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Optimizing Muhadharah Activities to Enhance Leadership, Self-Confidence, and Understanding of Islamic Teachings at PP. KHA. Wahid Hasyim Bangil

Fathimah Azzahrah[1*], Nur Hasan[2], Siti Halimah[3]

Universitas PGRI Wiranegara, Pasuruan, Indonesia[*1, 2, 3]
[*1]email: fathimahazzahrah.1122@gmail.com
[2]email: nurhasan.spdi.1988@gmail.com
[3]email: halimahsiha@gmail.com

Abstract

This study examines how the muhadharah (public-speaking/da'wah training) program is planned, implemented, and contributes to strengthening santri leadership spirit, self-confidence, and understanding of Islamic teachings at Pondok Pesantren KHA. Wahid Hasyim Bangil. A qualitative case-study approach was used, with the researcher as the primary instrument. Data were collected through participant observation, in-depth interviews with seven categories of informants (the caretaker, head of the pesantren, muhadharah supervisors, administrators, room leaders, santri, and alumni), and documentation over approximately two months, then analyzed using Miles, Huberman, and Saldaña's interactive model and validated through source and technique triangulation. Findings show that planning covers six stages: program coordination, scheduling, task distribution, material preparation, facility preparation, and pre-performance coaching. Implementation follows an actuating cycle of activity execution, material delivery, and ongoing coaching. The program contributes concretely to leadership growth, stronger self-confidence, and deeper understanding of Islamic teachings, together with broader improvements in discipline, cooperation, and everyday conduct that persist after santri graduate. Muhadharah thus functions as an integrated, intentionally managed character-education cycle rather than a routine ceremonial activity.

Keywords: Muhadhara; Student Leadership; Self-Confidence.

Abstrak

Penelitian ini mengkaji perencanaan, implementasi, dan kontribusi kegiatan muhadharah terhadap penguatan jiwa kepemimpinan, kepercayaan diri, dan pemahaman ajaran Islam santri di Pondok Pesantren KHA. Wahid Hasyim Bangil. Penelitian menggunakan pendekatan kualitatif jenis studi kasus, dengan peneliti sebagai instrumen utama. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam dengan tujuh unsur informan (pengasuh, ketua pondok, pembina muhadharah, pengurus, ketua kamar,

Kata Kunci: Muhadhara; Kepemimpinan Santri; *Kepercayaan Diri*.

santri, dan alumni), serta dokumentasi selama kurang lebih dua bulan, kemudian dianalisis menggunakan model interaktif Miles, Huberman, dan Saldaña serta diperiksa keabsahannya melalui triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa perencanaan mencakup enam tahap: koordinasi program, penyusunan jadwal, pembagian tugas, persiapan materi, persiapan sarana-prasarana, dan pembinaan sebelum pelaksanaan. Implementasi berlangsung melalui siklus penggerakan (actuating) yang meliputi pelaksanaan kegiatan, penyampaian materi, dan pembinaan berkelanjutan. Kegiatan ini berkontribusi nyata terhadap tumbuhnya jiwa kepemimpinan, penguatan kepercayaan diri, dan pendalaman pemahaman ajaran Islam, disertai perubahan sikap disiplin, kerja sama, dan perilaku sehari-hari yang tetap melekat hingga santri menjadi alumni. Muhadharah dengan demikian berfungsi sebagai siklus pendidikan karakter yang terintegrasi dan dikelola secara sengaja, bukan sekadar rutinitas seremonial.

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1. Introduction

Islamic boarding schools are educational institutions that play an important role in shaping a generation with strong character, good morals, and leadership and high social responsibility. In the face of increasingly complex times, including the challenge of maintaining social piety values in the era of society 5.0 (Ardiansyah & Basuki, 2023), pesantrens are expected to develop students who not only understand religious knowledge but also have communication skills, courage, and good leadership abilities. One of the traditional activities that pesantrens have developed to achieve this goal is muhadharah, which is public speaking practice. It not only serves as speech training but also as an active learning process that trains students to think critically, organize ideas, take responsibility for the material presented, and interact well with the audience (Alfi, 2024).

