

## Strategies for Improving the Quality of *Santri* through *Sufi* Healing

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### Abstract

*Pesantren* commits to providing quality educational services in the face of the times to produce quality *santri*. This study aims to explore the strategies implemented by *Pesantren* of Fathimah Al-Amin Progressive to improve the quality of its *santri* through *Sufi* Healing extracurricular. The research method used is qualitative with a case study approach. Data were collected through in-depth interviews with caregivers, coaches, coordinators, and *santri* and participant observation in *Sufi* Healing extracurricular activities. The results showed that *Pesantren* of Fathimah Al-Amin Progressive has succeeded in improving the quality of its *santri* through *Sufi* Healing extracurricular. This success is characterized by the ability of *santri* to overcome problems faced by themselves and others. The strategies to achieve this success include motivating *santri* about future opportunities, teaching practical values from *Sufi* Healing learning, and increasing practice rather than theory in their education. This research contributes to understanding practical pedagogical approaches within *pesantren*, particularly demonstrating how spiritual-based extracurricular activities can foster practical problem-solving skills and enhance *santri* well-being.

**Keywords:** *Sufi* healing, quality of *santri*, improvement strategy, *pesantren*.

### Introduction

On the historical side, *Pondok Pesantren* is synonymous with Islam and an education that develops from indigenous culture. It is an inherent educational institution that emerged and grew from its sociological environment (Usman, 2013). One of the educational institutions in Indonesia, the *Pesantren*, is unique in its characteristics and early emergence. It was born, grew, and developed long before other educational institutions in Indonesia. This early emergence is a source of historical pride, making *Pesantren* an authentic Indonesian educational institution (Rahayu & Ghrafiza, 2024).

*Pesantren* has recorded various histories of the Indonesian people, both in economic, social, cultural, and political aspects. *Pesantren* has played a central role in the spread of Islam. A significant change in the people's perception of the archipelago about the importance of religion and education characterizes this. Therefore, at that time, people also began to understand that pursuing education in *pesantren* to perfect religion by exploring and studying religious knowledge carefully (Usman, 2013).

The presence of *pesantren* primarily prepares *santri* to understand and master Islamic religious knowledge, known as *tafaqqub fi al-din* or guidelines for social life (Syafe'i, 2017). *Pesantren* education has a considerable role in making changes, as said by Kiai Sahal Mahfud in criticizing *pesantren* education (Mahfudh, 2005):

“*Pesantren* as an educational institution and *santri* as *pesantren* educated have the potential and important role in carrying out social change and transformation towards a more just world.”

However, the long existence of *pesantren* in Indonesia is considered an old-fashioned traditional educational institution that is less able to face the times. *Pesantren* is often regarded as Islamic educational institutions that are resistant to change, conservative, undemocratic, exclusive, and many other speculations (Salam, 2021). The existence of these opinions causes graduates of *pesantren* to be considered less competent in facing the demands of modern times.

Education has become a crucial foundation in preparing future generations in today's fast-paced world. This development is characterized by changes in the social system and the rapid advancement of technology to meet human needs. This is a challenge for everyone, especially *pesantren*. In facing the current development of the times, the presence of *Pesantren* always has the principle of providing quality education to produce competent *santri* (students) (Indah et al., 2018).

However, amid the swift flow of the times, some *pesantren* still close themselves by not changing their education system into a more modern one (Iryana, 2015). In fact, as Kyai Sahal underscores, *Pesantren* is not just an educational and socio-religious institution, but also a key player in community development. However, the institution has not fully realized this role, lacking a measurable vision for its community development function (Hakim & Aksa, 2021). For instance, they could introduce more science and technology subjects, incorporate digital learning tools, or provide more opportunities for *santri* to engage with the wider community.

