



## Ki Hajar Dewantara's Philosophy of Education in the Perspective of Oumar Muhammad Al-Toumy Al-Syaibani and Its Implications of Islamic Education

Agus Ahmad<sup>1\*</sup>, Dedi Setiawan<sup>1</sup>, Agus Mushodiq<sup>1</sup>

<sup>1</sup>Universitas Ma'arif Lampung, Indonesia

Corresponding Author  lulufiqhiqhi@gmail.com \*

### ABSTRACT

This research aims to analyze Ki Hajar Dewantara's educational philosophy as contained in the Philosophers of Education trilogy "The Ngarsa Sung Tulada, The Madya Mangun Karsa, Tut Wuri Handayani" from the perspective of Oumar Muhammad Al-Toumy Al-Syaibani, a figure in contemporary Islamic education. This approach aims to explore the meeting point between the noble values of national education and the principles of Islamic education based on monotheism. By using qualitative-descriptive methods and literature study, this research concludes that there is philosophical harmony between Ki Hajar's humanistic approach and Al-Syaibani's spiritual education. The integration of the two is an important foundation in developing the Islamic Religious Education (PAI) curriculum in Indonesia to make it more contextual, spiritual and liberating. This article recommends the active role of teachers as moral and spiritual role models in designing education that is independent and has transcendental value.

**Keywords:** *Ki Hajar Dewantara, Al-Syaibani, Islamic Education, Philosophy of Education,*

### ARTICLE INFO

*Article history:*

Received

February 17, 2025

Revised

April 16, 2025

Accepted

April 30, 2025

Journal Homepage

<https://ojs.staialfurqan.ac.id/IJoASER/>

This is an open access article under the CC BY SA license

<https://creativecommons.org/licenses/by-sa/4.0/>

### INTRODUCTION

Education is a fundamental element in the development of a nation. Through education, noble values, culture and morality can be passed on sustainably to future generations. In Indonesia, the national education system has experienced various dynamics and reforms, both in terms of curriculum, policy and pedagogical approaches. However, until now, multidimensional educational problems are still being faced. Low character literacy, moral degradation of students, loss of role models in the learning process, and weak integration of spiritual values in religious education are serious problems that need to be addressed philosophically and systemically.

This phenomenon is evident in the implementation of Islamic Religious Education in various educational units. Islamic religious education is often understood purely cognitively, oriented towards memorizing verses, hadith and Islamic concepts, without forming a complete and contributive religious person. As a result, students who are proficient in theoretical aspects are not necessarily able to practice Islamic values in real life. In fact, the essence of religious education is not only to understand the teachings, but to internalize and live out these values in attitudes, behavior and social contributions in everyday life.

In the midst of these challenges, there is an urgency to review educational philosophies that emphasize humanistic and spiritual dimensions in a balanced way. Ki Hajar Dewantara as the Father of Indonesian National Education offers a very relevant view of education. In his view, education is a guide to the growth of children's lives, not just a teaching process. The educational philosophies he inherited through the expressions of Ing Ngarsa Sung Tulada, Ing

Madya Mangun Karsa, and Tut Wuri Handayani explicitly describe how educators should carry out their role holistically, namely being role models, building enthusiasm, and encouraging students' independence.

However, Ki Hajar Dewantara's educational philosophy has so far been studied more from the perspective of culture, nationalism and the history of national education, but not many have studied its relationship to the principles of Islamic education. It is in this context that this research finds its novelty, namely by elaborating Ki Hajar Dewantara's educational philosophy through the Islamic educational philosophy approach initiated by Oumar Muhammad Al-Toumy Al-Syaibani. Al-Syaibani views education as a process of forming a complete human being based on divine values, natural potential, and orientation towards Allah.

Education according to Al-Syaibani includes physical, intellectual, heart and spiritual aspects, and must direct students towards spiritual and social goodness. This perspective is very relevant to enrich understanding of Ki Hajar Dewantara's philosophy which focuses on humanistic aspects. The integration of these two figures could be a new conceptual offer in the development of Islamic Religious Education in Indonesia which is not only theoretical, but also contextual and spiritual.

This research is important because it offers a new approach in formulating the Islamic Religious Education paradigm. PAI is no longer sufficiently understood as a doctrinal instrument that emphasizes memorization and verbal obedience, but as a process of forming a complete personality through example, dialogical learning and spiritual liberation. Therefore, this research was conducted to answer how Ki Hajar Dewantara's educational philosophy is understood from the perspective of Oumar Muhammad Al-Toumy Al-Syaibani, and what its implications are for the development of Islamic religious education in Indonesia that is more contextual, rooted in values, and answers the challenges of the times.

