the gusjigang local content curriculum in the pesantren curriculum.

<sup>5</sup> The obstacles of the service team in carrying out service activities include; 1. The spirit of gusjigang has not been a priority for the students; 2. Minimal understanding of the importance of gusjigang for students; 3. Different interests of the students with the training provided; 4. Difficult activity time determined between the service team and the students; 5. Very minimal funds to finance training activities.

The spirit of gusjigang has not been a priority for students because education in Islamic boarding schools is still largely managed traditionally and only in the form of religious education (Said, 2016). This makes the theme of gusjigang not a priority for students. However, in essence, Islamic boarding schools already care about the importance of instilling the spirit of gusjigang in students. Only Al-Azhar Islamic Boarding School in Sukoharjo, Central Java, has not prioritized the importance of cultivating the gusjigang spirit in santri.

Little understanding of the importance of cultivating the gusjigang spirit needs to be implemented immediately. Different interests with the training provided. Different interests of the students with the training provided. The students have a lot of interest in trading activities, so it requires adjusting the wishes of many students with the program from the service team. The time of the activity is difficult to determine between the service team and the students. The students have little free time for the service team to carry out activities. The obstacle encountered by the service team is the time that is quite difficult to conduct training because of the existing schedule of the students and the schedule of the service team which is difficult to adjust to the busy schedule of the santri.

Very minimal funds to finance training activities. Training activities require considerable funds because they require the purchase of training materials. Service funds are relatively small so that creativity is needed from the service team to complete service activities. Another obstacle is related to the cost of training which requires a relatively large amount of money so that the service team must adjust the training to the existing financial conditions.

<sup>12</sup> Cultivating the spirit of *gusjigang* is important for community empowerment. Islamic boarding schools are important targets for empowerment because the orientation of Islamic boarding schools which <sup>22</sup> focuses on the religious realm must be balanced with economic empowerment, especially for the students in the Islamic boarding school. Economic empowerment will be a provision for students who have finished boarding school. Instilling the gusjigang spirit needs to be done with a lot of training and stages, it cannot be done in one step, it needs several steps so that the goal of instilling the gusjigang spirit can be achieved optimally. The next stage <sup>15</sup> is to conduct further trainings in instilling the spirit of gusjigang in students to maximize the results of the training activities of instilling the spirit of gusjigang for *santri*.

#### <sup>13</sup> D. CONCLUSION



Based on the results of the service and discussion, the following conclusions can be drawn. First, local content of gusjigang has not been included in the curriculum at the Al-Azhar Islamic Boarding School in Sukoharjo, Central Java. A big challenge for the service team to start introducing the importance of the gusjigang spirit for students at the Al-Azhar Islamic Boarding School in Sukoharjo, Central Java. Second, the obstacles in cultivating the spirit of gusjigang at the Al-Azhar Islamic Boarding School in Sukoharjo, Central Java, namely 1. The spirit of gusjigang has not become a priority for students; 2. Minimal understanding of the importance of the spirit of gusjigang for students; 3. Different interests of students with the training provided; 4. Difficult activity time determined between the service team and students; 5. Very minimal funds to finance training activities.

Suggestions that can be given in this service activity are 1. Sukoharjo Regency Government's attention to empowering Santri, especially on local gusjigang content; 2. There needs to be other training activities so that the gusjigang spirit of the students becomes higher; 3. More attention is needed for the academic community to provide training and assistance for students with scientific applications; 4. Special attention for Islamic boarding school owners to include local content curriculum regarding gusjigang; 5. Increasing opportunities for students to empower themselves by implementing the gusjigang spirit by opening an online shop, a shop resulting from the students' creativity.

#### D.

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