



Vol. 8 No.2, May - August 2026

Copyright © 2026, is licensed under a CC-BY-NO-SA

Page: 805 - 817

DOI: <https://doi.org/10.47006/ijierm.v8i2.714>

Journal Homepage

<https://journal.yaspim.org/index.php/IJIERM/index>

ORGANIZATIONAL MANAGEMENT OF HAMKA IN ENHANCING POKIR ABILITY IN QIRA'ATUL KUTUB: A CASE STUDY AT MUSTHAFAWIYAH PURBA BARU ISLAMIC BOARDING SCHOOL

Muhammad Yusril Nasution¹, Ainun Mardia Harahap², Marwah³

^{1,2,3}STAIN Mandailing Natal, Indonesia

Email: yusrilmhd7@gmail.com¹, ainunmardiaharp@gmail.ac.id²,
marwah.lubis@gmail.com³

Received: 5, April 2026

Accepted: 13 May 2026

Published: 29 May 2026

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan manajemen organisasi Hamka dalam meningkatkan kemampuan *pokir* bidang *Qira'atul Kutub* di Pondok Pesantren Musthafawiyah Purba Baru. Penelitian menggunakan pendekatan kualitatif deskriptif dengan metode studi kasus. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi terhadap pengurus, anggota, dan pihak terkait. Analisis data dilakukan secara interaktif melalui reduksi data, penyajian data, dan penarikan kesimpulan, didukung oleh triangulasi sumber dan metode untuk menjamin keabsahan data. Hasil penelitian menunjukkan bahwa manajemen organisasi Hamka meliputi: (1) perencanaan program pembinaan yang dilakukan secara kolaboratif setiap awal kepengurusan; (2) pengorganisasian struktur dan tugas yang jelas melalui pembagian bidang; (3) pelaksanaan kegiatan melalui program *muzakarah* rutin tiga kali sehari dan pengajian terjadwal bersama guru senior; serta (4) evaluasi berkala terhadap capaian santri. Secara khusus, penerapan metode *talaqqi* – yakni pembacaan teks secara langsung di hadapan guru senior dan diulang bersama – terbukti secara signifikan meningkatkan kemampuan *pokir* dalam aspek *lafdziyah* (kemampuan membaca teks tanpa harakat secara akurat). Sementara itu, sesi *muzakarah* yang terstruktur, dikombinasikan dengan diskusi kitab dan bimbingan intensif, berkontribusi signifikan terhadap peningkatan aspek *fahmiyah* (kemampuan memahami makna dan konteks teks) serta *tahliliyah* (kemampuan menganalisis isi dan mengaitkannya dengan kehidupan sehari-hari). Penerapan manajemen yang terstruktur dan berkesinambungan oleh Hamka berkontribusi signifikan dalam penguatan kompetensi *Qira'atul Kutub* santri sekaligus mempertahankan tradisi keilmuan pesantren.

Kata Kunci: Manajemen Organisasi; Hamka; *Qira'atul Kutub*; Pondok Pesantren; *Pokir* (Kompetensi Organisasi Santri/ *Student Organization Competence*)



Abstract

This study aims to describe the organizational management of Hamka in improving the *pokir* ability in the field of *Qira'atul Kutub* at Musthafawiyah Purba Baru Islamic Boarding School. The research employs a descriptive qualitative approach with a case study method. Data were collected through in-depth interviews, participatory observation, and documentation from administrators, members, and related parties. Data analysis was conducted interactively through data reduction, data display, and conclusion drawing, supported by source and method triangulation to ensure data validity. The findings indicate that Hamka's organizational management encompasses: (1) collaborative program planning conducted at the beginning of each new administration; (2) clear organizational structure and task distribution through specialized divisions; (3) regular training activities through daily *muzakarah* sessions and scheduled study with senior teachers; and (4) periodic evaluation of students' achievements. Specifically, the application of the *talaqqi* method – in which students read classical texts directly before senior teachers and repeat collectively – has been proven to significantly enhance *pokir* competence (student organization academic competence) in the aspect of *lafdzayah* (accurate reading ability of unvoweled texts). Meanwhile, structured *muzakarah* sessions, combined with book discussion and intensive mentoring, contribute significantly to improving *fahmiyah* (text comprehension and contextual understanding) and *tahliliyah* (analytical ability to connect textual content with real-life situations). The structured and sustainable management applied by Hamka contributes significantly to strengthening students' *Qira'atul Kutub* competencies while preserving the pesantren's scholarly tradition.