## METHOD

The research method used in this study is qualitative with an educational philosophy approach. This approach was chosen because the main focus of the research was to explore, interpret and elaborate on the thoughts of two great figures, namely Ki Hajar Dewantara and Oumar Muhammad Al-Toumy Al-Syaibani, in order to formulate a new paradigm for the development of Islamic Religious Education that is more contextual, humanistic and spiritual.

This research is included in the type of library research, namely research that relies entirely on collecting data and information from written sources. Data was obtained through an in-depth study of primary and secondary works related to the thoughts of the two figures. Primary works that are the main reference include Ki Hajar Dewantara's original writings, such as his educational texts and speeches, as well as books *Philosophy of At-Tarbiyyah Al-Islamiyyah* Al-Syaibani's work which contains basic ideas about Islamic education. In addition, secondary sources consisting of scientific articles, educational philosophy books, Islamic education journals, and previous research results are also used to strengthen the analysis.

The data that has been collected is analyzed using content analysis techniques which are descriptive, interpretive and comparative. The first stage of analysis was carried out by describing and thoroughly describing the educational concepts of the two figures. Furthermore, these thoughts are interpreted in the context of contemporary Islamic education, to understand the philosophical values contained therein. This process is then continued by comparing the basic principles of the two figures in order to find common ground, differences, and potential integration of ideas. The end of this analysis process is the preparation of a conceptual synthesis as an offer of a new paradigm for Islamic Religious Education in Indonesia that is more comprehensive, not only emphasizing cognitive aspects, but also affective and spiritual.

Through this philosophical approach, research is expected to be able to make a theoretical contribution to the Islamic education discourse and enrich the philosophical foundation that is the basis for preparing curriculum, methods and educational orientation that are relevant to the challenges of the times.

## RESULT AND DISCUSSION

### Biography of Ki Hajar Dewantara

Ki Hadjar Dewantara was born into the Paku Alam royal family of noble descent, born in Yogyakarta on May 2 1889 with the name R.M. Suwardi Suryaningrat. Ki Hadjar Dewantara's father was named Kanjeng Pangeran Harjo Surjaningrat, son of Kanjeng Gusti Pangeran Hadipati Harjo Surjosasraningrat who had the title Sri Paku Alam III (Indonesian National Encyclopedia Volume 4. 1989). Ki Hadjar Dewantara was a descendant of Paku Alam III, and received religious education from his father. He also received lessons in Hindu philosophy implied by wayang stories and also Javanese gending literature. Ki Hadjar Dewantara in his family had a lot of contact with the family climate which was full of the nuances of a feudal kingdom. Even though his father was a descendant of Paku Alam III, Ki Hadjar Dewantara was a person who was very close to the people because of his childhood (March et al., 2024).

Ki Hadjar Dewantara likes to hang out with the children mostly in the villages around the castle where he lives. Ki Hadjar Dewantara rejected the feudal customs that developed within the kingdom. He felt that such customs interfered with his freedom of association (Taman Siswa, 1979). At that time, education was very rare, only people from the Dutch, Chinese and regional officials could receive the level of education provided by the Dutch government (Mudana, 2019).

As a child, Ki Hadjar Dewantara received his first formal education in 1896. However, Ki Hadjar Dewantara was disappointed because his playmates could not go to school together because they were just ordinary people. This then inspired and made a very deep impression on his conscience in carrying out his struggle, both in the world of politics and education. Ki Hadjar Dewantara also opposed colonialism and foedalism which according to him were very contrary to the humanitarian sense of independence and did not advance human life and livelihoods fairly and equally (Soeratman, 1985). Ki Hadjar Dewantara's love for science and religion made him a figure with very broad knowledge and insight, making him respected by the people and respected by the enemy. Ki Hadjar Dewantara saw the inequality in education experienced by the small people, which encouraged Ki Hadjar Dewantara to try to fight for the small people so they could receive education because for Ki Hadjar Dewantara, education is the right of every human being and also a provision for the future. (Mudana, 2019)