Facing this, it is necessary to develop the curriculum in *pesantren*, especially related to competencies, which will also affect the quality of *santri*, both in terms of the quality of graduates and their relevance to the needs of society and the world of work (Ansori, 2020). Life skills are various skills or abilities to adapt and behave positively, enabling a person to face multiple demands and challenges effectively (Fahrudin, 2008). The community deliberately prepares life skills as life skills and abilities to make life easier for

themselves. The Ministry of Education has stated that the curriculum can be developed by considering the diversity of santri characteristics, levels, and types of education (Ulfah et al., 2021). This curriculum must also be further developed for pesantren to improve *santri* quality.

Developing a life skills-based curriculum in *Pesantren* reflects an effort to improve the quality of education offered. One of the pesantren that implements a life skill-based curriculum is Fathimah Al Amin Progressive *Pesantren*. The life skill-based curriculum is designed to prepare santri with skills needed in everyday life. This aligns with the vision that Fathimah Al Amin Progressive *Pesantren* wants to achieve, namely, “piritual-based progressive *pesantren* to realize a young Islamic generation with wasathiyah character and life skills.” Thus, it is expected that santri will not only be academically intelligent but also ready to face the increasingly complex demands of the world of work. One of the programs offered by the pesantren to improve the quality of its santri is the Sufi Healing program. Sufi Healing is a relatively new phenomenon in modern society (Octaviani, 2022). Sufi Healing is a method of recovery and treatment carried out by Sufis. It involves religious practices that aim to revive one’s faith in God to cultivate a deeper relationship with the Divine (M. A. Syukur, 2012).

The previous research entitled “Inovasi Pengembangan Kurikulum PAI pada Madrasah dalam Menghadapi Era Milenial” was conducted by Acep Nurlaeli. The study revealed that the innovation in developing the PAI curriculum in madrasahs is more likely to be subject-centered design, focusing on Al-Qur’an, Hadith, Fiqh, Aqidah, and Islamic Culture History (Nurlaeli, 2020). In addition, previous research also discussed curriculum development in schools, which Neng Nurwatin conducted with the title “Pengaruh Pengembangan Kurikulum Merdeka Belajar dan Kesiapan Kepala Sekolah terhadap Penyesuaian Pembelajaran di Sekolah”. The study states that schools always develop the curriculum by the times that continue to build. One of the efforts made by schools in developing the curriculum is implementing an independent learning curriculum, which the government has determined (Nurwatin, 2022). Thus, several previous studies have explained curriculum development in various educational institutions such as *madrasah* and schools.

However, other studies discuss the curriculum development strategy of *pesantren*; one is a study conducted by Iman Firdaos entitled “Strategi Pengembangan Kurikulum Pesantren of Ummul Quro Al Islami Leuwiliang Kabupaten Bogor”. The research revealed that in developing the curriculum at Ummul Quro *Pesantren*, namely by combining the curriculum of Salafi and modern *pesantren*

with the characteristics of local content made by themselves (Firdaos, 2021). The research entitled “*Strategi Pengembangan Sumber Daya Manusia Pengurus Pondok Pesantren Al-Manshur An Nashriyah Popongan Klaten*” by Susi Cahya Wulandari also revealed that realizing all planned activities, including curriculum planning, is one of the efforts that can be made to increase public trust. Both studies discuss resource development strategies in pesantren through curriculum realization focusing on Salafi education (Wulandari & Triatmo, 2023).

Research conducted by Fritz Hotman Syahmahita Damanik et al. with the title “*Implementasi Kurikulum Berbasis Kompetensi untuk Mengembangkan Keterampilan Abad ke-21 pada Siswa Sekolah Menengah*” revealed that the implementation of Competency-Based Curriculum at the Secondary School level is not only relevant but also urgent to prepare santri to face the increasingly complex demands of society. By understanding the challenges and implementing the right strategies, the Competency-Based Curriculum can be a strong foundation for producing a generation with the skills needed to succeed in the 21st century (Damanik et al., 2023). Another study conducted by Herlina Siregar also discusses the strategy of developing life skills content in entrepreneurial-based learning in Pandeglang Regency Pesantren. The research states that the strategies used in developing entrepreneurial-based life skills in Pandeglag district pesantren is the Renung-Latih-Telaah (RLT) strategy, learned-centred strategy, competency-based curriculum strategy, and extracurricular education strengthening strategy (Siregar, 2018).

