

# Management of Madrasah Kulliyatul Muallimin Al-Islamiyyah Gontor in Enhancing Administrative and Academic Performance: An Analysis Based on Henry Fayol's 14 Principles of Management

Kharis Syuhud Mujahada <sup>1</sup>, Hanifah Noviandari <sup>2</sup>, Nur Habib Bagas Budiawan <sup>3</sup>

<sup>1</sup> Sekolah Tinggi Agama Islam Terpadu Yogyakarta, Indonesia; kharismumtaza91@gmail.com

<sup>2</sup> Sekolah Tinggi Agama Islam Terpadu Yogyakarta, Indonesia; hnoviandari90@gmail.com

<sup>3</sup> Sekolah Tinggi Agama Islam Terpadu Yogyakarta, Indonesia; bagas.nur.habib@gmail.com

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## Abstract

This study explores the implementation of Henry Fayol's 14 principles of management in the context of management at Madrasah Kulliyatul Muallimin Al-Islamiyyah (KMI) Gontor to enhance both administrative and academic performance. The central issue is how to adapt and apply classical management principles within the framework of modern Islamic education to achieve optimal organizational effectiveness. Employing a phenomenological approach with qualitative methods, the research involved in-depth interviews with school leaders, administrators, and educators at KMI Gontor. Data were collected through participatory observation, structured interviews, and analysis of institutional documents. The findings reveal that the application of Fayol's 14 principles within KMI Gontor has successfully created an adaptive and effective management system, with several modifications aligned with Islamic values and the distinctive characteristics of *pesantren* education. The key findings indicate that the principles of division of work, unity of command, and esprit de corps serve as the main foundation for achieving structured administrative performance, while the principles of initiative and equity meaningfully contribute to improving academic quality. This study offers theoretical contributions to the development of Islamic education management models that integrate the traditional wisdom of *pesantren* with modern management theory, as well as practical implications for advancing management systems in contemporary Islamic educational institutions.

## Keywords

Administrative Performance; Educational Management; Fayol's Principles; Gontor Madrasah; Islamic Education

## Corresponding Author

**Kharis Syuhud Mujahada**

Sekolah Tinggi Agama Islam Terpadu Yogyakarta, Indonesia; kharismumtaza91@gmail.com

## 1. INTRODUCTION

The complexity of educational management challenges in the modern era demands an approach that not only emphasizes operational efficiency but also sustains the fundamental values that define the identity of educational institutions (Husnan & Muhlas, 2021). Madrasah Kulliyatul Muallimin Al-Islamiyyah (KMI) Gontor, one of Indonesia's leading Islamic educational institutions, faces a dilemma between preserving the centuries-old *pesantren* tradition and modernizing its management system to ensure effectiveness and efficiency. This phenomenon becomes increasingly critical as Islamic



educational institutions are required to compete in the global educational arena without losing their identity as institutions committed to character formation and students' spirituality (Fuady et al., 2024; Subekhan & Suryapermana, 2024). Contemporary research in Islamic education management indicates that many institutions struggle to integrate modern management principles into their longstanding traditional systems (Husnan & Muhlas, 2021; Zaini et al., 2022). A study by Nugraha, Kusuma, and Pamungkas in 2025 revealed that in *pesantren tahfidz* programs, evaluation systems and teaching methods vary and sometimes lack a systematic structure. Meanwhile, other works emphasize that the implementation of classical management theory, particularly Henri Fayol's principles, remains relevant in modern educational organizations when adapted to each institution's unique characteristics.

However, a notable research gap exists in the scarcity of in-depth studies on the implementation of classical management principles in Islamic education, especially in modern *pesantren* environments such as KMI Gontor. Most previous studies remain focused on general management aspects or theoretical discussions, without exploring the practical implementation occurring in the field. Furthermore, there has yet to be a comprehensive study that systematically analyzes how Fayol's 14 principles of management can be adapted within the madrasah management system to improve both administrative and academic performance. This study aims to analyze the implementation of Henry Fayol's 14 principles of management in KMI Gontor's management system and to identify their impact on enhancing administrative and academic performance. Specifically, the study seeks to answer the following questions: (1) How are Fayol's 14 management principles implemented within the management of KMI Gontor? (2) To what extent does their implementation contribute to improving administrative and academic performance? (3) What challenges and adaptive strategies are employed in integrating modern management principles with traditional *pesantren* values?

The significance of this study lies in its contribution to the development of Islamic education management models that integrate traditional wisdom with modern management theory. From an academic perspective, it enriches the literature on Islamic education management by providing an empirical study of effective management practices within a modern *pesantren* environment. In practice, its findings may serve as a reference for developing management systems in other Islamic educational institutions facing similar modernization challenges while preserving their fundamental identity. Henri Fayol, as a pioneer of administrative management theory, developed 14 principles of management that became the cornerstone of modern management science (Fayol, 1918). Fayol's theory underscores the importance of clear organizational structures, effective coordination, and rational task distribution as keys to organizational success. In the educational context, Robbins & Judge affirmed that Fayol's principles remain relevant, as educational institutions require structures that can accommodate the complexity of learning processes while maintaining operational efficiency (Robbins et al, 2018).

For instance, the principle of division of work in education relates not only to the distribution of administrative tasks but also to academic specialization to enhance learning quality (Marzuki dkk., 2024; Musfah dkk., 2020; Zaini dkk., 2022). Mustofa & Dermawan showed that clear delineation of roles among teachers and consistent work-culture norms contribute to higher teacher productivity and fewer role conflicts (Mustofa & Dermawan, 2023). Meanwhile, the principle of authority and responsibility is fundamental to building accountability within educational settings (Marzuki dkk., 2024; Solong dkk., 2024). In the context of a madrasah, this principle encompasses not only administrative hierarchy but also the moral and spiritual responsibility of educating students (Akhyar dkk., 2024; Islahuddin dkk., 2024). Muaddyl Akhyar also revealed that the alignment between formal authority and moral responsibility is crucial to the successful implementation of authority and responsibility principles in Islamic educational institutions (Akhyar dkk., 2024).

