

## **PESANTREN IDEOLOGY AND MANAGEMENT PATTERNS ON THE EFFECTIVENESS OF PESANTREN KILAT PROGRAMS**

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### **ABSTRACT**

*Studies on the effectiveness of pesantren kilat (short-term Islamic boarding programs) from the perspectives of ideology and pesantren management remain limited, especially in comparative contexts between modern and traditional pesantren. Pesantren kilat aim to enhance students' religious understanding and cultivate Islamic character. However, differences in ideological orientation and managerial approaches significantly affect the implementation of these programs. This study examines the management of pesantren kilat at the Islamic Centre Bin Baz Boarding School in Wangon, Banyumas (Salafi-modern) and the Al-Ishlah Boarding School in Mangkang, Semarang (Aswaja-traditional). Using a descriptive qualitative method with a comparative approach, data were collected through interviews, observations, and document analysis. The findings reveal that Bin Baz implements systematic, technology-based planning, flexible organizational structures, and adaptive execution with informal communication. Program evaluation is conducted strictly by coordinators. In contrast, Al-Ishlah applies tradition-based planning directed by the kyai, hierarchical organization emphasizing obedience, charismatic leadership in program implementation, and traditional evaluation methods through sorogan and bandongan. These findings confirm that ideological and managerial differences shape program effectiveness. The study recommends the optimization of technology and the adoption of data-driven evaluation methods to enhance the quality of pesantren kilat programs.*

**Kata Kunci:** *Pesantren Management, Pesantren Kilat, Ideology, Traditional Islam, Salafi-Modern*

### **ABSTRAK**

*Studi mengenai efektivitas pesantren kilat (program pesantren jangka pendek) dari perspektif ideologi dan manajemen pesantren masih terbatas, terutama dalam konteks perbandingan antara pesantren modern dan tradisional. Pesantren kilat bertujuan meningkatkan pemahaman keagamaan siswa dan menumbuhkan karakter Islami. Namun, perbedaan orientasi ideologi dan*

*pendekatan manajerial secara signifikan memengaruhi implementasi program-program ini. Penelitian ini mengkaji manajemen pesantren kilat di Pondok Pesantren Islamic Centre Bin Baz Wangon, Banyumas (Salafi-modern) dan Pondok Pesantren Al-Ishlah Mangkang, Semarang (Aswaja-tradisional). Menggunakan metode deskriptif kualitatif dengan pendekatan komparatif, data dikumpulkan melalui wawancara, observasi, dan analisis dokumen. Temuan penelitian mengungkapkan bahwa Bin Baz menerapkan perencanaan yang sistematis berbasis teknologi, struktur organisasi yang fleksibel, dan pelaksanaan adaptif dengan komunikasi informal. Evaluasi program dilakukan secara ketat oleh koordinator. Sebaliknya, Al-Ishlah menerapkan perencanaan berbasis tradisi yang diarahkan oleh kyai, organisasi hierarkis yang menekankan kepatuhan, kepemimpinan karismatik dalam implementasi program, dan metode evaluasi tradisional melalui sorogan dan bandongan. Temuan ini menegaskan bahwa perbedaan ideologi dan manajerial membentuk efektivitas program. Penelitian ini merekomendasikan optimalisasi teknologi dan adopsi metode evaluasi berbasis data untuk meningkatkan kualitas program pesantren kilat.*

**Key Words:** Manajemen Pesantren, Pesantren Kilat, Ideologi, Islam Tradisional, Salafi-Modern

## INTRODUCTION

In the realm of education, effective management serves as a critical factor in determining the success of various programs, including religious-based initiatives such as *pesantren kilat* (short-term Islamic boarding programs). These programs are considered essential for enhancing students' understanding of Islam, particularly in strengthening character and morality. However, their implementation frequently faces challenges such as limited supervision, weak evaluation systems, and a lack of standardized management procedures—all of which hinder the overall achievement of program objectives (Defi, 2022). This highlights that managerial aspects remain a vulnerable point in *pesantren kilat* programs, warranting deeper investigation.