### Biography of Oumar Muhammad al-Toumy al-Syaibani

Omar Muhammad Al-Toumy Al-Syaibany was born on November 5, 1927 in Misratah, Libya. He completed elementary school in 1940. During the Second World War, schools in Libya began to close so he studied religion in mosques and religious meetings, where the learning process had a significant impact on his academic thinking. At the mosque and religious meetings, he studied the Koran al-Karim, Ulumul Koran, Arabic and other religious knowledge. During this difficult time, he also helped his parents with trade, livestock and so on. so he completed his education at the level *tsanawiyah* and level *aliyah* in his homeland. After completing his studies at the upper secondary level, he continued his studies in Ziltin, a city next to Misratah. (Relevance et al., 2023)

He studied with ash-Shaykh 'Abdu Salam al-Asmar in 1946 to deepen his knowledge of Arabic and Sharia. After that, in 1950 he traveled to Egypt to obtain a BA in the Islamic Studies and Arabic Literature Program at the Faculty of Daar al-Ulum, Cairo University. After completing his undergraduate studies in Year. He continued his studies until he obtained a Master's and Doctor's degree in Psychology and Education, Ain Shams University, Cairo, Egypt. After completing his doctoral degree, he taught with the title of Professor at the University of Tripoli, Libya, with *concern* in the field of Philosophy of Education. (Mushodiq & Hanafiah, 2021)

Some of his works include: *Falsafatu at-Tarbiyah al-Islamiyah*, *Tatawur an-Nadzaroiyat wa al-Afkar at-Tarbiyah*, *Usus an-Nafsiyah wa at-Tarbiyah Liri'ayati Syabab*, *Dirasat fi al-Idarah at-Ta'limiyah wa Takhtit Tarbiyah*, *ar-Ri'ayah al-Ijtima'iyah wa at-Tarbiyah fi al-Fikri al-Islami*, *Usus Ilmi an-Nafsi al'Aam* and so on. He died on January 3, 2002 in the city of Misratah, his birthplace. (Mushodiq & Hanafiah, 2021)

### **Kihajar Dewantara Educational Philosophy Perspective Oumar Muhammad Al-Toumy Al-Syaibani**

This research reveals that there is a strong philosophical continuity between the thoughts of Ki Hajar Dewantara and Oumar Muhammad Al-Toumy Al-Syaibani in forming an educational paradigm that not only emphasizes cognitive aspects, but also includes affective and spiritual dimensions as a whole. The thoughts of both, even though they developed in different social and cultural contexts, show harmony in placing education as a means of forming a complete human being.

Ki Hajar Dewantara views education as a process *guidance* towards the nature of children, both the nature of nature and the nature of the times. In his thinking, education should not be forced, but should guide with love so that children can develop according to their own potential. Draft *The Ngarsa Sung Tulada, The Madya Mangun Karsa, Tut Wuri Handayani* is not just a motto, but a very deep educational philosophy that positions teachers as companions for the growth and development of students in various dynamic and inspiring roles. In this context, education is positioned as a process that liberates the soul and instills good values naturally and continuously. (Eko Mujito, 2017)

Meanwhile, Oumar Muhammad Al-Toumy Al-Syaibani sees education as a means of formation *Kamil human*, the ideal human being who has harmony between body, mind, heart and spirit. According to him, education is not solely aimed at academics, but must lead to the perfection of human life within the framework of values *divine*. It emphasizes the importance of education that comes from human nature, which is directed to *ma'rifatullah* and able to form active and transformative religious awareness in social life. (Bin Tata Rosita et al., 2019)

Ki Hajar Dewantara emphasized the importance of comprehensive education, not only focusing on cognitive aspects, but also including developing the character and spirituality of students. The concept of "creation, taste and intention" is the basis for forming a complete individual. In the context of the digital era and Society 5.0, this approach remains relevant for building adaptive and ethical student character. The "Tut Wuri Handayani" principle describes the role of educators as facilitators who support students' independent learning. This approach emphasizes the importance of culture-oriented and student-centered education, thereby supporting the development of strong and responsible character. (Al-istiqlali & Jamilah, 2024)

Oumar Muhammad Al-Toumy Al-Syaibani stated that Islamic education aims to form individuals who are balanced in terms of mind, body, heart, and spirituality. Education must develop all human potential harmoniously in order to carry out its function as a servant of God and caliph on earth. Al-Syaibani emphasized that education must have a foundation of values (beliefs, morals) and aim to form people who are knowledgeable, faithful and devout. Freedom of thought and action is respected as long as it is within the boundaries of sharia, so that education is not indoctrinative, but rather provides space to think, be creative and choose on the basis of faith and morals. (Mushodiq & Hanafiah, 2021)