Islamic education management possesses distinctive characteristics that set it apart from conventional education management. According to Prof. H. Muhaimin, Islamic education management should integrate multiple dimensions, including spiritual, moral, and intellectual dimensions, in confronting modern challenges (Antika & Husni, 2025). In practice, studies emphasize that Islamic-

based educational leadership also involves embedding values like *Tauhid* in organizational vision and mission, *amanah*, *shiddiq*, *ihsan*, and *syura* (Rahmatullah & Maisyarah, 2025). *Tauhid* serves as a unifying principle in the direction of all institutional processes; *khilafah* as stewardship or responsibility toward God's earth; *tazkiyah* as ongoing purification and moral development (as discussed in *Tauhid*-based management in character formation) (Ihsannudin dkk., 2024).

Sulistiyorini demonstrated that madrasahs implementing school-based management with a strategic approach—encompassing participatory decision-making and consideration of spiritual and religious aspects—show improvements in stakeholder satisfaction and administrative performance (Sulistiyorini et., 2022). Another study by Qusairi, Fikri, and Akbar reinforces that integrating traditional values with modern management principles enhances academic quality and student character development (Qusairi dkk., 2025). Furthermore, Hasanah found that leadership combining traditional values plays a crucial role in shaping student discipline and ethics in Islamic boarding schools (Hasanah dkk., 2024). Within this framework, administrative management encompasses the efficiency of administrative processes, service quality, and stakeholder satisfaction—issues also addressed by Sulistiyorini in the context of professional *madrasah*-based management (Sulistiyorini dkk., 2022). Meanwhile, academic performance, which includes learning quality, educational goal attainment, and academic satisfaction, is reflected in the study of Qusairi, who links the integration of tradition and modernity to improved achievement and learning quality (Qusairi dkk., 2025).

The identified research gap indicates that the majority of studies on Islamic education management remain normative and theoretical, rarely empirically exploring their practical implementation. This study seeks to fill that gap by providing an in-depth analysis of actual management practices in one of Indonesia's leading Islamic educational institutions. The justification for addressing this gap is compelling, given the rapid pace of educational development, which necessitates management models that are not only operationally effective but also consistent with the institution's fundamental values. The contributions of this study are expected to provide practical guidance for developing management systems in Islamic educational institutions capable of competing in the era of globalization without losing their spiritual and cultural identity.

## 2. METHODS

This study employed a qualitative, phenomenological design to understand the lived experiences of management actors at KMI Gontor in implementing Fayol's principles of management. The phenomenological approach was selected for its capacity to explore the profound meanings from the subjective perspectives of the informants regarding how they experience, interpret, and internalize management principles within the specific context of an Islamic educational institution. An interpretative phenomenological analysis (IPA) design was utilized to analyze how management actors make sense of the implementation of Fayol's 14 principles within the framework of Islamic values and *pesantren* traditions.

Primary data were obtained through in-depth interviews with key informants, including school leaders at various levels, administrators, and educators directly involved in management processes at KMI Gontor. Primary data were also collected through participatory observation to examine management practices in natural settings and to understand organizational dynamics that could not be captured through interviews alone. Secondary data were drawn from institutional documentation, including organizational structures, management policies, performance reports, strategic planning documents, and historical archives relevant to the development of KMI Gontor's management system. This documentation was essential for understanding the evolution of the management system and the historical context of Fayol's principles. Observation sources included monitoring management practices in various situations, such as coordination meetings, decision-making processes, policy implementation, and interactions across management levels. Observations were systematically carried

out using field notes to record phenomena. In this study, quantitative data are used sparingly and serve as supporting evidence rather than as the primary basis for statistical analysis. Quantitative data is used to contextualize and strengthen qualitative findings, especially by providing an overview of the context, general trends, and relevant institutional patterns. Therefore, quantitative data is not analyzed using inferential statistical procedures; rather, it serves as a complement to a qualitative narrative to enhance the credibility and integrity of understanding the phenomenon being studied.

Informants were selected using purposive sampling with the following inclusion criteria: (1) at least five years of experience within the KMI Gontor management system, (2) occupying a strategic position within the organizational structure that provided access to information regarding the implementation of management principles, (3) direct involvement in decision-making processes or policy implementation, and (4) willingness to participate in the study by providing informed consent. Exclusion criteria included: (1) individuals who had recently joined the institution (less than two years), (2) positions without direct involvement in strategic management processes, and (3) unwillingness to participate in in-depth interviews. The number of informants was determined by data saturation, in which data collection ceased once new information no longer contributed to a deeper understanding of the phenomenon under study.

The primary research instrument was the researcher (human instrument), supported by structured interview guides, observation sheets, and documentation protocols. The interview guide was developed based on Fayol's 14 principles of management, adapted to the context of madrasah management, covering questions on understanding, implementation, challenges, and the impact of each principle on organizational performance.