From a regulatory perspective, Law Number 20 of 2003 on the National Education System and Article 31 Paragraph 1 of the 1945 Constitution affirm every citizen's right to education, which is not only focused on formal knowledge acquisition but also on character and leadership development. Ideologically, muhadharah activities also stem from the concept of dakwah and promoting good while preventing evil, as emphasized in QS. An-Nahl (16): 125 (Ministry of Religious Affairs of the Republic of Indonesia, 2019), which teaches that delivering the truth should be done with wisdom and in a polite manner, not just speaking without proper knowledge and preparation (Az-Zuhaili, 2013).

Managerially, the success of a coaching activity is largely determined by the quality of its management. Terry (2011) identifies planning, organizing, actuating, and controlling as four interrelated management functions that determine whether a goal is achieved or not. In the context of pesantren, Kompri

(2018) emphasizes that effective pesantren leadership is marked by the involvement of various management elements, namely the caretaker, the head of the pondok, the mentors, and the administrators in decision-making, in line with the transformational style of kyai leadership commonly found in Islamic educational institutions (Bashori, 2019).

Muhadharah activities are also seen as a space to build self-confidence. Lauster (2002) explains that self-confidence is formed through belief in one's abilities, an optimistic attitude, objectivity, willingness to take responsibility, and rational thinking; these four aspects basically develop through getting used to facing situations that initially cause communication anxiety (Giffar et al., 2024), as also emphasized by Hakim (2005). On the other hand, students' obligation to prepare material based on the Qur'an and hadith before presenting requires understanding at a higher level than just memorizing, namely the ability to translate and explain an idea in their own words (Bloom, 1956), a process that Ramayulis (2010) sees as the foundation of effective preaching, because the delivery of Islamic teachings ideally relies on a deep mastery of Islamic material.

Exploring previous research, such as the studies by Alawiyah and Gumiandari (2026) and Awaliyani and Ummah (2021) on the role of muhadhoroh in self-confidence, Albaihaqi (2025) on muhadharah in boosting students' confidence, and Ainiyah (2019) on empowering students' preaching rhetoric, shows that such activities are generally studied separately for a specific variable or for character values in general (Fitria, 2019). No research has specifically examined how muhadharah, through a complete management cycle ranging from planning, execution, to outcomes, can simultaneously contribute to the three dimensions of students' character development: leadership spirit, self-confidence, and understanding of Islamic teachings, particularly at Pondok Pesantren KHA. Wahid Hasyim Bangil. This gap is the main reason why this study is important to conduc.

Based on the description above, this study aims to describe (1) the planning, (2) the implementation, and (3) the results of muhadharah activities in shaping the leadership spirit, self-confidence, and understanding of Islamic teachings among students at KHA. Wahid Hasyim Bangil Islamic Boarding School.

2. Methods

This study uses a qualitative approach with a case study type, because it aims to deeply understand the process of optimizing muhadharah activities and their impact on students' leadership skills, self-confidence, and understanding of Islamic teachings (Sugiyono, 2016). The researcher acts as the main instrument as well as a participant observer in the daily life of the students, with their presence known to everyone so that interactions happen naturally.

The research was carried out at the KHA. Wahid Hasyim Bangil Islamic Boarding School, located at Jalan Tongkol No. 32, Sukalipuro, Dermo, Bangil District, Pasuruan Regency, East Java, for about two months. Primary data was obtained from seven groups of informants: the caretaker/leader of the boarding school, the head of the boarding school, the muhadharah supervisor, the

administrators, the room leaders, the students, and the alumni, each of whom had different perspectives on the planning, implementation, and outcomes of the muhadharah activities, so the data collected could complement each other. Secondary data was obtained from activity documents, guidebooks/rules, and the boarding school archives.

Data collection was carried out in three ways: participatory observation of all muhadharah activities, open and humanistic in-depth interviews, and documentation in the form of activity photos, schedules, and supporting archives. Data analysis followed the interactive model of Miles, Huberman, and Saldaña (2014), which includes data condensation, data display, and conclusion drawing/verification, and was done repeatedly until the data reached saturation. Data validity was checked through source triangulation and technique triangulation, which means comparing information from various informants as well as from the results of observations, interviews, and documentation, to ensure the credibility, transferability, dependability, and confirmability of the research findings.