Keywords: Organizational Management; Hamka; *Qira'atul Kutub*; Islamic Boarding School; *Pokir* (Student Organization Competence)

INTRODUCTION

Pondok pesantren as the oldest Islamic educational institution in Indonesia holds a strategic role in shaping Muslim generations who are knowledgeable, of good character, and highly competitive (Siregar, 2026). One of the most important aspects of pesantren education is the mastery of *kitab kuning* or *qira'atul kutub* – the ability to read, understand, and study classical Arabic texts. This competency serves as the hallmark and identity of pesantren, distinguishing it from formal educational institutions.

Musthafawiyah Purba Baru Islamic Boarding School, one of the oldest and largest pesantren in North Sumatra, firmly upholds the tradition of classical Islamic scholarship (Daulay, 2018). Founded in 1912 by Syaikh Musthafa Husein, this institution has produced thousands of alumni active in various fields. However, as time progresses, the challenges in maintaining and developing *qira'atul kutub* abilities among students have

806



This work is licensed under a [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/).

become increasingly complex. Many students struggle to understand *kitab kuning* due to limited mastery of *nahwu*, *sharaf*, and traditional teaching methods, further compounded by technological distractions (Efendi, 2024).

In response to these challenges, Musthafawiyah established student organizations known as *pokir* organizations – referring to the academic and organizational competencies developed by student organization members in classical Islamic text mastery. Among these, Organisasi Hamka (*Harokatul Muzakarah Assuja*) stands out as the most consistent champion in *qira'atul kutub* competitions. Founded in 2006 by a senior student known as *Buya* Abdullah, Hamka was established to provide a structured space for students to revisit and reinforce classroom learning collectively. Hamka not only functions as an extracurricular organization but has become an integral part of the pesantren's educational management system.

This study is motivated by a significant research gap in the existing literature. While previous studies have extensively examined formal curriculum strategies and teacher-centered pedagogies for improving *qira'atul kutub* competencies, very few studies have specifically focused on the role of student-led organizations as management systems for enhancing these competencies. Furthermore, the existing literature on organizational management in pesantren contexts predominantly centers on large, well-documented urban pesantren, leaving rural and less-studied institutions such as Musthafawiyah Purba Baru – located in Lembah Sorik Marapi, a remote district of Mandailing Natal Regency – significantly underrepresented. This study addresses both gaps by analyzing how Hamka's organizational management is implemented to improve *pokir* abilities in the field of *qira'atul kutub*, examining aspects of planning, organization, implementation, and evaluation in a rural pesantren context that has rarely been the subject of academic inquiry.

LITERATURE REVIEW

Concept of Organizational Management

Management is a process of planning, organizing, directing, and controlling resources to achieve organizational goals effectively and efficiently (Hasibuan, 2007). According to George R. Terry (Akmaluddin et al., 2025), management encompasses a distinctive process consisting of planning, organizing, actuating, and controlling – all directed toward achieving predetermined targets using all available resources including human resources.

Peter Drucker, known as the father of modern management, defines management as a function aimed at achieving desired results by optimally utilizing resources. He



emphasizes effectiveness alongside efficiency – achieving goals relevant to stakeholder needs (Cia Cai Cen, 2023). In the educational context, Nurhikmah (2024) define educational management as the process of planning, organizing, directing, and supervising educational resources to achieve educational goals effectively.