**Table 1.** Tables should be placed in the main text near the first time they are cited.

No	Management Principle	Operational Indicator	Measurement Method / Example of Implementation
1	Division of Work	Tasks are distributed according to competence; Specialization is achieved	Observation of task structure, employee interviews, and analysis of job descriptions
2	Authority & Responsibility	Each position has clear authority; Responsibility is balanced with authority	Job satisfaction assessment questionnaire, review of authority documents
3	Discipline	Compliance with rules; Minimal violations	Attendance records, violation reports, and employee interviews
4	Unity of Command	Subordinates receive instructions only from one superior	Analysis of organizational structure, interviews on command flow
5	Unity of Direction	Work groups have aligned objectives and are led by one manager	Review of work plans, observation of coordination meetings
6	Subordination of Individual Interest to General Interest	Personal interests do not overshadow organizational goals	Employee perception interviews, review of organizational policies
7	Remuneration	The compensation system is fair and motivating	Payroll analysis, compensation satisfaction survey
8	Centralization	Level of centralization suits organizational needs; Decisions are controlled	Observation of decision-making flow, manager interviews
9	Chain of Command	Instructions follow the established hierarchy	Review of organizational structure, case studies of decision-making

No	Management Principle	Operational Indicator	Measurement Method / Example of Implementation
10	Order	Employees occupy appropriate positions; the Work environment is well organized	Observation of workspace, evaluation of SOPs and procedures
11	Equity	Subordinates are treated fairly and honestly	Employee satisfaction survey, interviews on managerial treatment experiences
12	Stability of Tenure of Personnel	Low turnover rate; Placement aligned with competence	HR data analysis, review of employee rotation, and promotion
13	Initiative	Employees are given opportunities to express ideas	Observation of meetings, documentation of employee ideas, and interviews
14	Esprit de Corps	High level of solidarity; Strong team unity	Job satisfaction survey, observation of team interactions, and interviews

Instrument validity was ensured through expert judgment by educational management specialists and peer review by fellow researchers. Reliability was maintained through triangulation of data collection methods and consistent application of research protocols. Member checking was conducted by confirming the interpretation of data with informants to ensure the accuracy and credibility of findings. The data collection procedure began with a pre-field stage, which included securing research permits, identifying informants, and preparing the data collection schedule. The fieldwork was conducted in three phases: the first focused on interviews with top-level management, the second on middle-level management, and the third on operational-level management, along with intensive observation.

Data analysis employed an interpretative phenomenological analysis (IPA) framework with the following stages: (1) phenomenological description to identify the fundamental structure of informants' experiences, (2) phenomenological reduction to abstract the essence from various experiential variations, and (3) interpretation to capture the deeper meanings of the studied phenomena. Coding was carried out in stages: open coding to identify basic concepts, axial coding to establish connections among emerging categories, and selective coding to integrate findings into a coherent theoretical framework. NVivo software was used to support data analysis and organization, particularly for identifying patterns and themes.

Data triangulation was applied by comparing findings across various sources and data-collection methods to strengthen the credibility and dependability of the results. Member checking was conducted at the final stage of analysis to validate the researcher's interpretations against the informants' perspectives. This study received ethical clearance from the institutional research ethics committee with the appropriate approval number. The principle of informed consent was implemented by providing all informants with comprehensive information regarding the research objectives, procedures, participants' rights, and assurances of data confidentiality. Data confidentiality was maintained through the use of pseudonyms for informants' identities and by avoiding disclosure of information that could identify specific individuals. Research data were stored in a secure system accessible only to the researcher. The principle of beneficence was applied to ensure that this research contributed to the advancement of knowledge and educational management practice without causing harm to informants or the institution.

The entire process can be illustrated in the following flowchart, which depicts the trajectory of qualitative research using an interpretative phenomenological analysis (IPA) approach to examine the implementation of Fayol's 14 management principles at KMI Gontor. The research commenced with the

selection of the phenomenological approach to capture the lived experiences of management actors in depth. The research stages included bracketing, suspending the researcher’s preconceptions; intuiting, grasping the perspectives of informants; analyzing, identifying themes, patterns, and categories from the data; and describing, systematically presenting findings and interpretations. Research activities encompassed identifying research subjects and objects to uncover practices and challenges in implementing Fayol’s principles, collecting data through interviews, observations, and institutional documentation, and analyzing data through reduction, coding, and interpretation based on Fayol’s 14 principles. Subsequently, an evaluation was carried out to assess the impact of implementation on administrative and academic performance. The research outcomes consist of documentation of management practices and challenges, a compilation of primary and secondary data, analytical findings indicating themes, patterns, and the relationship between principles and performance, an evaluation of the implementation impact, and recommendations for developing modern *pesantren* management systems grounded in Fayol’s principles and Islamic values.