This research is qualitative research with a descriptive approach. Data collection was done through observation and in-depth interviews. The research was conducted at Fathimah Al Amin Progressive *Pesantren* in BPI Housing block S-33, Purwoyoso, Ngaliyan sub-district, Semarang City. The research subjects include caregivers, Sufi Healing extracurricular coaches, Sufi Healing extracurricular coordinators, santri, and Sufi Healing extracurricular participants. This research topic relates to improving the quality of santri through Sufi Healing extracurricular. The research was conducted in May 2024. Data analysis was carried out using the triangulation analysis method. This analysis approach is used to determine data validity by comparing the results of interviews with the object of research.

## Result and Discussion

### Management of Fathimah Al Amin Progressive *Pesantren*

The origin of the word “management” itself comes from Latin, a combination of “manus” which means hand, and “agere” which means to do. The two words are combined into managare, which means to handle (F. Syukur, 2021). The manager is then translated into Indonesian management, a typical process involving a series of steps, including planning, organizing, implementing, and supervising. This process optimizes to achieve predetermined goals by utilizing human and other resources (Terry, 1968). Marry Parker argues that management is “The art of getting things done through people” (Newberry et al., 2009). Management is the art of achieving goals by doing things through other people (F. Syukur, 2021). Durbin describes management as using organizational resources to achieve organizational outcomes through planning, decision-making, organizing, leading, and controlling (Wibowo, 2019).

Management as an applied science functions as a process that includes several steps, such as planning, organizing, leading, and controlling (Yatimah, 2011). Management is considered a science because it is a discipline of knowledge that systematically seeks to understand the reasons and ways people work together (F. Syukur, 2021). Another opinion defines management as a profession because management is based on special expertise to achieve a manager’s achievements, and a code of ethics requires professionals (Hadiat, 2023). As for some classic management theories, the main managerial functions are planning, organizing, actuating, and controlling (Terry George, 1986).

The definition of management does not yet have a universal agreement. Still, there is a similarity in that management involves a certain degree of skill that involves processes related to organizational aspects such as people, structures, tasks, and technology, as well as how to connect and organize these aspects to achieve system goals. Thus, management includes 1) a specific process, 2) the setting of goals to be achieved, 3) the implementation of the process to achieve the goals, and 4) the achievement of these goals through cooperation with others (F. Syukur, 2021).

The management of the Fathimah Al Amin Progressive *Pesantren* in improving the quality of *santri* is based on the role of the caregiver as a manager, organizing and strategizing the improvement of the quality of *santri* through extracurricular activities according to the resources and needs of the s. The steps taken begin with planning, organizing, mobilizing (actuating) and supervision

(controlling). The first step taken by Fathimah Al Amin Progressive *Pesantren* in improving the quality of *santri* is program planning by developing the vision and mission of the *Pesantren*. One of the missions was to teach how to overcome problems that afflict themselves and others. This mission was then developed as the initial planning for the Sufi Healing program. Sufi Healing is an alternative therapy that adopts the principles of Sufism as a method of treatment or prevention; this method has been known since Islam and Sufism developed (M. A. Syukur, 2012).

The desire to realize the science of Sufism in health practitioners motivated Mr. M. Amin Syukur to build a *pesantren* to be a place for boarding *santri*, especially *santri* majoring in Sufism and Psychotherapy, to study Sufism in more depth. Mr. M. Amin Syukur, the founder, has practiced and applied Sufism with one of the modern health practitioners, Mr. Mustamir Pedhak. This application is an effort made when he is experiencing illness. Based on an interview with the Sufi Healing extracurricular coach, the planning of the Sufi Healing extracurricular program is based on community needs, which, by guiding the community, can also help the community.