Organizational Management in Pesantren: Alignment with Hamka

Organizations, as described by Stephen P. Robbins, are socially managed entities structured to achieve specific goals. In the pesantren context, student organizations serve as vehicles for developing religious, leadership, and academic competencies (Ardillah et al., 2025). However, the organizational culture of pesantren is unique in that it combines formal management principles with Islamic values, creating what can be termed *tarbawi management* – a management paradigm grounded in the cultivation of knowledge and character simultaneously. This duality both aligns with and challenges mainstream management literature: while planning, organizing, actuating, and controlling (POAC) principles (Dakhi, 2016) are clearly applicable, their implementation in pesantren settings is mediated by religious authority structures, the *kiai-santri* relationship, and communal living conditions that create distinctive management dynamics not typically addressed in secular management theories (Shobirin, 2025). In the case of Organisasi Hamka, Terry's POAC framework finds direct application: collaborative planning at leadership transition, clear divisional structures, consistent actuating through *muzakarah* programs, and continuous evaluation – yet each function is shaped by the pesantren's Islamic pedagogical ethos rather than by market efficiency alone.

Control in organizations, as defined by G.R. Terry, involves determining standards, assessing implementation, and making corrections to ensure alignment with plans (Sutrisno, 2009). Effective evaluation mechanisms are critical for pesantren organizations to assess achievement and continuously improve programs. Evaliya and Hanif (2021) confirm that organizational control is essential for managing student discipline and program effectiveness in Islamic educational institutions. Their findings, drawn from pesantren settings comparable to Musthafawiyah, demonstrate that control mechanisms embedded within Islamic frameworks – such as peer accountability during *muzakarah* and teacher-supervised evaluation – produce stronger compliance and internalization of learning goals than externally imposed systems alone.

Qira'atul Kutub in Pesantren

Etymologically, *Qira'atul Kutub* consists of two words: *qiraatul* (reading) and *kutub* (books/texts). As a methodological concept, it represents the process of developing skills to read classical Arabic texts (Hidayah, 2022). In the pesantren system, mastery of *qira'atul*



kutub requires deep understanding of *nahwu* (syntax) and *sharaf* (morphology) – the two foundational sciences of Arabic grammar (Mariyam, 2021).

The methods commonly used in teaching *kitab kuning* in pesantren include: *halaqah* (direct face-to-face with the teacher), *bandongan* (collective reading where the teacher explains while students take notes), *sorogan* (individual student presentation to the teacher), and *muhawarah* (conversation practice in Arabic). Each method has its advantages depending on the pesantren's tradition and student level (Zakariya, 2019). The *talaqqi* method – a specific variation where students read directly before a teacher and receive immediate correction – is particularly effective for developing *lafdziyah* (reading accuracy) competence, as its immediate feedback mechanism accelerates mastery of unvoiced text reading (Toha & Wargadinata, 2023).

RESEARCH METHODS

This study employs a descriptive qualitative approach with a case study method (Afifuddin, 2023). The research was conducted at Organisasi Hamka, Musthafawiyah Purba Baru Islamic Boarding School, Lembah Sorik Marapi District, Mandailing Natal Regency, North Sumatra Province, from November 2024 to September 2025. The research subjects included the chairman of Hamka organization, vice chairman, members, and teachers in the field of *qira'atul kutub*. Purposive sampling was used to select key informants who possessed direct knowledge of the organization's management practices.

Data were collected through three complementary techniques: (1) in-depth interviews with organizational leaders, teachers, and members; (2) participatory observation of *muzakarah* and study activities; and (3) documentation of organizational profiles, activity schedules, program plans, and achievement certificates. To ensure data validity, the study applied three forms of triangulation. Source triangulation was conducted by cross-checking data obtained from different informants (chairman, teachers, and members) to confirm consistency of accounts. Method triangulation compared findings from interviews, observations, and documentation, ensuring that conclusions were not dependent on any single data collection technique. Time triangulation involved conducting repeated observations and interviews at different times to verify the stability and consistency of findings. Where discrepancies arose between sources or methods, follow-up clarification interviews were conducted until data saturation was achieved.