In value-based educational settings, institutional ideology plays a vital role in shaping the direction, strategy, and managerial decisions undertaken. Huque (2009) argues that organizational ideology, especially in religious institutions, determines the value orientation that underlies planning and implementation processes in education. Similarly, Bush (2011) emphasizes that educational management is never ideologically neutral; rather, it is always influenced by the assumptions and beliefs of the institutions that practice it. Therefore, understanding the link between ideology and management patterns becomes essential in assessing the effectiveness of any educational model, including *pesantren kilat*.

Several prior studies have examined *pesantren kilat* in the context of character formation (Zaini et al., 2020), implementation in general public schools (Maula & Fathani, 2022; Setiawan, 2012), and their contribution to strengthening religious values at the primary education level (Kurniawan et al., 2023; Muflih et al., 2022). In addition, some studies have explored *pesantren kilat* organized by community empowerment institutions (Ahmad Irfan et al., 2023; A et al., 2018).

However, research that specifically addresses the management of *pesantren kilat* programs directly administered by Islamic boarding schools—while taking into account ideological differences and leadership patterns—remains scarce. This constitutes the research gap that the present study seeks to address.

In response to this context, this study focuses on the management of *pesantren kilat* conducted by two Islamic boarding schools with contrasting ideological and typological orientations: the Islamic Centre Bin Baz (Salafi-modern) in Wangon, Banyumas, and Pondok Pesantren Al-Ishlah (Aswaja-traditional) in Mangkang, Semarang. A comparative approach is employed to explore how each institution designs, organizes, implements, and evaluates their *pesantren kilat* programs according to the values they uphold. The primary aim of this study is to analyze the management practices of *pesantren kilat* programs in both institutions and to examine how their underlying ideologies and leadership styles influence the effectiveness of program implementation.

The management of programs and the implementation of *pesantren kilat* (short-term Islamic boarding programs) are closely interconnected. The success of such programs is highly dependent on the application of sound and systematic management. Each stage of the *pesantren kilat*—from planning, organizing, and implementation to evaluation—requires well-directed management to ensure that the program's primary goals are achieved, namely, the reinforcement of religious values and the formation of Islamic character among participants.

### Program Management

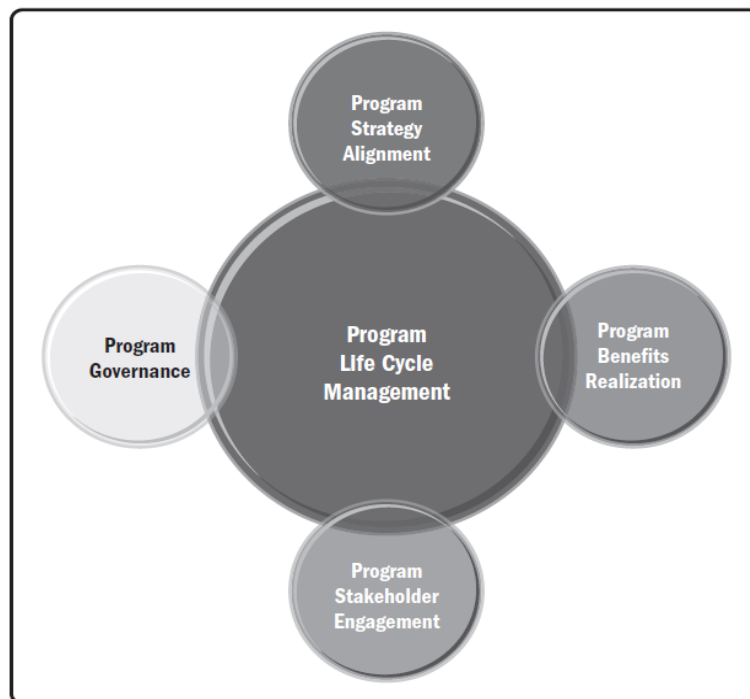
Program management refers to a series of activities encompassing planning, organizing, implementation, and evaluation, aimed at achieving specific goals effectively and efficiently. According to Sudjana (2004), program management plays a pivotal role in applying managerial functions to all educational activities, including the allocation of human and material resources. Suryana et al. (2018) further define it as an effort to formulate policies and distribute tasks over the long term, involving coordinated collaboration among individuals.