The quote gives an understanding that, Both figures reject the mechanistic approach to education. Ki Hajar Dewantara believes that education should guide all the natural strengths that children have so that they can achieve the highest level of safety and happiness as human beings and members of society. Al-Syaibani is in line with this view, stating that the purpose of Islamic education is to develop all human potential in a balanced way so that they can carry out their functions as servants of God and caliphs on earth. Ki Hajar Dewantara does not separate education from the moral and cultural values of the nation. He emphasized the importance of shaping the character of a moral and cultured nation. Similarly, Al-Syaibani stated that education cannot be separated from religious teachings that shape the morals and spirituality of students. Values such as monotheism, trust, courtesy, and social responsibility are the core of the education he conceived. Ki Hajar Dewantara said that children must grow freely under guidance, not under pressure. This view is in line with Al-Syaibani's concept of education as empowerment, not indoctrination. He stated that humans are creatures who are given reason and the moral responsibility to choose, but remain within the corridor of revelation.

The basic philosophy of Ki Hajar Dewantara's educational thought is rooted in *transcendental humanism philosophy* And *Indonesian culture*. He views humans as creatures who have innate potential that must be developed naturally and independently. His philosophy is heavily influenced by Western thought such as Rousseau and Froebel, but is contextualized with local Javanese values which are thick with spirituality and social harmony. **First** Ki Hajar developed the concept of education-based education *natural nature* And *national culture*, which places humans at the center of the educational process in their relationships with God, others and the environment. **Second**, He emphasizes inner freedom and independence as the basis for growth and development. (Istiq'faroh, 2020)

The basis of Al-Syaibani's educational philosophy is built on Islamic philosophy, especially the idea of tawhid (oneness of God) as the epistemological and axiological foundation of education. He believes that all educational processes must be based on the principles of faith, and aim to create harmony between the mind, spirit and human body within the framework of Islamic law. Al-Syaibani combines classical Islamic rationalism (such as Al-Farabi and Al-Ghazali) with a contemporary approach to modern education. He emphasized that the aim of education is not only worldly, but must lead to spiritual and moral perfection. (Ashari, 2025)

From the description above several important points can be drawn; **First**, from the perspective of humans, Ki Hajar Dewantara views humans as creatures who naturally have freedom, potential, and spiritual and social tendencies that must be developed in an atmosphere of freedom and in accordance with their culture. Meanwhile, Oumar Al-Toumy Al-Syaibani emphasized that humans are God's creation who have reason, soul and morality, and are given the responsibility of being caliphs on earth. Both of them hold the view that humans have noble values and potential that must be cultivated through meaningful education.

**Second**, in terms of **source of value**, Ki Hajar Dewantara relies on local cultural values (Insantara wisdom) combined with transcendental spirituality, without formally emphasizing a particular religion, but still upholding moral and inner values. On the other hand, Al-Syaibani explicitly made monotheism and revelation the main source of values in Islamic education. Even though they differ in starting point, both place spiritual values as the foundation in shaping students' personalities.

**Third**, from the side **educational philosophy**, Ki Hajar Dewantara developed a transcendental humanism approach which emphasizes the natural growth of students in the context of their culture and social environment. He fought for education that liberates and fosters inner and outer independence. On the other hand, Al-Syaibani adheres to an educational philosophy based on Islamic theocentrism, namely education that is directed at bringing humans closer to God through a balance between knowledge and charity. Although their philosophical bases are different (humanism and theocentrism), both reject the reduction of education to mere cognitive training or technical skills.

**Fourth**, in aspect **educational goals**, Ki Hajar Dewantara directs education to form completely independent humans – both in thinking, feeling and acting – that reflect the identity and culture of their nation. Al-Syaibani also directs education towards the formation of complete human beings who have noble character, knowledge and spiritual awareness as servants of Allah. Both view that education must produce a complete human being, not divided between intellectual, emotional, moral and spiritual aspects.

The results of an in-depth study of these two ideas show that there is a very strong meeting point between the two, especially in terms of respect for human potential, the importance of value-based education, and the urgency of integration between intellectual and spiritual dimensions. Ki Hajar Dewantara offers a humanistic and contextual educational framework, grounded in local wisdom, while Al-Syaibani offers a theological framework that provides spiritual and transcendental direction. When the two are brought together, a complete synthesis between down-to-earth education and spiritual education is born *sky oriented*.