Data analysis followed the Miles and Huberman interactive model comprising three concurrent stages: data reduction, data display, and conclusion drawing (Zainuddin Ali, 2014). During data reduction, raw interview transcripts and observation notes were coded thematically. Open coding was first applied to identify initial concepts



from the data, followed by axial coding to establish relationships between categories – particularly between management functions (planning, organizing, actuating, evaluating) and *pokir* competency outcomes (*lafdziyah, fahmiyah, tahliliyah*). Selective coding was then applied to integrate and refine the core category of structured organizational management as a driver of *qira'atul kutub* competency improvement. Member-checking was conducted with two key informants to validate the final interpretation of findings.

RESULTS AND DISCUSSION

Results

Profile of Organisasi Hamka

Organisasi Hamka (*Harokatul Muzakaroh Assuja*) was established in 2006 on the initiative of a senior student named Abdullah, with the primary goal of providing a space for students to review and deepen classroom learning collectively. The organization is located within the premises of Musthafawiyah Purba Baru Islamic Boarding School with a land area of 1,323 square meters. The vision of Organisasi Hamka is: "To realize students of Musthafawiyah Purba Baru Islamic Boarding School who are knowledgeable, of noble character, and actively involved in *da'wah* and community service through strengthening Islamic values, leadership, and solidarity." Its mission includes: improving students' scholarly quality especially in *qira'atul kutub*; instilling noble character; strengthening Islamic brotherhood; and increasing students' discipline and responsibility through continuous management evaluation (Yuda, 2025).

Table 1. Identity of Organisasi Hamka

No.	Description	Information
1	Organization Name	Hamka (Harokatul Muzakaroh Assuja)
2	Location	Musthafawiyah Purba Baru Islamic Boarding School
3	Founded	2006
4	Total Members	168 Students (from Class I to VII)
5	Core Program	Muzakaroh, Qira'atul Kutub training, Bahtsul Masail



Planning Management of Organisasi Hamka

Planning in Organisasi Hamka is conducted collaboratively at the beginning of each new leadership period. The chairman, Yuda Pratama Syaputra, explained: "Every year at the beginning of the new leadership transition, we compile programs together with the organizational executives. We begin planning by arranging the organization's daily schedule of activities such as congregational prayers, *kitab* study schedules, and social activities – all designed in accordance with the organization's vision and mission." (Yuda, July 15, 2025). This planning encompasses both spiritual and academic dimensions. The teacher responsible for student affairs, Ustadz Ramadhan, added: "Planning in Organisasi Hamka is carried out by preparing all necessary needs. All designed activities must accommodate various important aspects of *pokir* development, from spiritual, discipline, independence, to social-emotional aspects." (Ramadhan, August 13, 2025). The planning is structured to support achievement indicators in *Qira'atul Kutub* including: accuracy in reading unvoweled texts, comprehension ability, analytical ability, and application of content to daily life (Kasmir, July 15, 2025).

Organizational Programs for Improving Qira'atul Kutub

Organisasi Hamka implements several programs to improve *pokir* abilities in *Qira'atul Kutub*. The core program is *muzakarah* – a regular collective study session conducted three times daily: after Fajr prayer, after Asr prayer, and after Maghrib prayer. The subjects studied include *Nahwu*, *Sharaf*, *Akhlak*, *Tajwid*, and *Fiqh* (Yuda, July 15, 2025). In addition to *muzakarah*, Hamka implements supplementary study sessions directly taught by senior teachers (*ayah*). These sessions follow a weekly schedule as detailed in Table 2. This structured daily and weekly program ensures consistent and progressive exposure to classical texts across multiple disciplines, systematically targeting all three dimensions of *pokir* competence.