The four key functions of program management are planning, organizing, implementation, and evaluation. Planning involves goal-setting, developing alternatives, and communicating plans to stakeholders. It is considered the cornerstone of management functions, as it determines the direction of the program (Syafurudin, 2013). From an Islamic perspective, planning must align with Sharia principles, as emphasized in Surah Al-Anfal [8:60], which highlights the importance of preparedness in facing challenges.

Organizing refers to the process of integrating resources into a clear organizational structure, ensuring that each task is carried out by the appropriate individuals (Dalimunthe, 2018). In Islamic teachings, organizing must be grounded in expertise and Sharia-based principles, as conveyed in a Hadith of the Prophet Muhammad (peace be upon him), which stresses the importance of entrusting tasks to competent individuals (Narrated by Bukhari). Effective organization includes task delegation, role differentiation, and coordination among team members (Sutestri, 2015).

Implementation entails the execution of pre-established plans through effective leadership, clear communication, and motivation. Terry describes

implementation as the process of inspiring all group members to accomplish collective goals (Syahputra & Aslami, 2023). In Islam, execution also involves virtues such as patience and wisdom in inviting others to righteousness, as mentioned in Surah An-Nahl [16:125]. Evaluation is the stage where program effectiveness is assessed through monitoring and control. A robust evaluation process helps to refine the program to optimize outcomes. In an Islamic context, evaluation involves ongoing supervision to ensure alignment with both the program objectives and Sharia standards (Fahrurrozi, 2015). This aligns with Surah At-Tawbah [9:105], which calls upon believers to act under the observance of Allah, His Messenger, and the Muslim community.



**Figure 1. Scope of Program Management**  
Source: Didinsky (2017, p.18)

### Pesantren Kilat

*Pesantren kilat* refers to an intensive short-term Islamic education program, commonly held during school holidays or the month of Ramadan. It is designed to instill core Islamic values such as *tauhid* (monotheism), worship practices, and moral character. According to Poerbakawatja (1976), it is a temporary yet intensive religious learning environment. Maula and Fathani (2022) explain that *pesantren kilat* serves as a structured initiative for the development of Islamic character, while Mardianto (2005) notes that such programs typically run for three to seven days to deepen faith and ethical awareness among students.

The primary objectives of *pesantren kilat* include strengthening *aqidah* (creed), fostering character development, and enhancing social piety. The curriculum is generally divided into three categories: orientation, core materials (e.g., Islamic law, *tauhid*, ethics, and leadership), and supplementary content that is contextualized for participants (Mardianto, 2005). Fathoni (2020) adds that the

program is a medium for deepening participants' connection to Islamic values through consistent worship practices.

The foundational pillars of *pesantren kilat* are based on four elements: Islamic education, youth education, non-formal education, and training-based education. These components aim to nurture individuals as servants of Allah and as vicegerents (*khalifah*) on Earth, ensuring that they are equipped with strong religious foundations for daily life (UU No. 20/2003). Key components of a *pesantren kilat* program include the participants, facilitators, implementation team, learning materials, media, systems, and evaluation tools. Participants are actively involved in programs guided by qualified mentors. The content typically encompasses Islamic jurisprudence, worship practices, and ethical teachings (Mardianto, 2005). Evaluation is a crucial component for assessing the extent to which the program's goals are achieved and the impact on participants.

Operational guidelines for *pesantren kilat* fall under three categories: general guidelines, practical guides, and supplemental instructions. These include determining program objectives, methods, scheduling, location, facilities, and rules of conduct (Mardianto, 2005). Additionally, activity manuals outlining program flow and expected competencies are developed to ensure program effectiveness and efficiency.