This match underlies the emergence of the fifth mission of the *pesantren*, which is to ensure that *santri* are expected to overcome problems in themselves and others. Therefore, based on the compatibility of the two parties, a 200-hour Sufi Healing extracurricular program was formed, which ran for approximately 3 years and was equivalent to D3 education. Uniquely, this plan is not only for boarding *santri* but also for interested *santri*.

The organization of Sufi Healing extracurricular activities is carried out by the Fathimah Al-Amin Progressive *Pesantren* caregiver by appointing several *mahasantri* to be in charge of these activities or an event organizer. The person in charge is in charge of preparing the venue, organizing activities outside the routine implementation of Sufi Healing, and others. Apart from the *santri*, the person in charge of Sufi Healing extracurricular activities is from outside the hut or among *santri* with a background in Sufism and Psychotherapy study programs.

Furthermore, the caregiver's actuating process provides encouragement and infrastructure to support learning activities, such as providing a place, holding seminars, and collaborating with clinics so *santri* can practice directly. In the implementation process, the coach said that Sufi Healing extracurricular activities are carried out regularly every Saturday, from 13.00 to

15.00 WIB. One task the coach gave was to visit several collaborated clinics, aiming that Sufi Healing participants could go directly to the community.

Meanwhile, in the evaluation process, the caregiver leaves it entirely to the coach because this program has only graduated one batch. However, the caregiver will also gather Sufi Healing's extracurricular alumni to make program improvements. The evaluation carried out by the coach in Sufi Healing Learning is done directly through observation 2-3 times in these few weeks. This is done to measure the extent to which the participants can master the knowledge taught; then, the assessment used as a graduation standard evaluates 20% through theoretical understanding and 80% through practical skills.

### **Strategy to Improve the Quality of *Santri***

In formulating a strategy to improve the quality of *santri*, *Pesantren* of Fathimah Al Amin Progressive conducts deliberations to achieve more effective educational goals. Deliberation, according to Abdul Hamid Al-Anshari, is the process of negotiating or sharing opinions and information about an issue and asking for views from various parties to obtain the best and most profitable decisions for the common interest (Al-Anshoriy, 1985). The policies issued by the *pesantren* is obtained through deliberations with the *pesantren* management and refer to the vision and mission set by the founder of the *pesantren*. Then, the policies taken to formulate this strategy are adjusted to the needs of *santri* in the present and the future.

As a result of strategy formulation, the Progressive Fathimah Al Amin *Pesantren* uses the *pesantren* model as found by Noor, 2015, namely the *pesantren* model that provides life skills education in addition to education in the form of "*kitab kuning*" (yellow books) studies. Thus, *Pesantren* of Fathimah Al Amin Progressive can produce competent *santri* according to their interests and talents.

Fathimah Al Amin Progressive, in its *pesantren* education, focuses on three concentrations of *santri*, namely on the study of the "*kitab kuning*" as usual, guidance on activities in the *pesantren* environment, and guidance on the competence of *santri* through extracurricular activities. Extracurricular is an out-of-class education program designed to improve the abilities and potential of *santri* by considering their individual needs, talents, interests, and strengths (Khopia et al., 2024). In the study of the "*kitab kuning*", all *santri* are required to follow it. In contrast, *santri* can choose at least one in extracurricular activities according to their interests and talents.

One of Fathimah Al Amin Progressive *Pesantren's* strategic steps in improving the quality of *santri* is focusing on studying the three concentrations that have been determined. *Pesantren* of Fathimah Al Amin Progressive continues to work together and collaborate to build noble people through spiritualist-based progressive *Pesantren* education. Fathimah Al Amin Progressive *Pesantren's* extracurricular activities include Sufi Healing, *tahfidh*, creative *da'wah*, and entrepreneurship. Extracurricular activities are expected to provide useful life experiences for all *santri*.

The findings above are similar to the results of Ainur Rahim's research, which found that to create quality education, one educational institution is to implement life skills education in *pesantren* so that *santri* are more productive and able to compete in the world of work. In the current condition, the *pesantren* is taking the right step because it can prove that it is competitive. This is because the learning process is centred on *santri's* intelligence, character, and life skills (Rahim, 2016).

