

IMPLEMENTATION OF THE AWWALUSSANAH PROGRAM AS A MEANS OF ADAPTATION FOR NEW STUDENTS IN THE AN- NUR LEMPUING OKI ISLAMIC BOARDING SCHOOL ENVIRONMENT

***¹Indra Ari Irvan, ²Amilda, ³Mardeli**

^{*1,2,3}UIN Raden Fatah Palembang

Email: ^{*1}arieceirvan0304@gmail.com, ²amilda_uin@radenfatah.ac.id,

³mardeli_uin@radenfatah.ac.id

Abstract

Islamic boarding schools are educational institutions that play a crucial role in nurturing future generations who are not only intellectually intelligent but also possess strong religious values. The process of adapting new students to the unique and structured rules and culture of an Islamic boarding school is of utmost importance. Inadequate adaptation can hinder students' success in adapting to boarding school life. The research problem focuses on how the Awwalussanah Programme functions as a means of adaptation for new students at the An-Nur Lempuing OKI Islamic Boarding School and the factors influencing the programme's effectiveness. The research objective is to describe and analyse the implementation of the programme in relation to the adaptation process of new students. The research method used is a qualitative approach with a descriptive approach. Data was collected through observation, interviews, and documentation from key informants such as the Head of Education, supervisors, teachers, and new students. Data analysis was conducted through reduction, presentation, verification, and drawing conclusions, with data validity tested using source triangulation and techniques. The results of the study indicate that the Awwalussanah Program is effective as a means of adaptation for new students, although there are challenges such as time constraints and the diversity of students' backgrounds, which influence the adaptation process. This program helps students adjust to the boarding school environment through various orientation activities and mentoring. The Awwalussanah Programme plays a significant role in facilitating the adaptation process for new students at the An-Nur Lempuing OKI Islamic Boarding School, with recommendations for improving time management and adopting an inclusive approach in programme implementation. Despite the challenges, the programme successfully creates a more conducive environment for new students to adapt to boarding school life.

Keywords: Implementation, Awwalussanah Programme, New Student Adaptation

Abstrak

Pondok pesantren merupakan lembaga pendidikan yang memiliki peran penting dalam mencetak generasi penerus yang tidak hanya cerdas secara intelektual, tetapi juga memiliki nilai-nilai agama yang kuat. kebutuhan pentingnya proses adaptasi santri baru di lingkungan pondok pesantren yang memiliki aturan dan budaya yang khas dan terstruktur. Adaptasi yang kurang optimal dapat menghambat keberhasilan santri dalam mengikuti kehidupan pesantren. Permasalahan penelitian difokuskan pada bagaimana

pelaksanaan Program Awwalussanah berfungsi sebagai sarana adaptasi santri baru di Pondok Pesantren An-Nur Lempuing OKI serta faktor-faktor yang mempengaruhi efektivitas program tersebut. Tujuan penelitian adalah untuk mendeskripsikan dan menganalisis pelaksanaan program terhadap proses adaptasi santri baru. Metode yang digunakan dalam penelitian ini adalah metode kualitatif dengan pendekatan deskriptif. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi dari informan utama seperti kepala bagian Pendidikan, pengasuh, ustadz/ustadzah dan santri baru. Analisis data dilakukan melalui reduksi, penyajian, verifikasi, dan penarikan kesimpulan, dengan uji keabsahan data menggunakan triangulasi sumber dan Teknik. Hasil penelitian menunjukkan bahwa Program Awwalussanah berjalan efektif sebagai sarana adaptasi santri baru, walaupun terdapat kendala seperti keterbatasan waktu dan keberagaman latar belakang santri yang mempengaruhi proses adaptasi. Program ini membantu santri untuk menyesuaikan diri dengan lingkungan pondok pesantren melalui berbagai kegiatan orientasi dan pendampingan. Program Awwalussanah berperan signifikan dalam membantu proses adaptasi santri baru di Pondok Pesantren An-Nur Lempuing OKI dengan rekomendasi peningkatan manajemen waktu dan pendekatan inklusif dalam pelaksanaan program. meskipun ada tantangan, program ini berhasil menciptakan lingkungan yang lebih kondusif bagi santri baru untuk beradaptasi dengan kehidupan pesantren.