The instructional materials used in *pesantren kilat* are typically organized into orientation modules, core lessons, and contextual supplements. Core materials focus on *sharia*, worship, monotheism, moral development, and leadership. Supplementary materials address contemporary Islamic issues relevant to the students' contexts (Mardianto, 2005). The instructional approach may involve expository methods (lectures) or discovery-based learning (independent development), employing strategies such as group discussions, sermons, and role-playing to emphasize character development (Mujahidin, 2005).

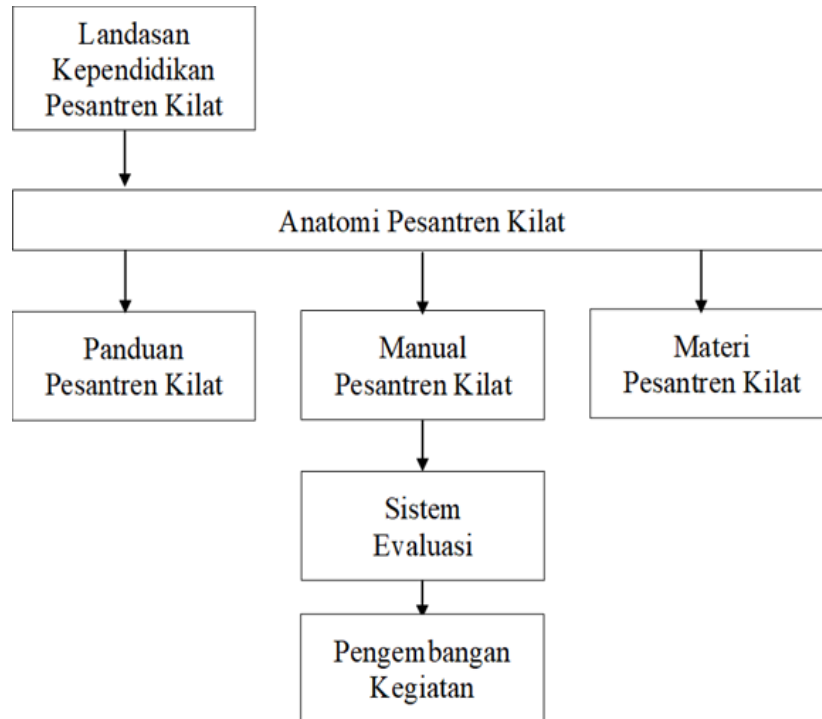
## METHOD

This research employed a comparative qualitative approach using a multiple case study design to examine and compare the management of *pesantren kilat* programs at two institutions: Pondok Pesantren Islamic Centre Bin Baz Wangon Banyumas (Salafi-modern) and Pondok Pesantren Al-Ishlah Mangkang Semarang (traditional Aswaja). This design was chosen to enable an in-depth exploration of the managerial practices at each *pesantren*, particularly how planning, organizing, implementation, and evaluation are shaped by their respective ideological frameworks. The selection of cases was based on their contrasting typologies and prominence in their regions, providing a rich basis for comparative analysis. The research was conducted over a period of four months, from March to June 2024.

Data collection techniques included in-depth interviews, participant observation, and document analysis. A total of 12 participants were purposively selected based on their active involvement in the *pesantren kilat* programs. These consisted of 2 *pesantren* leaders (*mudīr*), 4 program supervisors, 4 parents (*walisantri*), and 2 student participants. Secondary data such as program structures, activity reports, and operational guidelines were also analyzed. Data



analysis followed the interactive model by Miles and Huberman, comprising data reduction, data display, and conclusion drawing (Miles et al., 2014). To ensure data validity and credibility, triangulation of sources, member checks, and expert validation were applied. This methodological approach allowed for a holistic understanding of how ideology informs educational program management in pesantren settings.