Table 2. Regular Programs of Organisasi Hamka

Program	Schedule	Focus
Muzakarah	After Fajr, Asr, Maghrib (daily)	Nahwu, Sharaf, Akhlak – direct application to kitab kuning texts
Nihatuzzain Study	Thursday nights	Classical texts with teachers; reading & comprehension (lafdziyah, fahmiyah)
Tanqihul Qoul Study	Friday nights	Classical texts with teachers; analytical discussion (tahliliyah)



Safinatunnajah Study	Saturday nights	Fiqh fundamentals – reading & analysis of legal texts
Kifayatul'awam Study	Sunday nights	Theology (Tauhid) – comprehension and contextual analysis
Ta'limul Muta'allim Study	Monday nights	Ethics of learning – reflective reading and discussion

The chairman elaborated on the critical role of instrumental sciences (*ilmu alat*): "The role of instrumental sciences such as *nahwu* and *sharaf* is very important in helping to understand *kitab kuning* texts, because the books are written without vowel marks (*harakat*). Students cannot simply rely on translation – they must understand the classical Arabic language structure." (Yuda, July 13, 2025). Ustadz Kasmir further explained: "*Nahwu* helps identify syntactic roles – subject (*fa'il*), predicate (*khobar*), object (*maf'ul bih*), and so on. *Sharaf* helps recognize word patterns (*wazan*) and determine meanings based on morphological forms." (Kasmir, July 15, 2025). This finding aligns with Akbar & Ismail (2018) who asserts that *Nahwu* and *Sharaf* are the two pillars of Arabic grammatical understanding. Without adequate mastery, efforts to comprehend *kitab kuning* will be futile. The study also found that first-year students face specific challenges as they are still adjusting to the pesantren environment and lack motivation to engage seriously with classical texts. The *muzakarah* program specifically addresses this challenge by providing a gradual, peer-supported introduction to classical Arabic grammar.

Evaluation and Supervision System

Organisasi Hamka implements a comprehensive evaluation system to monitor students' progress in *Qira'atul Kutub*. The assessment covers four main aspects: (1) accuracy in reading unvoweled text; (2) ability to understand word meanings; (3) analytical ability to distinguish word types; and (4) ability to apply content to real situations (Yuda, July 13, 2025). The teacher confirmed: "We assess fluency in reading *kitab gundul* texts, translation ability, and the capacity to connect the book's content to daily life." (Kasmir, July 15, 2025).

Supervision is conducted both directly and through monthly meeting reports. The chairman noted that he personally lives within the organization's premises, allowing continuous monitoring of daily activities. Violations are handled through a graduated approach: personal counseling as the first step, followed by reporting to the student affairs teacher for more intensive guidance if violations are repeated. This educational rather than punitive approach reflects the Islamic pedagogical value of *tarbiyah* – nurturing and guidance rather than mere enforcement (Ramadhan, August 13, 2025).



This finding is supported by Evaluia and Hanif (2021) who state that control is essential in managing student discipline in pesantren organizations. Mustofa (2024) also emphasizes that evaluation is critical for improving quality – without proper evaluation, achievement gaps cannot be identified and addressed. The evaluation system in Hamka aligns with these principles by combining direct observation, performance monitoring, and structured monthly reviews.

Contribution of Hamka's Management to Pokir Development

The structured management system applied by Organisasi Hamka has produced measurable outcomes. Member Rasyid stated: "We as members support the activities in this Hamka organization and are ready to study more diligently and, God willing, achieve excellence." (Rasyid, August 14, 2025). The organization's program achievements include multiple championships in *musabaqah qira'atul kutub* competitions at the pesantren level, as evidenced by the numerous achievement certificates documented in the organizational archives. Hamka's management aligns with Hani Handoko's (2019) description of organizing as determining resources needed, designing organizational structures, assigning responsibilities, and delegating authority. The four management functions – planning, organizing, actuating, and controlling (POAC) – are all present in Hamka's organizational management (Dakhi, 2016). The *actuating* dimension is particularly notable: the chairman provides clear directives and motivation to each division, creating a student-centered environment that fosters intrinsic motivation for *qira'atul kutub* mastery.