3. Results and Discussion

The research data were obtained through in-depth interviews with seven categories of informants, as well as participant observation and documentation conducted over approximately two months at KHA. Wahid Hasyim Islamic Boarding School, Bangil. The following presentation of the findings and discussion is organized around the three research questions, namely the planning, implementation, and outcomes of the *muhadharah* activities.

a). Planning Muhadharah Activities to Build Leadership, Confidence, and Understanding of Islamic Teachings

The research results show that planning muhadharah activities at PP. KHA. Wahid Hasyim Bangil is carried out through six interconnected stages, namely coordination and program formulation, scheduling, task allocation to the students, material preparation, preparation of facilities and infrastructure, and guidance before implementation. Coordination and program formulation are done through meetings involving the boarding school supervisor, the head of the boarding school, muhadharah mentors, and administrators in a deliberative atmosphere, where each element is given the chance to express their opinions before decisions are made together. These findings are relevant to Terry's (2011) planning concept, which places fact-gathering and aligning perspectives as the foundation before an activity is formulated, and also emphasizes that effective pesantren leadership is marked by the involvement of various management elements in decision-making (Kompri, 2018). This tiered coordination pattern aligns with the principle of consultation taught in QS. Āli ‘Imrān (3): 159 and QS. Asy-Syūrā (42): 38, which according to Shihab (2002) emphasizes that consultation is not just an administrative procedure, but a way to respect other people's opinions and foster shared responsibility.

The schedule is made by the head of the boarding school together with the management and mentors, accompanied by a system of rotating duties and

socialization through bulletin boards and room leaders. This practice shows alignment with Terry's (2011) planning elements, including setting time, work methods, and implementation procedures, while also reflecting the principle of equal opportunity, a hallmark of educational leadership in pesantrens (Kompri, 2018), so that domination by a few students doesn't occur. This orderliness is also in line with the value of itqān (diligence and precision in work) as emphasized in the hadiths narrated by Al-Baihaqi and Ath-Thabrani, as well as the value of justice in QS. An-Nahl (16): 90.

Assigning tasks to students as hosts, moderators, qari', material presenters, prayer readers, or equipment officers is the most concrete way to foster leadership at the planning stage. Supervisors and room leaders deliberately encourage students who lack confidence to try more challenging roles, in line with Lauster's (2002) theory of self-confidence, which emphasizes belief in one's abilities and willingness to take responsibility. This practice is also a concrete application of the concept of khalifah (Ibnu Katsir, 2000) and the hadith, "Each of you is a leader, and every leader will be held accountable for their leadership" (HR. Al-Bukhari & Muslim), highlighting that leadership in Islam is attached to every individual according to their scope of responsibility, no matter how small the role.

Preparing the material, from deciding on the theme, organizing it based on the Qur'an and Hadith, consulting, to getting it reviewed by the mentor, shows that planning doesn't just stop at the technical aspects but aims to strengthen Islamic understanding. This process aligns with Bloom's (1956) concept of comprehension, which is the ability to translate and explain ideas in your own words, and Ramayulis' (2010) view that effective da'wah is based on deep mastery of Islamic material. This duty corresponds with the command to convey the truth with wisdom in QS. An-Nahl (16): 125, which, according to Az-Zuhaili (2013), carries the meaning of accuracy in words and actions that can only be achieved through knowledge and thorough preparation.

Preparation of facilities and infrastructure by the boarding school management includes the venue, sound system, podium, and supporting equipment, in line with Mulyasa's (2004) definition of educational facilities as direct support for the educational process. Unlike the other five aspects that are directly related to character building, this aspect functions more as an enabling condition that creates comfort to strengthen the students' self-confidence.

The preparation before implementation, including speaking practice, motivation, technical guidance, and simulations, is the planning stage that most directly contributes to boosting confidence, because the mental and technical readiness of the students is built before actually facing the forum. This principle aligns with the view that confidence develops through repeated experiences accompanied by constructive feedback, rather than by avoiding anxiety-inducing situations (Hakim, 2005; Lauster, 2002).