**Figure 2.** Structure of *Pesantren Kilat* Program  
Source: Mardianto (2005, p.10)

## RESULTS AND DISCUSSION

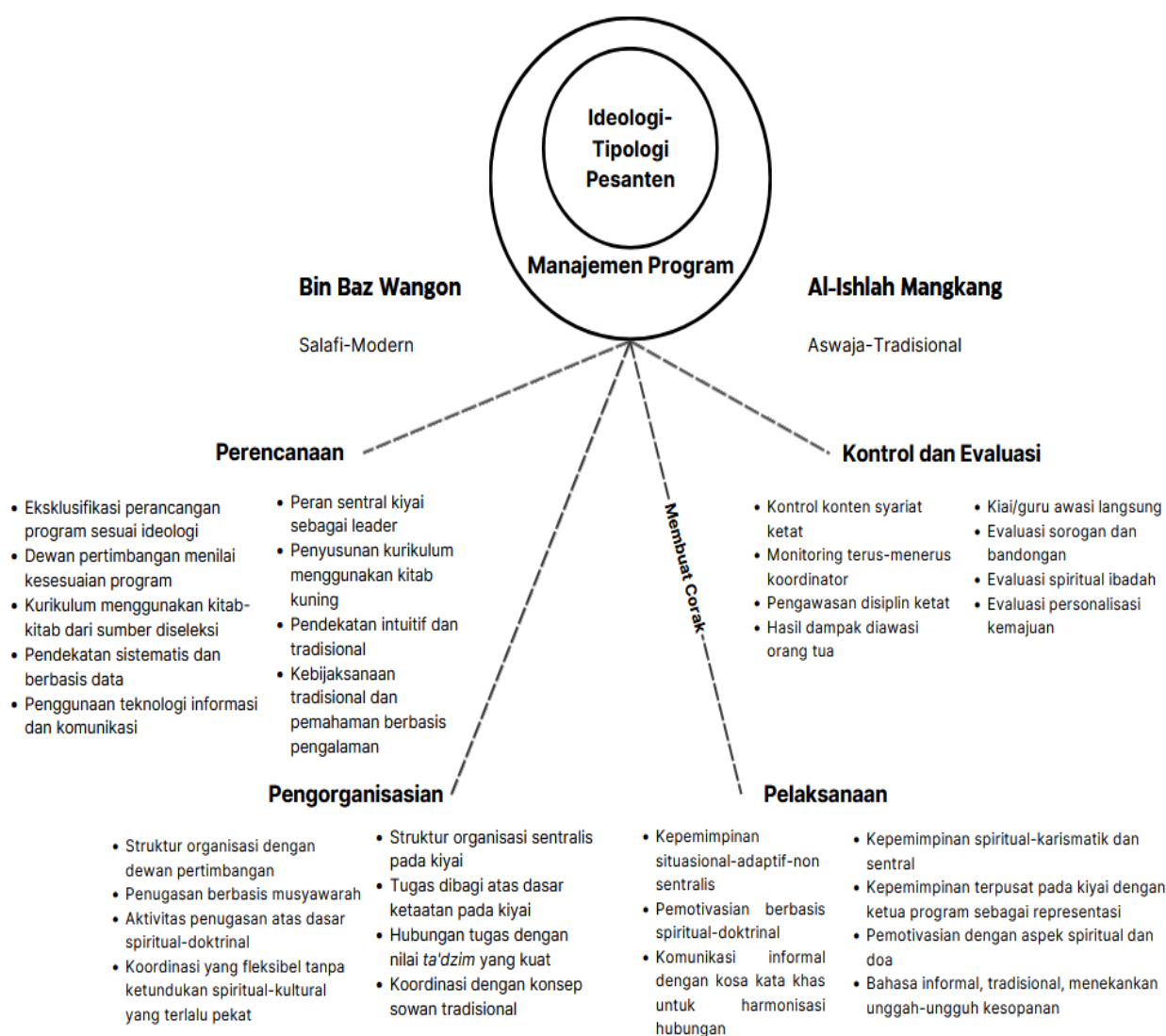
### The Paradigm of *Pesantren Kilat* at Bin Baz and Al-Ishlah

The Islamic Centre Bin Baz (ICBB) Islamic Boarding School, located in Kampung Santri Complex, Wagon, Banyumas, adheres to a Salafi-modernist ideology emphasizing the purification of *tawhid* (monotheism) and literal implementation of Islamic law. The doctrine is based on textual evidence (*nash*) and guided by classical Salafi scholars. The core values instilled in the *pesantren kilat* program include pure monotheism, strict religious discipline, and the avoidance of local cultural practices deemed inconsistent with sharia. As noted by one program instructor, "This *pesantren kilat* is not merely a Ramadan activity filler, but part of our *tawhid* mission. We equip the children with strong foundations in *aqidah* from an early age."