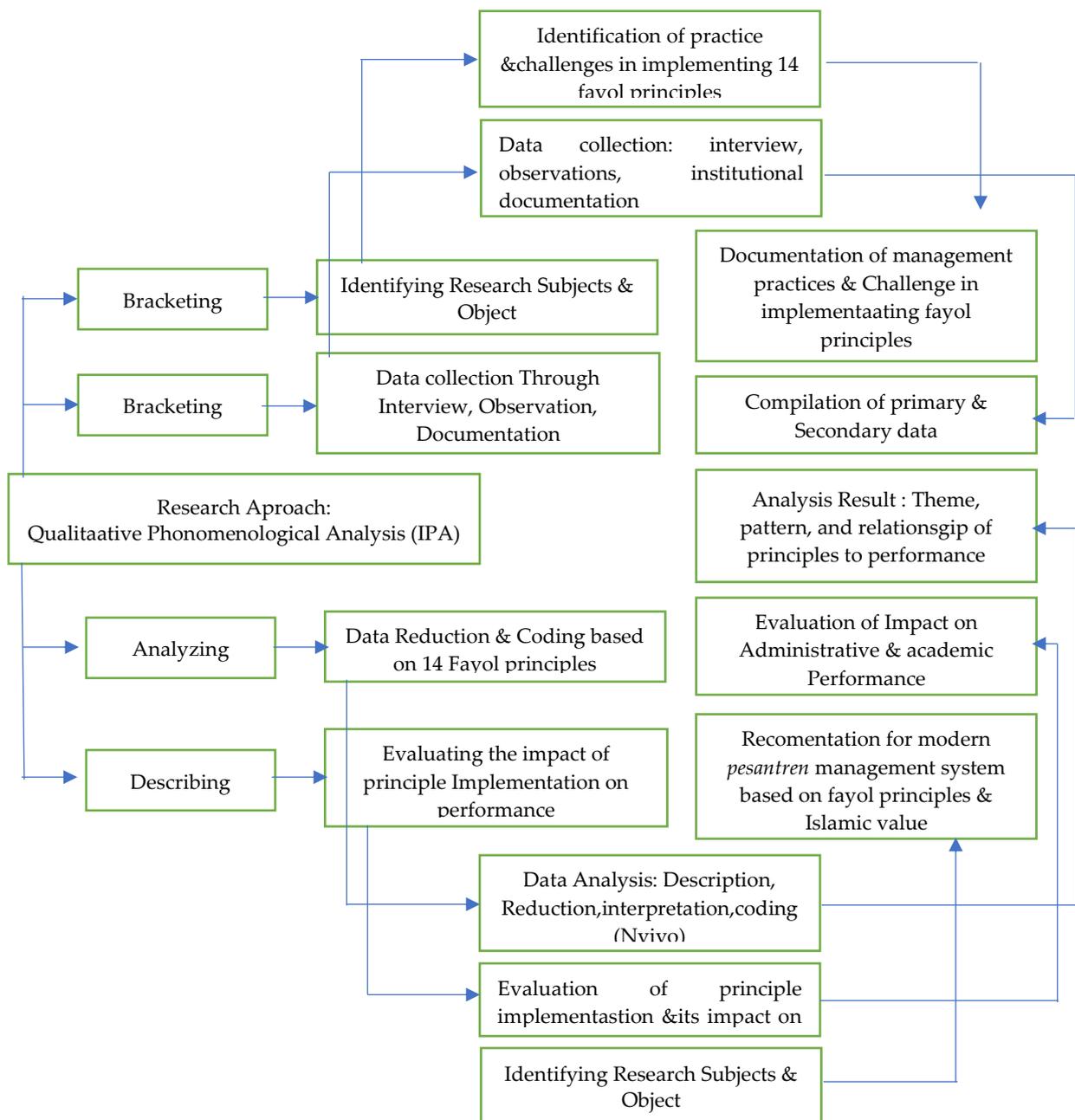


Figure 1. Research Framework

### 3. FINDINGS AND DISCUSSIONS

#### Findings

##### *General Overview of the Implementation of Fayol's 14 Principles of Management at KMI Gontor*

Based on the research findings, the implementation of Henry Fayol's 14 principles of management at KMI Gontor demonstrates a unique, contextually adapted approach aligned with *pesantren* values and Islamic educational traditions. The management system developed in this institution reflects a synthesis of modern management principles and a traditional wisdom deeply rooted for decades.

##### *Implementation of the Principle of Division of Work*

The implementation of the division of work principle at KMI Gontor exhibits distinctive characteristics, emphasizing specialization while maintaining flexibility. Interviews with the Head of the Academic Division revealed:

"Kami menerapkan pembagian kerja yang jelas, namun tidak kaku. Setiap ustadz memiliki bidang spesialisasi utama, tetapi mereka juga disiapkan untuk dapat handle berbagai tugas sesuai kebutuhan pesantren. Ini yang kami sebut dengan 'flexible specialization' - ahli di satu bidang, tapi siap membantu di bidang lain ketika dibutuhkan. Pembagian kerja di sini tidak hanya berdasarkan kompetensi teknis, tapi juga mempertimbangkan aspek spiritual dan keteladanan yang harus dimiliki setiap ustadz."

("We implement a clear division of work, but not rigid. Each teacher has a main area of specialization, but they are also prepared to handle various tasks as needed by the *pesantren*. This is what we call flexible specialization—an expert in one field, but ready to help in another when needed. The division of work here is not only based on technical competence but also takes into account spiritual aspects and exemplary character that every teacher must embody.")

Field observations indicate that work division at KMI Gontor occurs at three levels: the strategic level, involving the kiai and directors; the tactical level, including division heads and coordinators; and the operational level, comprising teachers and administrative staff. Interestingly, each level features a rotation mechanism that enables multidimensional competency development. The Director of Student Affairs added:

"Prinsip pembagian kerja di sini unik karena didasarkan pada konsep 'amanah' dalam Islam. Setiap orang tidak hanya dibagi berdasarkan keahliannya, tapi juga berdasarkan kemampuannya mengemban amanah. Kami memiliki sistem pembagian kerja yang dinamis, dimana seseorang bisa saja dipindahkan ke bidang lain jika dinilai ada yang lebih cocok atau jika ada kebutuhan mendesak. Yang terpenting adalah semua pekerjaan dianggap sebagai ibadah dan amanah yang harus dijalankan dengan sebaik-baiknya."

("The principle of division of work here is unique because it is based on the concept of amanah (trust) in Islam. Every person is assigned not only according to their expertise but also their ability to carry the trust. We have a dynamic system of work division, where someone can be moved to another field if deemed more suitable or if there is an urgent need. What matters most is that all work is regarded as worship and a trust that must be fulfilled in the best possible way.")

The impact of this principle's implementation can be seen in the increased operational efficiency and the development of a culture of specialization that does not eliminate the *pesantren's* traditional spirit of cooperation.

##### *Implementation of the Principle of Authority and Responsibility*

The principle of authority and responsibility at KMI Gontor is implemented through an approach

that integrates formal hierarchy with the concept of spiritual leadership in Islam. An interview with the Deputy Director revealed the complexity of this principle's application:

"Wewenang di pesantren tidak bisa disamakan dengan wewenang di organisasi bisnis. Wewenang di sini lebih pada 'moral authority' yang didasarkan pada keilmuan, pengalaman, dan keteladanan. Seorang kiai muda bisa saja memiliki wewenang lebih besar daripada staf senior jika dia memiliki kapasitas keilmuan dan spiritual yang lebih tinggi. Tanggung jawab kami tidak hanya kepada manusia, tapi juga kepada Allah. Setiap keputusan yang kami ambil harus bisa dipertanggungjawabkan secara syariat dan secara moral."