These findings provide important implications for the development of Islamic Religious Education in Indonesia. So far, Islamic religious education is often still oriented towards memorizing texts, normative understanding, and achieving test scores. As a result, aspects of

character formation and spirituality are often neglected. In fact, if we refer to the thoughts of Ki Hajar Dewantara and Al-Syaibani, religious education should be a process of instilling life values, forming moral awareness, and mentoring towards spiritual maturity.

### **Ki Hajar Dewantara's Philosophical Implications Perspective Of Oumar Al-Toumi Al-Syaibani On Islamic Education**

Ki Hajar Dewantara, through the educational institution he founded, namely Taman Siswa, saw that religious education and character education were very important for human life. Ki Hajar Dewantara stated his position in regulating religious education in Student Park as follows: A). The religion of each student and teacher is free, respecting each other. B). Religion is included as ethnicity (characteristics). C). In areas where the population actually lives according to Islamic customs, this is permitted provide religious instruction during class hours but not by force. (Holidays according to each religion, for the Taman Siswa college which is used by the religious customs of the majority of students) (Abuddin Nata, 2005).

Based on the description above, it is clear that Ki Hajar Dewantara has shown his attitude as a religious nationalist, who is tolerant, respects diversity, is democratic and sees reality. He also wants people to see reality and be tolerant. As can be seen in the statement above, if at the Taman Siswa institution the majority of Muslim adherents adhere to Islamic traditions, then non-Muslim students must accept the reality of this situation and vice versa. Thus it can be concluded that looking at the explanation above of Ki Hajar Dewantara's educational thoughts in Multicultural Islamic Religious Education is very relevant. (Qiyam et al., 2021)

The learning method promoted by Ki Hajar Dewantara is the among method. Among has the meaning of maintaining the continuity of students' inner lives by accompanying and directing. Not only does it allow students' inner development but also ensures that students' inner condition remains in good condition.

Based on this statement, educators are obliged to develop students according to the character of the students and the character of the local cultural environment. This aims to enable students to master themselves. Among the methods is maintenance and attention to obtain the growth of children physically and mentally in accordance with nature. Finally, implementation of these findings also requires ongoing development of teachers so that they have a deep understanding of educational philosophy as well as appropriate pedagogical skills. Teachers are not only required to master the material, but also to become it *teacher*, *muaddib*, And *teacher* which unites in one true educator. Religious education cannot be successful without the presence of teachers who live by the values they teach.

Thus, the results of this research offer a new paradigm for Islamic Religious Education, namely education that fosters and liberates, which emphasizes the formation of the whole person, not just academic achievement. The integration of the thoughts of Ki Hajar Dewantara and Al-Syaibani provides a strong and relevant philosophical framework for presenting religious education that is more valuable, contextual and meaningful in responding to the challenges of the times.

Furthermore, teachers have a key role in translating these findings into educational practice in schools. **First**, teachers must position themselves as *moral and spiritual role model* for students. This means that religious values cannot be taught theoretically, but must be realized in daily behavior and interactions between teachers and students. When teachers show integrity, sincerity and compassion, religious values will be embedded more deeply and naturally.

**Second**, teachers need to apply the approach *dialogical and reflective* in the learning process. Religious learning is no longer sufficient to use lecture and memorization methods, but must encourage students to reflect on the meaning of each teaching, relate it to their life experiences, and discover the relevance of Islamic values in real life. In this way, religious education will form a person who not only understands Islamic teachings, but is also able to internalize them in action.

**Third**, teachers need to create a classroom atmosphere that respects diversity, tolerance and responsible freedom of thought. This is in keeping with the spirit *liberating* taught by Ki Hajar Dewantara. Students are given space to discuss, ask questions, and express their religious understanding in an authentic way, so that religious education does not become a tool for dogmatization, but rather a space for liberating and enlightening dialogue.

**Fourth**, in curriculum planning and development, teachers can integrate relevant local and cultural values, such as the values of mutual cooperation, simplicity, and social concern, with Islamic teachings. This makes religious education more contextual and grounded, inseparable from the realities of students' lives.