The current discussion focuses on how Sufi Healing extracurricular is an effort to improve the quality of *santri*. In Islam, Sufi Healing is a spiritual therapy that focuses on self-development and awareness of one's spirituality (M. A. Syukur, 2012). Pondok *Pesantren* Progressive Fathimah Al Amin itself is a *pesantren* founded by Mr. M. Amin Syukur, who is a professor of Sufism and psychotherapy at the Faculty of Ushuluddin and Humanities of UIN Walisongo Semarang. The caregiver of Fathimah Al Amin Progressive *Pesantren* mentioned that one of the missions carried out by the Sufi Healing extracurricular program is to teach how to overcome problems that befall oneself and others through the formation of a strong, characterful, and independent *santri* mentality. This mission is also stated in the mission of Fathimah Al Amin Progressive *Pesantren* as a formulation of the vision of the *pesantren*. This is done to form *santri* skills as problem solvers who can overcome problems for themselves and others through the practice of Sufi Healing.

The narrative is in line with research conducted by Khairunnisa Fitria Permana that there is a Sufi Healing intervention for anxiety in coronary heart patients. The study states that clients can control their emotions and have no extraordinary anxiety in themselves so that they can return to their normal activities (Permana, 2021). With this research, in addition to being beneficial for coronary heart patients, Sufi Healing is also indeed helpful for everyone who practices it.



The coach of Sufi Healing extracurriculars at Fathimah Al Amin Progressive Pesantren said that the strategy used in improving the quality of santri through Sufi Healing extracurriculars first is to motivate santri, especially santri majoring in Sufism and Psychotherapy in Sufism and Psychotherapy majors, especially Sufi Healing has a huge opportunity to participate in solving various problems that befall individuals and society when facing the world of work.

“As teachers of Sufi Healing at Fatimah Al-Amin, our strategy in improving the quality of santri rests on three pillars. First, we strongly motivate the santri, especially those majoring in Sufism and Psychotherapy, by emphasizing Sufi Healing’s huge opportunities in the world of work as a real solution to society’s problems. Second, we focus on teaching practical sciences. And third, we give ample space for hands-on practice, truly believing that *‘al-‘ilmu bi la amalin ka as-syajari bi la tsamarin’*.”

This finding is by the theory of learning motivation, whose characteristics include (1) the desire and desire to succeed, (2) the urge to learn, (3) the existence of future expectations, (4) the existence of appreciation in learning, (5) the existence of interest in learning, and (6) the existence of a conducive learning environment (Uno & Mohamad, 2022). Based on the findings in the field and theory, learning motivation plays an active role in improving the quality of a santri.

Second, teaching practical sciences. The reason for teaching practical knowledge is that many theories have been taught and applied outside without paying attention to practical science, such as Al Ghazali’s theory, Jalaluddin Rumi’s theory, Junaid Al Baghdadi’s theory, and theories from other Sufi figures. The purpose of teaching practical science is to improve things, encourage progress, learn facts, and advance understanding to enhance various aspects of life (Yuisman, 2018).

Third, providing space for as much practicum as possible to santri participating in Sufi Healing extracurricular. The coach of the Sufi Healing extracurricular of Fathimah Al Amin Progressive Pesantren said that teaching with practice is very important because it is like the slogan *“al-‘ilmu bi la amalin ka as-syajari bi la tsamarin”*, which means knowledge without practice is like a tree with no fruit (Shirazy & Muniry, 2006). Practice means practice, which can be refined into knowledge without practice, like a fruitless tree. In addition, this statement is supported by the existence of constructivist theory. This constructivist theory emphasizes that a person builds knowledge through direct teaching and learning involvement (Wena, 2009).