("Authority in the *pesantren* cannot be equated with authority in a business organization. Authority here is primarily moral, grounded in knowledge, experience, and exemplary character. A young kiai may have greater authority than a senior staff member if he possesses higher scholarly and spiritual capacity. Our responsibility is not only to humans but also to Allah. Every decision we make must be accountable both according to Sharia and moral standards.")

The implementation of this principle also includes a multi-level delegation mechanism with a strict system of checks and balances. The Head of the Administration Division explained:

"Kami memiliki sistem delegasi yang jelas, tapi dengan mekanisme kontrol yang ketat. Setiap wewenang yang didelegasikan disertai dengan tanggung jawab yang proporsional. Ada sistem pelaporan berkala dan evaluasi kinerja yang comprehensive. Yang menarik, evaluasi kinerja di sini tidak hanya dari segi pencapaian target, tapi juga dari segi akhlak dan integritas dalam menjalankan amanah. Kami percaya bahwa wewenang tanpa akhlak akan merusak sistem, dan akhlak tanpa wewenang tidak akan efektif."

("We have a clear system of delegation, but with a strict control mechanism. Every authority delegated is accompanied by proportional responsibility. There is a system of periodic reporting and comprehensive performance evaluation. Interestingly, performance evaluation here is not only about achieving targets but also about akhlak (morality) and integrity in fulfilling the trust placed in you. We believe that authority without *akhlak* will destroy the system, and *akhlak* without authority will not be effective.")

These findings show that implementing the principles of authority and responsibility at KMI Gontor has successfully created a leadership system that is accountable while maintaining spiritual values.

### ***Implementation of the Principle of Unity of Command***

The unity of command principle at KMI Gontor is implemented through a clear yet flexible hierarchical structure that emphasizes effective coordination and communication. An interview with the Curriculum Coordinator revealed:

"Kesatuan perintah di sini sangat penting untuk menjaga konsistensi pendidikan. Setiap santri harus tahu kepada siapa mereka bertanggung jawab dalam setiap aktivitas. Namun, kesatuan perintah ini tidak berarti kaku. Kami memiliki sistem 'consultative command' dimana atasan selalu melibatkan bawahan dalam proses pengambilan keputusan. Ini sesuai dengan prinsip syura dalam Islam. Perintah yang diberikan bukan semata-mata instruksi top-down, tapi hasil dari musyawarah dan pertimbangan yang matang."

("Unity of command here is crucial to maintain consistency in education. Every student must know to whom they are accountable in each activity. However, this unity of command does not mean rigidity. We have a consultative command system in which superiors involve subordinates in decision-making. This aligns with the Islamic principle of syura (consultation). The orders given are not merely top-down instructions but the result of

deliberation and careful consideration.”)

Observations indicate that the command structure at KMI Gontor has clear lines of authority from senior kiai to the student level, with two-way communication mechanisms that allow feedback and input from lower levels.

### ***Implementation of the Principle of Esprit de Corps***

The principle of esprit de corps has become one of the main strengths of KMI Gontor's management system. Research indicates that implementing this principle has created a strong, cohesive organizational culture. A Senior Teacher explained:

"Esprit de corps di Gontor bukan hanya slogan, tapi sudah menjadi DNA institusi. Semangat 'berbeda dalam bersatu, bersatu dalam perbedaan' benar-benar tertanam dalam setiap aktivitas. Kami dari berbagai latar belakang daerah, suku, dan tradisi, tapi ketika sudah masuk Gontor, semuanya menjadi satu keluarga besar. Ini yang membuat sistem manajemen kami efektif - karena setiap orang merasa memiliki dan bertanggung jawab atas kemajuan institusi. Konflik yang muncul tidak pernah dibiarkan berlarut-larut, selalu diselesaikan dengan pendekatan kekeluargaan dan musyawarah."

("Esprit de corps at Gontor is not just a slogan but has become the DNA of the institution. The spirit of 'different in unity, united in diversity' is truly embedded in every activity. We come from various regional, ethnic, and cultural backgrounds, but once at Gontor, we all become one big family. This is what makes our management system effective—because everyone feels a sense of belonging and responsibility for the institution's progress. Conflicts that arise are never allowed to drag on but are always resolved through family-like approaches and consultation.")

The implementation of this principle is also reflected in various traditions and rituals that strengthen emotional bonds within the community, such as khutbah arba, muhadarah, and various extracurricular activities involving all *pesantren* members. The implementation of the principle of discipline reflects a combination of firmness with personal and spiritual approaches. The principle of unity of direction is manifested through a clear vision and mission, as well as a strategic planning system that involves all stakeholders. The principle of subordinating individual interests to general interests is implemented through a culture of devotion and high dedication among all *pesantren* members.

The principle of remuneration is aligned with the concepts of rizq and barakah, in which compensation is viewed not only in material but also in spiritual terms. The principle of centralization is selectively implemented: strategic decisions are centralized, while operational implementation is delegated. The principle of the scalar chain is manifested in a clear organizational structure with effective communication channels. The principle of order is implemented through a structured yet flexible system that allows adaptation to needs and changing times. The principle of equity is realized through a transparent, merit-based assessment and career development system. The principle of stability of tenure aligns with the concept of sustainable leadership development, in which position rotation is planned to build organizational capacity. The principle of initiative is implemented through a culture of innovation and creativity encouraged within the framework of Islamic values, enabling the development of new programs suited to contemporary needs without compromising the fundamental values of the *pesantren*.