## CONCLUSION

This research concludes that the integration of the thoughts of Ki Hajar Dewantara and Oumar Muhammad Al-Toumy Al-Syaibani provides a solid philosophical foundation in formulating a new paradigm of Islamic Religious Education in Indonesia. Ki Hajar Dewantara's thoughts emphasize humanistic, contextual and values *emancipatory*, harmonizes harmoniously with Al-Syaibani's view that focuses on the formation of human beings as a whole based on values *divine* and the potential of human nature. Both agree that education is not just a teaching process, but rather a journey of character formation, moral awareness and spiritual maturity of students. In this perspective, Islamic Religious Education is no longer understood narrowly as a doctrinal instrument or strengthening cognitive aspects alone, but as a comprehensive process that fosters morals, fosters awareness, and encourages social transformation based on religious values. These findings reinforce the importance of repositioning the role of religious teachers as *spiritual role model*, dialogue facilitator, and moral guide. Apart from that, the religious learning approach needs to be directed towards methods that are more reflective, participatory and contextual, so that Islamic values can be experienced deeply and realized in real life.

Based on the research results, there are several suggestions that can be used as references for further development both in educational practice and in subsequent academic studies. First, Islamic Religious Education teachers need to be given ongoing training regarding pedagogical approaches that are oriented towards building character and spirituality, so that they are able to carry out their role as *teacher* And *role model* for students, not just as a teacher of teaching material. Second, Educational institutions need to review the PAI curriculum by considering a holistic and integrative philosophical approach. The curriculum should not only target knowledge attainment, but also be designed to foster spiritual awareness, social ethics, and concern for the environment and the realities of students' daily lives. Third, The learning atmosphere in the classroom must be directed at forming a dialogical and reflective learning community. Teachers are expected to be able to create a safe and inclusive space for students to discuss, explore religious values contextually, and relate them to the actual problems they face. Fourth, Further research is recommended to study the practical application of the integration of Ki Hajar Dewantara and Al-Syaibani's thinking in learning models at various levels of education, both formal and non-formal, in order to enrich the treasures of Islamic pedagogy that are relevant to the Indonesian context. Thus, it is hoped that the findings and conceptual offers from this research can become a philosophical and practical basis in strengthening the role of Islamic Religious Education as a transformational force towards a generation that is intelligent, has noble character and has a deep spiritual orientation in social and national life.

## REFERENCES

- Abdullah, A. F. A., & Hidayati, N. (2024). Formation of the Spirit of Nationalism in Realizing a Dignified Indonesia Through Islamic Boarding School Education. *Madani: Journal of Social Sciences and Social Science Education*, 2(1).
- Aini, E. Z. (2021). Islamic boarding school management in developing the quality of Islamic education at the Prince Diponegoro Islamic boarding school, Sleman. *Educative: Journal of Educational Sciences*, 3(6).