Overall, these six aspects of planning don't stand alone, but rather complement each other within a systematic planning framework as described by Terry (2011): coordination and scheduling set the direction of activities and balance opportunities; task division serves as a means to develop leadership

spirit; material preparation strengthens understanding of Islamic teachings; while preparation of facilities and pre-implementation coaching boosts students' self-confidence. These findings show that the development of these three aspects of students' character through muhadharah isn't a coincidence, but the result of deliberately designed planning.

b. Implementation of Muhadharah Activities in Improving Leadership Spirit, Self-Confidence, and Understanding of Islamic Teachings

The implementation of muhadharah activities is the realization of the planning that has been made, and from a management perspective, it is closely related to the actuating function (Terry, 2012), which is the process of directing, guiding, and motivating organization members to carry out tasks consciously, actively, and responsibly. Research results show that the implementation of muhadharah at PP. KHA. Wahid Hasyim Bangil takes place through four aspects: the conduct of activities, the delivery of material, guidance during implementation, and the overall formation of character.

The activities were carried out according to the planned schedule, starting from the opening, reading of Quranic verses, material delivery, to the closing, with the supervisor actively accompanying from start to finish. The consistency between planning and execution shows that the actuating function works as a direct continuation of the planning function (Terry, 2012), while each staff member's willingness to carry out their responsibilities reflects one characteristic of effective leadership, which is the readiness to accept and perform the roles given (Rivai & Mulyadi, 2012). The supervisor's active guidance, not just watching from afar, reflects a participative leadership style that was identified during the planning stage, and aligns with carrying out trust as emphasized in QS. An-Nisā' (4): 58.

The delivery of material by the students in turns, accompanied by the use of Quranic verses and hadiths as well as communication techniques such as controlling intonation, eye contact, and voice volume, shows that muhadharah clearly trains students' public speaking skills, in line with the principle of rhetoric that the effectiveness of speaking in public is also determined by the way the message is delivered (Rahmat, 2011) and with empowering students' dakwah rhetoric in other boarding school environments (Ainiyah, 2019). The requirement that students not only read out but also explain the content of the verses shows that delivering the material requires understanding at the level of translating and reinterpreting an idea (Bloom, 1956). The change in students' attitudes from nervous to calmer after several performances also confirms that self-confidence grows through habit and repeated experience (Lauster, 2002), which aligns with the Prophet Musa AS's prayer for verbal fluency in QS. Ṭaha (20): 25–28.

Guidance during implementation, ranging from direct mentoring, correcting mistakes, to open evaluations after activities, shows that the implementation doesn't stop at the technical execution, but comes with a continuous evaluative process that treats assessment as feedback for improvement (Sudijono, 2011). The mentor's sensitivity in choosing whether to give guidance immediately when urgent, or after activities if not, helps ensure feedback builds confidence rather

than undermines it, in line with the principle of advice in Islamic teachings (HR. Muslim) and QS. Al-'Asr (103): 1–3 about advising each other in truth and patience.

Overall, these three aspects of implementation converge into a single, integrated character-building process. Rotating responsibilities aligns with the view that leadership develops through real experiences of carrying responsibilities (Kartono, 2016), as also emphasized by the boarding school mentors, who say that students learn to lead themselves before leading others. The change in students' attitudes from being passive to being more confident in expressing their opinions shows that boosting self-confidence touches on a comprehensive belief in one's own abilities (Lauster, 2002). Meanwhile, the habit of seeking and understanding religious evidence before speaking, which continues even as students become alumni, indicates that their understanding of Islamic teachings has been internalized into their thinking and behavior habits, not just a temporary understanding (Daradjat, 2005). This whole process reflects the principle of exemplary behavior (uswah hasanah) as highlighted in QS. Al-Ahzab (33): 21 and shows how important teachers' role modeling is as a moral inspiration for their students (Humairoh, 2024).

c. The Contribution of Muhadharah Activity Outcomes to Improving Leadership Spirit, Self-Confidence, and Understanding of Islamic Teachings

As the final stage of the management cycle, the results of muhadharah activities reflect how well the planning and implementation actually lead to the set goals (Hasibuan, 2016; Terry, 2012). This study found four tangible contributions: boosting leadership spirit, increasing self-confidence, improving understanding of Islamic teachings, and broader changes in the attitudes and behaviors of the students.

Contribution to leadership skills is reflected in increased courage to lead activities, growing sense of responsibility, enhanced ability to make quick and accurate decisions, and improved teamwork among staff. This finding aligns with Kartono's (2016) view that leadership is not an innate talent, but a skill that develops through real experiences of facing and resolving problems directly, as well as with Rivai and Mulyadi's (2012) perspective that willingness to make decisions and be accountable are characteristics of effective leadership. Alumni recognition that the habit of carrying out muhadharah tasks has made them more prepared to lead religious activities in the community reinforces the finding that leadership development done gradually in pesantrens can be transferred into readiness to lead in wider environments (Kompri, 2018).