## Opportunities and Challenges of *Sufi* Healing Extracurricular

Increased stress or mental disorders, as well as the need for approaches using alternative healing, are some of the phenomena that have emerged until recently. *Santri*' growing awareness about the importance of practical knowledge and practice is one of the opportunities for *Sufi* Healing extracurricular activities at *Pesantren* of Fathimah Al Amin Progressive. This is done because of the desire to be able to practice the theory they have learned so that later they can solve problems that befall themselves and others, such as some of the phenomena that have been mentioned.

The results of interviews with the caregiver of the Progressive Al Amin *Pesantren* shows the opportunity for the *Sufi* Healing extracurricular to develop the competence of *santri* who are interested and have talent in the field of Sufism so that the extracurricular can support the productivity of *santri*. In addition, *Sufi* Healing extracurricular creates new lessons or knowledge for *santri* about how to deal with or address a problem. The *Sufi* Healing coach exemplifies this: when someone is experiencing financial difficulties, the step that should be taken is how to respond to their economic conditions, not how to get them. If the condition is addressed appropriately, it will be easy to solve the problem.

The next opportunity is to apply the knowledge or knowledge gained from the *Sufi* Healing extracurricular to oneself and others. This aligns with the statements of *santri* who follow *Sufi* Healing, who believe this knowledge is useful for themselves and others. Practices that *santri* themselves often carry out include practicing how to reduce stress. In addition, some *santri* have practiced with other people, including cupping, massage, and many more. These statements show that *Sufi* Healing brings positive things that can improve the quality of *santri* and open up many opportunities for themselves and society.

The challenges faced by *pesantren* caregivers in managing and developing *Sufi* Healing activities consist of three things. First, it is related to human resources as a managerial element. Human resources significantly influence the organization's implementation of programs, goals and mutual expectations. So, to realize the development of *Sufi* Healing extracurricular, an event organizer with creativity, innovation, and high solidarity among members is needed. On the other hand, as a managerial element, the Event Organizer has its own challenges in its duties, including promoting extracurricular activities to *santri* and explaining to *santri* about *Sufi* Healing extracurricular. So, if appropriate

and appropriate, it will produce output that can apply Sufi Healing knowledge to itself and the community (Sa'dullah & Hidayatullah, 2020).

Second, there is difficulty in managing and developing Sufi Healing activities and adjusting the curriculum according to the community's needs. In response, the Sufi Healing coach must first conduct a survey of santri by analyzing santri needs, which are also adjusted to the community's needs.

Third, there is a lack of interest and discipline among participants in Sufi Healing extracurricular activities. Without strict sanctions, santri tends to feel free to choose whether to participate in extracurricular activities. Therefore, turning the activity into an optional extracurricular activity will only truly interest santri in joining Sufi Healing extracurricular activities. This is because many people do not understand the meaning of Sufi Healing. In principle, a person's activities, activities, or behaviour are always influenced by a high level of interest in this matter. A person's interest can be seen from the expression of excitement or discomfort towards a particular object. If the activity is carried out without attention to interest, the expected results may not be optimal (Rohmatunisha et al., 2020).

Muhammad Fatikhur Riza argues that interest that arises from outside or inside a person and a great interest in something is a great asset in achieving or achieving the desired goal (Riza et al., 2018). Interest occurs when there is attention; in other words, interest is the result of attention. Someone who pays attention to something to be learned will have a positive attitude and feel happy about it, whereas it can be a barrier if they do not feel satisfied.

## Conclusion

Based on the research findings, *Pesantren* of Fathimah Al-Amin Progressive has successfully demonstrated the enhancement of *santri* competence by implementing the *Sufi* Healing extracurricular program. This success is evidenced by the *santri's* ability to overcome problems faced by themselves and others, indicating a significant pedagogical impact from this activity. This achievement is supported by a well-structured strategy, encompassing motivating santri about future opportunities, teaching the practical value of *Sufi* Healing principles, and emphasizing their real-world applicability over theory in the learning process. These strategies effectively equip santri with new knowledge and practical skills for spiritual-therapeutic integration in education, both for self-application and for assisting others.

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