- Bakri, M., & Hosna, R. (2020). Competency of School Principals as Leaders in Improving the Quality of Islamic Religious Education; Study at Al-Ma'arif 02 Singosari Malang Elementary School.
- Hasanah, U., Kustati, M., Amelia, R., & Zalnur, M. (2024). Efforts of Islamic Boarding Schools to Overcome the Lack of Community Participation in the Development of Islamic Education. *PAI Raden Fatah Journal*, 6(1).
- Jayadi, T., Thohri, M., Maujud, F., & Safinah, S. (2024). Management of Integration of Madrasah Curriculum with Islamic Boarding School Curriculum in Increasing Religious Moderation. *Journal of Management and Culture*, 4(1).
- Kurniawan, A. (2022). Implementation of Islamic Boarding School Education Management in Improving the Character of Santri. *Eduvian*, 7(1).
- Latifah, L. (2020). The Role of Islamic Boarding Schools in Improving the Quality of Islamic Religious Education in Schools. *Millah: Journal Of Religious Studies*.
- Lestari, A., Sumual, T., & Usuh, E. (2023). Literature Review: Analysis of Human Resource Management in Schools to Improve the Quality of Education. *Jurnal Binagogik*, 10(1).
- Luthfiah, E. S., & Hakim, L. L. (2023). Curriculum Management Strategy as an Effort to Improve the Quality of Religious Education in Islamic Boarding School Institutions. *Managerial | Journal of Islamic Education Management*, 2(1).
- Manaf, S. (2023). The Role of School Principals in Improving Teacher Competency at the Darunnajah Islamic Boarding School, Jakarta. *Mudir: Journal of Educational Management*, 5(1).
- Maulana, W., Hidayah, M., & Halijah, M. (2023). *Curriculum Management*. PT. Indragiri Dot Com.
- Muflihah, A., & Haqiqi, A. K. (2019). The role of school principals in improving education quality management in madrasah ibtidaiyah. *Quality*, 7(2).
- Mujahideen, I. (2021). The Role of Islamic Boarding Schools as Da'wah Development Institutions. *Syiar | Journal of Islamic Communication and Broadcasting*, 1(1).
- Nasehuddin, D., Sahrodi, J., & Rosyidin, D. N. (2022). Internal Quality Assurance System Implementation of the Internal Quality Assurance System (SPMI) as an effort to improve the quality of education at MTsN 5 Kuningan. *Edulead: Journal of Education Management*, 4(1).
- Puspita, D. G., & Andriani, D. E. (2021). Efforts to Improve the Quality of Education in Junior High Schools and Their Problems. *Journal of Education and Culture*, 6(1).
- Rahmansyah, M. F. (2021). Merdeka Belajar: Efforts to Improve the Quality of Learning in Schools/Madrasahs. *Ar-Rosikhun: Journal of Islamic Education Management*, 1(1).
- Ristianah, N., & Ma'sum, T. (2022). Education Quality Management Concept. *Tabyin: Journal of Islamic Education*, 4(1).
- Sabila, N. H., Bahtiar, B., & Yakin, N. (2023). The Managerial Role of School Principals in Improving the Quality of School Education. *Academy Of Education Journal*, 14(2).
- Safinah<sup>1</sup>, Z. A. (2021). The Authority of Tuan Guru's Charismatic Leadership in Shaping Religious Culture.
- Safitri, E. (2021). Implementation of Integrated Quality Management at Mts Negeri 2 Bandar Lampung. *EL-Idare: Journal of Islamic Education Management*, 7(1).
- Santosa, A. D., Yusoh, S., Subandono, A., Al Mubarak, A. A. S. A., & Surur, A. M. (2022). Developing Discipline in MTs al-Amien Students in Kediri City through the Habit of Dhuha Prayer. *Edudeena: Journal of Islamic Religious Education*, 6(2).
- Septian, D. (2022). Moral Education Method According to Sheikh Umar Bin Ahmad Baraja' in the Book of Moral Ethics Lil-Banin. *Scientific Journal of Islamic Religious Education Students [JIMPAL]*, 2(6).
- Siregar, V. V., Naemah, Z., Panjaitan, D. H. W., Pratama, H. I., & Nashuha, A. H. A. (2022). Implementation of Dhuha Prayer and Tahsin Al-Qur'an Activities in Forming Student Character. *PGSD Undiksha pulpit*, 10(1).
- Sirojuddin, A., Ashlahuddin, A., & Aprilianto, A. (2022). Integrated Curriculum Management Based on Multiple Intelligences in Islamic Boarding Schools. *Munaddhomah: Journal of Islamic Education Management*, 3(1).

- Solehudin, M. D., & Kurahman, O. T. U. (2021). Development of Students' Religious Affairs Through Study of the Yellow Book and Khitobahan. *Al-Mau'izhoh Journal*, 3(1).
- Syafira, S., Utami, N. T., Indriyani, I., Sambo, A. N. A., Hasanah, U., & Aswaruddin, A. (2023). The Role of School Organizational Collaboration in Improving the Quality of Education. *Tambusai Education Journal*, 7(3).
- Waldan, R., & Zainuddin, Z. (2023). Exploration of Santri Ethics: Use of the 'Book of Morals of Lil Banin' in Character Building at Islamic Boarding Schools. *J-MD: Journal of Da'wah Management*, 4(2).
- Zahara, F. N., & Satria, R. (2024). Concept of moral education perspective of Umar Ibnu Ahmad Barjah in the Book of Akhlakul Lil Banin Volume I. *ANWARUL*, 4(1).
- Zai, E. P., Duha, M. M., Gee, E., & Laia, B. (2022). The Role of the Principal in Implementing School-Based Management at SMA Negeri 1 Ulugawo. *Curve Elasticity: Journal of Economic Education*, 3(2).
- Zaman, W. K. (2023). The Existence of Islamic Boarding Schools as a Da'wah Market in the Era of Modernization. *An-Nur*, 13(2).

---

**Copyright Holder :**

© Agus Ahmad et al.,(2025).

**First Publication Right :**

© International Journal on Advanced Science, Education, and Religion (IJoASER)

**This article is under:**