The contribution to self-confidence is observed from changes in public-speaking behavior, from initially being nervous and avoiding eye contact to becoming calm, speaking clearly, and able to take charge of the forum. This change aligns with Hakim's (2005) view that a lack of self-confidence can be overcome by repeatedly facing feared situations, allowing individuals to gain successful experiences that build belief in their own abilities (Ghufron & Risnawita S., 2017). The habit of using mistakes as material for evaluation rather than a source of fear also aligns with the objectivity aspect in Lauster's (2002)

self-confidence theory. The acknowledgment that students no longer feel awkward speaking in public, even after becoming alumni, confirms that the strengthened self-confidence formed is lasting, not just a temporary adjustment.

The contribution to understanding Islamic teachings is seen in the obligation of students to independently prepare materials based on the Qur'an, hadith, and Islamic texts, which are then consulted with a mentor before being presented. This process reinforces Bloom's (1956) concept of understanding as the ability to interpret and explain material, not just memorize it, and aligns with Ramayulis's (2010) view that effective preaching is based on a deep mastery of Islamic knowledge. The habit of seeking evidence before speaking, which continues even when students deliver sermons in the community after graduation, supports Daradjat's (2005) perspective that internalized religious understanding is reflected in consistent thinking and behavior. This contribution also embodies the principle of tafaqquh fi al-din as mentioned in QS. At-Taubah (9): 122.

Besides the three main focuses, this study also found broader changes in the attitudes and behaviors of the students, including improvements in discipline, responsibility, teamwork, manners in speaking, and concern for the school environment. These changes align with Purwanto's habit formation theory (2007), which states that behaviors performed repeatedly over a certain period will become ingrained habits, as well as Lickona's view (2012) that good character is formed through consistent habitual actions, not just moral knowledge alone.

Overall, these findings show that the four contributions reinforce each other and lead to a comprehensive character development achievement, while also highlighting the supervisory function in Terry's (2012) management cycle: the results achieved reflect how far planning and implementation really guide toward the initially set goals. Unlike previous studies that generally examined muhadharah and similar activities on just one variable, such as self-confidence alone (Alawiyah & Gumiandari, 2026; Awaliyani & Ummah, 2021); Albaihaqi, 2025) or general character values (Fitria, 2019), this study shows novelty by describing how the three dimensions of leadership spirit, self-confidence, and understanding of Islamic teachings grow simultaneously through a complete management cycle, from planning to outcomes, thus enriching the study of character education management in pesantren environments, which so far rarely link these three dimensions all at once.

4. Conclusion

Based on the research results, it can be concluded that muhadharah activities at KHA. Wahid Hasyim Bangil Islamic Boarding School are managed through a complete and interconnected management cycle. Planning is carried out through six stages: program coordination, schedule preparation, task allocation, material preparation, facility preparation, and pre-implementation guidance, with deliberation and equal opportunity as the main principles. Implementation happens through a consistent actuating process, including carrying out activities, delivering materials, and ongoing guidance, ensuring that the plans that have been made are actually realized in real actions. Based on the

research results, it can be concluded that muhadharah activities at KHA. Wahid Hasyim Bangil Islamic Boarding School are managed through a complete and interconnected management cycle. Planning is carried out through six stages: program coordination, schedule preparation, task allocation, material preparation, facility preparation, and pre-implementation guidance, with deliberation and equal opportunity as the main principles. Implementation happens through a consistent actuating process, including carrying out activities, delivering materials, and ongoing guidance, ensuring that the plans that have been made are actually realized in real actions.

The novelty of this research lies in emphasizing that the three character dimensions leadership, self-confidence, and understanding of Islamic teachings develop simultaneously through a deliberately designed management sequence, rather than as an incidental result of routine pesantren activities. Theoretically, this finding enriches the study of character education management in pesantren, integrating general management functions with Islamic values. Practically, it is suggested that pesantren administrators maintain pre-implementation guidance patterns and provide constructive feedback, as these two aspects have been shown to contribute most directly to strengthening students' self-confidence. Future research could expand on this study in other pesantren contexts to test the findings more broadly.

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