Critically comparing these findings with previous studies reveals important distinctions. Khabibullah et al., (2022), studying a comparable pesantren context, found that teacher-led *ustadz* interventions significantly improved *kitab kuning* reading ability – a finding consistent with the present study. However, Khabibullah study centered on the teacher's role, while the present research demonstrates that student-led organizational management can produce equivalent or superior outcomes through peer-supported learning structures. This represents a meaningful contribution to the literature on educational management in Islamic institutions: it shifts the locus of competency development from exclusive teacher dependency toward a more distributed, student-organizational model. Furthermore, comparing Hamka's approach with Evaluia and Hanif's (2021) findings on organizational management in *Pondok Pesantren Darussalam* – a more urban institution – reveals that rural pesantren organizations such as Hamka can achieve comparable management quality by leveraging communal living structures and peer accountability mechanisms that compensate for resource limitations. This suggests that the Hamka model of structured organizational management holds significant



potential for application across similar rural and semi-urban pesantren contexts in Indonesia and beyond, particularly where formal pedagogical resources are constrained but student organizational capacity can be cultivated as a strategic educational asset.

Nadia (2025) found that consistent, active *kitab kuning* activities guided by senior figures and periodic coaching effectively produce skilled readers of classical texts – fully corroborated by the present study. The combination of scheduled *muzakarah*, specialized subject sessions, peer learning, and structured evaluation creates a comprehensive learning ecosystem that addresses the three dimensions of *pokir* competence: reading accuracy (*lafdziyah*), text comprehension (*fahmiyah*), and analytical ability (*tahliliyah*). The implications for educational management are clear: pesantren and other Islamic educational institutions that seek to strengthen classical text competencies would benefit from institutionalizing student-led organizational management structures akin to Hamka's model, with explicit mapping of organizational activities to competency outcomes.

CONCLUSION

This study concludes that Organisasi Hamka has successfully implemented structured organizational management to improve *pokir* abilities in the field of *Qira'atul Kutub* at Musthafawiyah Purba Baru Islamic Boarding School. Three key findings emerge: First, planning is conducted collaboratively at the beginning of each administration and encompasses spiritual, academic, disciplinary, and social dimensions. Second, the programs implemented – including daily *muzakarah*, weekly specialized study sessions directly taught by senior teachers, and regular participation in competitions – provide a comprehensive framework for developing reading, comprehension, and analytical abilities. Third, evaluation is conducted continuously through direct observation, monthly meetings, and graduated student guidance, creating accountability while maintaining an educational rather than punitive culture.

The study's findings highlight the vital role of student-led organizations with structured management in supporting and complementing formal pesantren education. The Hamka model demonstrates that peer-based organizational learning, when properly managed, can effectively preserve and strengthen the classical scholarly tradition (*turats keilmuan*) of pesantren. Future research is recommended to explore comparative organizational management across multiple pesantren organizations and to develop quantitative instruments for measuring *qira'atul kutub* competency outcomes.

Acknowledgments: The author expresses deepest gratitude to the leadership of Organisasi Hamka, the teachers of Musthafawiyah Purba Baru Islamic Boarding School, and all informants who provided valuable information for this research.