## **Discussion**

### ***Contextual Adaptation of Fayol's 14 Principles in the Management System of Modern Pesantren***

The research findings reveal that Henry Fayol's 14 management principles are implemented at KMI Gontor not literally but through a sophisticated, layered process of contextual adaptation. This adaptation reflects the institution's ability to integrate modern management theory with the

fundamental values of Islam and the *pesantren* tradition, both deeply rooted for decades. The adaptation process demonstrates three main patterns: internalization of Islamic values into each management principle, contextualization with the unique characteristics of *pesantren* education, and innovative practices that result in a hybrid model between modern and traditional management. This pattern is consistent with research findings that emphasize that the success of modern management theory implementation in Islamic educational contexts depends greatly on adaptive capacity without compromising fundamental values (Chalim & Suhari, 2024; Kosim et al., 2023). The dimension of spirituality serves as the main differentiator in the adaptation of Fayol's principles at KMI Gontor, as Islamic educational institutions face the ongoing challenge of balancing traditional values with modern educational management strategies (Qusairi et al., 2025). Each management principle is evaluated not only for efficiency and operational effectiveness, but also for its compatibility with Islamic teachings and its impact on students' character development. This creates a holistic management system in which achieving organizational goals is inseparable from the mission of cultivating the ideal human being (*insan kamil*), as *pesantren*-based management models integrate traditional Islamic education systems with modern educational management principles (Chalim & Suhari, 2024).

### ***Transformation of Leadership Concept: From Authority to Moral Leadership***

One of the most meaningful findings is the transformation of the leadership concept in the implementation of the principle of authority and responsibility. The concept of authority in Fayol's theory, which tends to be formal-structural, has been transformed into moral leadership based on knowledge, exemplary conduct, and spiritual capacity. This transformation produces a unique leadership model in which legitimacy not only derives from a formal position within the organizational structure but also from community recognition of the leader's intellectual, spiritual, and moral capacity. This model resonates with the concept of transformational leadership developed by Bass and Riggio (2006), but with a stronger spiritual dimension that emphasizes integrating spiritual practices into day-to-day leadership activities (Arar dkk., 2022). The practical implications of this transformation are evident in a more participatory and consultative decision-making process, consistent with the Islamic principle of *shura* (consultation), in which leaders serve their community through consultation and lead by example, as demonstrated by the Prophet Muhammad's exemplary conduct (Kosim dkk., 2023). Leadership is no longer understood as hierarchical domination but as collective facilitation toward the achievement of shared goals, where spiritual leadership models in Islamic educational contexts generate higher levels of engagement and commitment among organizational members through the application of values such as integrity (*siddiq*), trustworthiness (*amanah*), and exemplary conduct (*uswatun hasanah*) (Hashim, 2010; Wahib, 2025).

### ***Reconfiguration of the Division of Work Principle: Flexible Specialization in the Pesantren Context***

The implementation of the division of work principle at KMI Gontor has resulted in a conceptual innovation called "flexible specialization"—a model that combines the efficiency of specialization with the multi-tasking flexibility characteristic of the *pesantren* tradition. This model transcends the classical dichotomy between generalists and specialists by creating a new category: the "specialized generalist," who possesses deep expertise in one field while also maintaining basic competence in other areas, a concept that aligns with research on knowledge management processes that emphasize the value of multiple knowledge trajectories in organizational contexts (Barley et al., 2018). This concept provides meaningful theoretical contributions to the development of human resource management theory in educational organizations, where effective human resource management practices can markedly enhance operational efficiency and organizational effectiveness through strategic approaches to recruitment, training, and performance evaluation (Natsir et al., 2024).

Unlike rigid specialization models, which often create silo mentalities, flexible specialization enables more effective coordination across organizational units. It enhances adaptive capacity to environmental changes, consistent with established knowledge-based theories of organizational

effectiveness (Grant, 1996). The growing emphasis on agile human resource management approaches in contemporary organizations demonstrates the value of flexible, adaptive management systems that can respond to changing environmental demands (Moh'd dkk., 2024). From a practical perspective, this model has proven effective in overcoming human resource limitations commonly faced by educational institutions, particularly *pesantren*. Structured multi-tasking capacity enables the optimization of resources without sacrificing output quality. However, research on multitasking in educational contexts suggests potential concerns about cognitive overload and performance quality that require careful management (Junco & Cotten, 2012). The effectiveness of flexible work arrangements and their impact on organizational performance suggests that workplace flexibility, when properly implemented, can enhance both employee engagement and organizational outcomes (Kossek dkk., 2023). This aligns with the principle of efficiency, one of the cornerstones of Fayol's theory, though interpreted more contextually and flexibly.

### ***Integration of Islamic Values in the Management System: Beyond Religious Symbolism***

The findings reveal that the integration of Islamic values in KMI Gontor's management system is neither symbolic nor superficial, but substantial and transformative. Values such as *amanah* (trust), *adil* (justice), *musyawarah* (deliberation), and *ukhuwah* (brotherhood) are not mere slogans but are internalized across every aspect of the management process, from planning to evaluation. The concept of *amanah*, for instance, has transformed the understanding of responsibility from mere horizontal accountability to superiors or stakeholders to vertical accountability to Allah Swt. This transformation results in a higher level of commitment and integrity, as every action is understood within the framework of worship and ultimate accountability in the Hereafter (Sodiq et al., 2024). The implementation of *musyawarah* in decision-making has produced a participatory yet efficient model. Unlike consensus models that often consume excessive time, the *musyawarah* model at KMI Gontor combines collective deliberation with strong decisional leadership. Research demonstrates that Islamic leadership principles, when authentically implemented, create stronger organizational commitment through values-based governance structures (Juliansyah et al., 2022). However, studies also suggest that accountability mechanisms in *pesantren* institutions face ongoing challenges in balancing traditional values with modern transparency requirements (Aldjufri et al., 2024). Leaders retain final authority in decision-making, but decisions are made with input and consideration from various parties.