These values directly influence the curriculum design and instructional methods. The curriculum is systematically structured around concise Salafi texts such as *Kitab Tauhid* and *Sifat Shalat Nabi* by Al-Albani. The teaching method is expository and unidirectional, based on textual lectures supported by digital media and standardized modules. Teacher-student interaction is rational-instructional in nature, where the teacher serves as a transmitter of scriptural truth

(*nash*), and students function as receivers of systematically delivered knowledge. This reflects a modern pedagogical approach based on the authority of knowledge rather than personal charisma.

In contrast, the Al-Ishlah Islamic Boarding School in Mangkang, Semarang, is grounded in the traditional *Aswaja Nahdliyyin* ideology, emphasizing the preservation of classical Islamic scholarship (*turath*) and character formation through the exemplary conduct of the *kyai* (religious leader). The *pesantren kilat* at Al-Ishlah is known as *ngaji kilatan posonan*, an intensive Ramadan study session using the traditional *bandongan* (teacher reads the text) and *sorogan* (students read and are corrected by the teacher) methods. One student explained, “Ramadan here is a sacred time to study classical texts. The *kyai* teaches us directly, and the atmosphere is filled with blessings.”



**Figure 3.** Mapping of Management Models in Two Distinct Pesantren Contexts in *Bahasa Indonesia*

The core values of this program include politeness, the pursuit of blessed knowledge, and reverence for tradition. The teaching method is rooted in traditional transmission with space for spiritual dialogue. Teacher-student relations are charismatic and paternalistic, where the *kyai* is not only a teacher but also a spiritual role model. In this context, interaction is affective and symbolic, creating a sacred intellectual environment that emphasizes respect for spiritual authority. The paradigm differences between the two institutions are clearly defined. At ICBB, the *pesantren kilat* serves as an ideologically structured and modern tool for Islamic preaching, grounded in textual authority and aiming for rational transformation of Islamic understanding. In contrast, Al-Ishlah views *pesantren kilat* as a continuation of scholarly and spiritual traditions that are affective, charismatic, and uphold *ta'dzim* (respect) for the teacher.

Thus, ideological values dictate pedagogical methods, and both shape the distinct patterns of teacher-student interaction. At ICBB, the relationship is based on textual knowledge transfer and intellectual discipline, while at Al-Ishlah, it focuses more on value internalization through the *kyai's* example and spiritual engagement. These differences influence not only the curriculum and classroom atmosphere but also the effectiveness of the program and participants' reception of the learning material. The findings of this study affirm that the ideology and typology of Islamic boarding schools (*pesantren*) play a significant role in shaping the management of *pesantren kilat* programs. In line with Whitty and Schulz (2007), organizational ideology produces distinct managerial patterns, while Huque (2009) argues that religious institutions develop management systems grounded in their value orientations.

At the Islamic Centre Bin Baz (ICBB), which adheres to a Salafi-modernist framework, the program management is formal and highly structured. As stated by one program coordinator, "We use standardized modules and Google Workspace to manage schedules, materials, and attendance systems." Planning is conducted collectively, supported by technology, with the curriculum centered on *tawhid* and Salafi jurisprudence. The organizational structure is flexible, not dependent on a central figure, and operates through deliberative coordination. A teacher explained, "Each *ustadz* has their own portion, but we always discuss technical decisions together."