BIBLIOGRAPHY

- 1) Abdurakhman, M. N., & Andarir. (2024). Pendampingan Pengawas Sekolah Terhadap Supervisi Kinerja Kepala Sekolah dan Guru SMP dalam Pembelajaran di Kecamatan Ciledug Kabupaten Cirebon. *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 7(1), 201–216. <https://doi.org/10.30868/im.v7i01.7204>
- 2) Adib, A. (2021). Metode pembelajaran kitab kuning di pondok pesantren. *Jurnal Mubtadiin*, 7(01), 232–246. <http://journal.an-nur.ac.id/index.php/mubtadiin/article/view/73>
- 3) Afifuddin. (2023). *Metodologi Penelitian Kualitatif*. Bandung: Pustaka Setia.
- 4) Akbar, A., & Ismail, H. (2018). Metode pembelajaran kitab kuning di Pondok Pesantren Daarun Nahdhah Thawalib Bangkinang. *Al-Fikra: Jurnal Ilmiah Keislaman*, 17(1), 21–46. <https://doi.org/10.24014/af.v17i1.5139>
- 5) Akmaluddin, A., Kasmini, L. K., Sari, S. M., & Iqbal, M. (2025). Human Resource Management Strategy in Improving the Quality of Education. *Jurnal Eduscience*, 12(2), 553–560. <https://doi.org/10.36987/jes.v12i2.6843>
- 6) Alfurqon, A. (2019). Perkembangan Pesantren dari Masa ke Masa. *Hadharah: Jurnal Keislaman dan Peradaban*, 13(1), 1–16. <https://doi.org/10.15548/h.v13i1.1113>
- 7) Ali, Z. (2014). *Metode Penelitian Hukum*. Jakarta: Sinar Grafika.
- 8) Amrulloh, M. Z. (2015). Strategi Pembelajaran Kitab Kuning di STIKK An-Nur 2 Bululawang Malang, Malang: UIN Maulana Malik Ibrahim Malang. <http://etheses.uin-malang.ac.id/id/eprint/3177>
- 9) Amrulloh, M. Z. (2018). Konsep Kitab Kuning Sebagai Sumber Ilmu Keislaman. *Dar El-Ilmi: Jurnal Studi Keagamaan, Pendidikan dan Humaniora*, 5 (1), 30–45. <https://ejournal.unisda.ac.id/index.php/dar/article/view/930>
- 10) Ardillah, M., Khairudin, A., Yasin, M. F., et al. (2025). Innovation In Human Resource Management In Islamic Education In The Era Of Digital Disruption: Integrating Islamic Values And Adaptive Technology. *Al-Mudabbir: Journal of Islamic Education Management*, 1, 196–202. <https://albaayaninstitute.org/index.php/almudabbir/article/view/128>
- 11) Cia Cai Cen. (2023). *Pengantar Manajemen*. Padangsidempuan: Inovasi Pratama Internasional.
- 12) Dakhi, Y. (2016). Implementasi POAC Terhadap Kegiatan Organisasi Dalam Mencapai Tujuan Tertentu. *Jurnal Warta*, 50, 1–8. <https://doi.org/10.46576/wdw.v0i50.204>
- 13) Daulay, H. (2018). Pondok Pesantren Musthafawiyah Purba Baru relevansinya dalam regenerasi ulama di Kabupaten Mandailing Natal. *Studi Multidisipliner: Jurnal Kajian*