### ***Organizational Dynamics: Balancing Stability and Change***

One of the main challenges in implementing Fayol's principles at KMI Gontor is balancing the stability required to maintain *pesantren* identity with the flexibility needed to adapt to changing times. This tension reflects broader organizational challenges in traditional Islamic educational institutions. The findings show that the institution has successfully developed mechanisms that enable change within continuity, consistent with contemporary research demonstrating that Islamic boarding schools must navigate between preserving traditional values and embracing educational innovation, as evidenced in studies of organizational transformation in East Java's *pesantren* (Darojat, 2023). The principle of stability of tenure, one of Fayol's fourteen fundamental management principles, has proven relevant in educational contexts, particularly in developing management skills among academic institutional heads (Ali dkk., 2021), and is implemented through a dynamic approach at KMI Gontor. Stability is not understood as stagnation but as predictability in career development systems and leadership succession, aligning with research on Islamic educational leadership that emphasizes the integration of transformational and distributed leadership theories (Widodo, 2025).

The institution has developed a planned and systematic leadership regeneration system, ensuring continuity of vision and mission while providing space for innovation and change, thereby addressing the critical challenge of leadership succession in *pesantren*, where tradition, heredity, idealism, and respect for kiai meaningfully influence succession patterns. This mechanism has resulted in what may be called "adaptive stability"—the ability to preserve core values while pursuing continuous

improvement in systems and processes—reflecting recent findings on the transformation of *pesantren* education management in the digital era through digitalization while maintaining traditional foundations. This model contributes to the literature on change management in traditional organizations, demonstrating that change need not be disruptive and can evolve gradually while preserving the organization's fundamental identity, supporting contemporary research on transformational leadership in modern *pesantren* that maintains relevance without abandoning core Islamic educational values.

**Impact on Administrative and Academic Performance**

The implementation of Fayol’s 14 principles through contextual adaptation has produced meaningful positive impacts on KMI Gontor’s administrative and academic performance. Administratively, improvements are observed in process efficiency, service quality, and stakeholder satisfaction. The administrative system has become more structured without being bureaucratic, responsive without losing control. The impact on academic performance is reflected in improved teaching quality, curriculum innovation, and the achievement of comprehensive educational objectives. The effective management system has created an environment conducive to the development of students’ academic potential while maintaining a focus on character building and spirituality. Interestingly, these improvements are not only evident in quantitative indicators but also in qualitative indicators that are more difficult to measure, such as spiritual satisfaction, sense of belonging, and long-term institutional commitment. This demonstrates that integrating spiritual values into the management system does not reduce efficiency but instead enhances holistic effectiveness.

**Theoretical and Practical Implications**

The findings of this study contribute meaningfully to the development of Islamic Management Theory, which has attracted increasing academic attention over the past two decades. This research shows that Islamic management theory is not merely the application of conventional management principles with an Islamic label, but a genuine alternative with distinct characteristics and advantages. The management model developed at KMI Gontor can serve as a prototype for a more holistic management theory that integrates material-spiritual, individual-collective, and temporal-eternal dimensions. This integration produces a management system that is not only operationally efficient but also existentially meaningful.

**Table 2.** Summary Matrix of Key Findings

Fayol Principle	Adaptation at KMI Gontor	Administrative Impact	Academic Impact
Division of Work	Flexible Specialization	Optimal efficiency with high flexibility	Improved learning quality through specialization
Authority & Responsibility	Moral Leadership	Vertical and horizontal accountability	Exemplary conduct in the educational process
Unity of Command	Consultative Command	Effective coordination with participatory involvement	Consistency in education while allowing room for creativity
Esprit de Corps	Ukhuwah Islamiyyah	High organizational cohesiveness	Conducive learning environment
Discipline	Spiritual Discipline	Compliance based on awareness	Strong character formation

This matrix demonstrates that each of Fayol’s principles has undergone a contextual transformation, resulting in positive impacts on both administrative and academic performance, with

the added value of developing a spiritual dimension characteristic of Islamic education. These research findings carry extensive practical implications for the development of management systems in other Islamic educational institutions. The adaptation model developed at KMI Gontor can serve as a reference for similar institutions facing comparable challenges in integrating modernity with tradition.