Program implementation at ICBB is adaptive and participatory, characterized by informal communication that fosters an open learning environment. Teacher-participant relationships are horizontal, reflecting a modern pedagogical approach that is rational and instructional. Evaluation is carried out through daily digital monitoring, weekly reporting, and parent involvement in reviewing participants' progress. One committee member noted, "We evaluate every evening, summarize weekly, and share it with parents." This approach emphasizes transparency, accountability, and stakeholder engagement, aligning with Stufflebeam's CIPP Evaluation Model, which highlights evaluation through context, input, process, and product (Stufflebeam & Coryn, 2014). The integration of technology enhances efficiency and openness in the evaluation process.

In contrast, Al-Ishlah Islamic Boarding School, which follows the traditional Aswaja ideology, applies an intuitive and *kyai*-centered management style. There is no formal forum for program planning, as schedules and materials are



determined directly by the *kyai*. “Every Ramadan, we study classical texts like *Ayyuhal Walad* directly from the *kyai*. It’s a long-standing tradition,” said one student. Organizationally, the structure is centralized, based on the students’ obedience to the *kyai*, who serves as both spiritual and academic leader.

Program implementation at Al-Ishlah is solemn and focused on *adab* (proper conduct) and blessings rather than mere mastery of content. Evaluation is conducted through *sorogan* and *bandongan* methods, where students read materials directly to the *kyai* and receive personal feedback. This evaluation model is spiritual and affective, emphasizing the blessing of knowledge and the sacred bond between teacher and student. According to Zuhairini (1999), evaluation in Islamic education is not merely cognitive assessment, but also a process of assessing purity of intention, sincerity in learning, and the spiritual blessings of the educational journey. Thus, Al-Ishlah adopts a traditional evaluation model based on *uswah* (role modeling) and inner teacher-student relationships, which is formative and sustained throughout the learning interaction.

The differing management patterns between the two institutions are summarized in the following table:

**Table 1.** management patterns between Pondok Pesantren Bin Baz (Salafi-Modern) and Pondok Pesantren Al-Ishlah (Traditional-Aswaja)

Management Dimension	Pondok Pesantren Bin Baz (Salafi-Modern)	Pondok Pesantren Al-Ishlah (Traditional-Aswaja)
Planning	Structured, digital, collective, Salafi-based	Intuitive, traditional, centered on <i>kyai</i> and classical texts
Organizing	Flexible, consultative, decentralized	Centralized, obedience to <i>kyai</i> , hierarchical
Implementation	Adaptive, informal, participative	Charismatic, formal, emphasizes <i>adab</i>
Evaluation	Digital monitoring, parental involvement	<i>Sorogan</i> , <i>bandongan</i> , spiritual and personal

These findings reinforce prior studies by Suryana et al. (2018) and Syafrudin (2013) regarding the influence of ideological values on management practices within pesantren environments. Moreover, this study confirms that despite the differences in evaluation methods and tools, both pesantren successfully fulfill program goals aligned with their respective value orientations. Specifically, in the case of ICBB, the integration of technology and digital documentation in evaluation indicates a shift toward data-driven accountability and efficiency—an emerging practice not yet widely explored in existing pesantren management literature.

## CONCLUSION

Based on the findings of this study regarding the management of *pesantren kilat* programs at Pondok Pesantren Bin Baz (ICBB) in Wangon, Banyumas, and Pondok Pesantren Al-Ishlah in Mangkang, Semarang, it is evident that differences in ideology and typology significantly influence the management models of *pesantren kilat*. The ICBB, with its Salafi-modernist ideology, implements a structured, adaptive, and technology-based management system. In contrast, Al-Ishlah, adhering to traditional Aswaja ideology, applies a

*kyai*-centered management model rooted in spiritual, charismatic, and traditional approaches. These findings affirm that ideology is not merely a foundational value but also a crucial variable that shapes the overall practice of Islamic educational management, from planning to evaluation. Theoretically, this study reinforces the importance of integrating ideological dimensions into the development of *pesantren* management models. Practically, it highlights the need to synthesize traditional religious values with technology-based managerial innovations to formulate a contextual, effective, and sustainable model for managing religious education programs.

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