- Keislaman*, 5(2), 1-20. <https://jurnal.uinsyahada.ac.id/index.php/multd/article/view/1114>
- 14) Efendi, M., Syafnan, Nurhayani. (2024). Islamic Management and Leadership at the Musthafawiyah Purbabaru Islamic Boarding School. *Radinka Journal Of Science And Systematic Literature Review*, 2(3). <https://doi.org/10.56778/rjslr.v2i3.410>
- 15) Evaliya, I., & Hanif, M. (2021). Manajemen organisasi dalam meningkatkan kedisiplinan santri di Pondok Pesantren Darussalam. *Leaderia: Jurnal Manajemen Pendidikan Islam*, 2 (2), 108-127. <https://doi.org/10.35719/leaderia.v2i2.519>
- 16) Handoko, H. T. (2019). *Manajemen*. Yogyakarta: BPFE-Yogyakarta.
- 17) Haris, M. A. (2021). Urgensi digitalisasi pendidikan pesantren di era society 5.0. *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 4(2), 147-161. <https://doi.org/10.30868/im.v4i02.3616>
- 18) Hasibuan, M. S. P. (2007). *Manajemen: Dasar, Pengertian, dan Masalah* (Rev. ed.). Jakarta: Bumi Aksara.
- 19) Hasibuan, M. S. P. (2020). *Organisasi dan Motivasi: Dasar Peningkatan Produktivitas*. Jakarta: Bumi Aksara.
- 20) Hidayah, W. (2022). Metode Pembelajaran Mata Kuliah Qira'atul Kutub untuk Meningkatkan Kelancaran Membaca Kitab Kuning di STAI Ibnu Rusyd Kotabumi Lampung Utara. *JPIB: Jurnal Penelitian Ibnu Rusyd*, 1 (1), 1-7. <https://ejournal.ibirusyd.ac.id/index.php/jpib/article/view/4>
- 21) Khabibullah, M., Ichsan, A.S., Ashari, M.S. (2022). Peningkatan Kualitas Bacaan Kitab Kuning Bagi Santri Desa di Pondok Pesantren Wali Songo Pleret Bantul: *Musala: Jurnal Pesantren dan Kebudayaan Islam Nusantara*, 1 (1), 64-78. <https://doi.org/10.37252/jpkin.v1i1.176>
- 22) Mariyam, S. (2021). Hubungan Penguasaan Nahwu Sharaf Dengan Kemampuan Membaca Kitab Kuning Pesantren Riyadhul Huda. *Tatsqifiy: Jurnal Pendidikan Bahasa Arab*, 2(1), 71-81. <https://doi.org/10.30997/tjpba.v2i1.2828>
- 23) Mustofa, M. Y. (2024). Manajemen SDM: Peran organisasi pendidik dalam meningkatkan profesionalisme guru di SD Global Garuda Nusantara Islamic Centre. *Jurnal Manajemen Pendidikan Islam Al-Idarah*, 9(1), 1-9. <https://doi.org/10.54892/jmpialidarah.v9i01.398>
- 24) Nadia, S. L. (2025). *Pengaruh Strategi Pembinaan Ekstrakurikuler Kitab Kuning Dalam Meningkatkan Prestasi Peserta Didik di Pondok Pesantren Musthafawiyah Purba Baru. Mandailing Natal: STAIN Mandailing Natal.*



- 25) Nurhikmah, Nurhikmah. (2024). Educational Management Functions: Planning, Organizing, Actuating, Controlling. *Intiha: Islamic Education Journal*, 1(2) 82-91. <https://doi.org/10.58988/intiha.v1i2.293>
- 26) Shobirin, M. S., Akhyak., Efendi, Nur. (2025). Integrating Islamic Values Into Digital Character Education: Managing Curriculum Innovation in the Era of Education 5.0. *International Journal of Education Management and Religion*, 2(2), 141-161. <https://doi.org/10.71305/ijemr.v2i2.352>
- 27) Siregar, I. S., A. Arwin, E. S., Lina, M. S. (2026). The Existence of Islamic Boarding Schools in Shaping the Character of Students: Between Tradition and Modernization (Case Studies of Mushtofawiyah Islamic Boarding School and Darul Mursyid Islamic Boarding School). *Al-Hikmah: Jurnal Agama dan Ilmu Pengetahuan*, 23(1) 1-10. [https://doi.org/10.25299/ajaip.2026.vol23\(1\).25948](https://doi.org/10.25299/ajaip.2026.vol23(1).25948)
- 28) Sutrisno, E. (2009). *Manajemen Sumber Daya Manusia*. Jakarta: Kencana.
- 29) Syarif, H., & Maharani, M. (2022). *Manajemen pendidikan: Teori dan praktik*. Jakarta: Rajawali Press.
- 30) Toha, H., & Wargadinata, W. (2023). Efektivitas metode Al Miftah lil Ulum dalam Memahami Ilmu Nahwu Pada Santri Madrasah Tsanawiyah Mambaus Sholihin. *Al-Fakkaar: Jurnal Ilmiah Pendidikan Bahasa Arab*, 4 (1), 1-17. <https://doi.org/10.52166/alf.v4i1.3808>
- 31) Zakariya, D. M. (2019). Metode Pembelajaran Qira'atul Kutub di Pondok Pesantren Karangasem Lamongan. *Tadarus: Jurnal Pendidikan Islam*, 8(1), 89-98. <https://doi.org/10.30651/td.v8i1.3044>