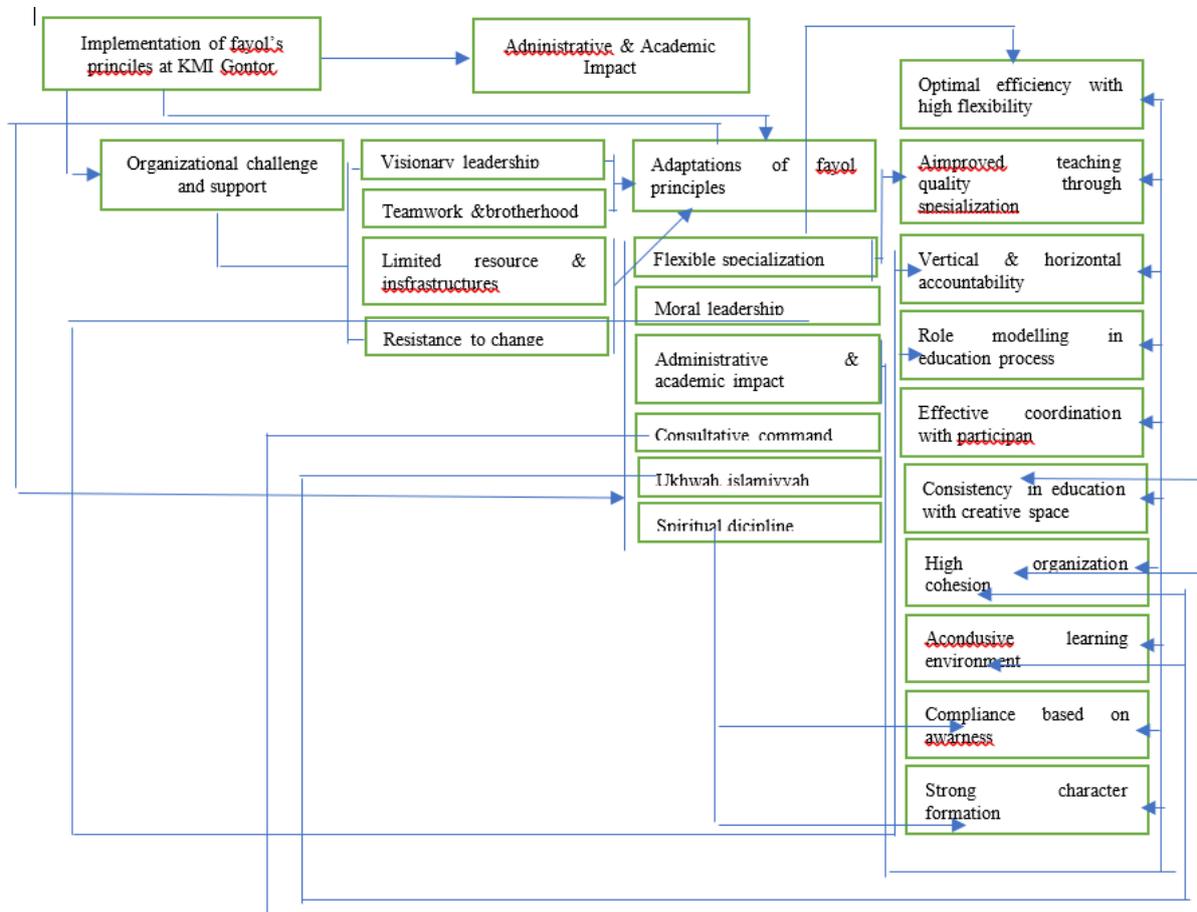


Figure 2. Research Findings

However, implementing this model requires careful contextual consideration, as each institution has unique characteristics that influence its effectiveness. What can be adopted are the fundamental principles of adaptation, rather than specific practices. These principles include: commitment to integrating spiritual values, flexibility in implementation, participatory decision-making, and a focus on holistic human resource development. Not all Madrasah Kulliyatul Muallimin Al-Islamiyyah at Modern Pondok Darussalam Gontor implement all 14 of Henry Fayol's principles; nevertheless, the outcomes achieved are highly meaningful. This surprising finding underscores that not every educational institution or *pesantren* applies all of Fayol's principles in full. The findings of this study confirm that not all managerial principles appear predominantly in the experiences and practices of educational actors. Some principles appear strongly and consistently in the narratives of caregivers, leaders, and teachers, while others are implicit, contextual, or even invisible in their everyday experiences. This condition indicates that the internalization of management principles is selective and situational, shaped by an institution's needs, organizational culture, and evolving leadership priorities. Therefore, the absence or weakness of the emergence of certain principles cannot be interpreted as a deficiency in implementation, but rather as a rational and functional form of contextual adaptation within the framework of Islamic educational leadership.

#### 4. CONCLUSION

This study successfully elucidates the complexity and uniqueness of implementing Henry Fayol's 14 management principles within the context of Madrasah Kulliyatul Muallimin Al-Islamiyyah Gontor, demonstrating that classical management theory remains relevant and adaptable in organizational environments with distinctive characteristics, such as Islamic educational institutions. The primary findings indicate that KMI Gontor has developed a hybrid management model that integrates several of Fayol's principles with Islamic values and *pesantren* traditions through three adaptive mechanisms: the internalization of spiritual values, contextualization with the characteristics of *pesantren* education, and innovative management practices.

This implementation has led to meaningful conceptual transformations, such as the evolution of the concept of authority into moral leadership, the division of work into flexible specialization, and hierarchical decision-making into consultative command. The principles that made the greatest contribution to administrative performance were division of work, unity of command, and order, which enhanced operational efficiency and the quality of administrative services. Meanwhile, the principles most influential on academic performance were esprit de corps, initiative, and equity, which fostered a conducive learning environment and encouraged educational innovation.

From a theoretical perspective, this study contributes to the development of Islamic Management Theory by demonstrating that integrating Islamic values into management systems is not merely symbolic but a substantive transformation that results in a more holistic and meaningful management model. The management model developed at KMI Gontor can serve as a prototype for developing management theories that integrate material-spiritual, individual-collective, and temporal-eternal dimensions.

In practice, the study guides other Islamic educational institutions on developing effective management systems without compromising spiritual and cultural identity. The adaptation model demonstrates that modernizing management systems and preserving traditional values are not a zero-sum game; they can be achieved simultaneously through a sophisticated, context-based approach. These findings have important implications for the development of national-level Islamic education policies. The government may adopt the KMI Gontor model as a best practice for establishing management standards for other madrasahs and pesantrens, while taking into account each institution's unique contextual characteristics.

For Islamic education practitioners, the study offers a practical framework for implementing modern management principles within a context aligned with Islamic values. This framework includes developing leadership systems grounded in exemplary conduct, implementing flexible specialization in the division of labor, fostering a culture of consultation in decision-making, and integrating spiritual values into all aspects of organizational management. Based on the findings, several practical recommendations are proposed: first, Islamic educational institutions should develop management systems that integrate operational efficiency with character formation; second, investment is needed in developing human resource capacity capable of operating hybrid management systems; third, performance indicators should be designed to measure not only quantitative aspects but also qualitative dimensions such as spiritual satisfaction and character development; and fourth, a mechanism for continuous improvement should be established to allow management systems to adapt to contemporary developments without compromising fundamental values.

The study also recommends developing a more comprehensive research agenda on Islamic education management, including comparative studies across institutions, longitudinal research on the long-term impacts of implementing Islamic management systems, and the development of performance measurement instruments tailored to the unique characteristics of Islamic education. This study underscores that the future of Islamic education management lies in integrating traditional wisdom with modern management theory and practice in a creative, transformative synthesis that produces not

only operational efficiency but also a meaningful experience for all stakeholders involved in the educational process.

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