Kata kunci: *Pelaksanaan, Program Awwalussanah, Adaptasi Santri Baru*

INTRODUCTION

Islamic boarding schools are the oldest Islamic educational institutions in Indonesia, whose existence has been deeply rooted in the social structure of society long before the modern schooling system was introduced by the Dutch colonial government. Historically, pesantren have not only functioned as institutions for the transmission of Islamic knowledge, but also as centers for character building, morality, and social-religious leadership (Traditional and Modern Islamic Education in the Midst of the Challenges of the Third Millennium). From a sociological perspective, pesantren can be understood as community-based educational institutions that integrate cognitive, affective, and psychomotor dimensions into a unified Islamic value system. This educational model not only transfers knowledge but also instills religious habits that shape the character of santri (students) holistically. In its development, Islamic boarding schools have undergone significant transformations, especially since the 20th century when the modernization of Islamic education began systematically. Some Islamic boarding schools maintain the Salafiyah model, which focuses on the study of classical Islamic texts as the core of the curriculum, while others adopt a formal education system with a national curriculum without abandoning the character of Islamic boarding schools. This transformation gave birth to a modern pesantren model that integrates formal education and a boarding system (Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai). This integration reflects the adaptive ability of pesantren in responding to social changes while maintaining the continuity of Islamic scholarly traditions (Islamic Education in Indonesia). One institution that implements this integrative model is the An-Nur Lempuing Islamic Boarding School. This pesantren carries the concept of majma'ul bahrain, which is a combination of the salafiyah education system and the modern education system. Structurally, formal

learning follows the national curriculum standards, while the lives of the students are regulated through a boarding school system with strict discipline, habitual congregational worship, the use of foreign languages, and the internalization of values of manners and morals. This model is in line with the concept of religious-based character education that emphasizes habituation as a strategy for internalizing values (Lickona, 1991). Therefore, professional and accountable institutional management is an important prerequisite for Islamic boarding schools to be able to compete healthily in an increasingly competitive national education system. The entry of new students into the pesantren environment is not merely a change of learning place, but a complete transformation in lifestyle. Teenagers who were previously in a family environment must adapt to a structured and highly regulated collective life. The psychosocial perspective emphasizes that adolescence is a period of identity crisis that is vulnerable to environmental pressures (Identity: Youth and Crisis). Unpreparedness to face a new environment has the potential to cause stress, anxiety, and obstacles in social and academic adjustment. In self-adjustment theory, the adaptation process is influenced by internal factors such as emotional maturity, self-efficacy, and personality, as well as external factors such as social support and institutional structure (Arkoff, 1968).

Contemporary research also shows that the success of educational transition is greatly influenced by social support and a sense of belonging to the institution (Goodenow, 1993). Effective adaptation requires a balance between environmental demands and the individual's capacity to respond to them. In the context of Islamic boarding schools, the complexity of adaptation increases because students must not only adjust to the formal learning system, but also to the religious culture, unique communication patterns, and 24-hour discipline based on spiritual values. In the Indonesian national education system, orientation activities for new students have become standard practice with various names such as MOS, MOPD, POS, DOP, and MPLS. Conceptually, the orientation period aims to help students recognize their physical, social, and academic environments so that the learning process is effective and conducive (Ministry of Education and Culture of the Republic of Indonesia, 2016). Educationally designed orientation has been proven to increase student engagement and strengthen commitment to the institution (Tinto, 1993). In the context of Islamic boarding schools, orientation has a broader dimension because it includes the internalization of spiritual values, the formation of worship discipline, and the familiarization of Islamic boarding school culture. At the An-Nur Lempuing Islamic Boarding School, this activity is known as the Awwalussanah Program. The program is designed as a means of initial introduction to the education system, rules and regulations, traditions, and values that form the foundation of santri life. Substantively, the Awwalussanah Program is not only informative but also transformative because it aims to shape the mental, social, and spiritual readiness of new santri through a structured socialization process. Empirical reality shows that the adaptation process of students varies. Some students experience difficulties in practicing congregational worship, pressure to use Arabic or Javanese as the official language of communication, stress due to the demands of independence, and barriers to social interaction. This

phenomenon is in line with social system theory, which places educational institutions as the main agents of socialization in transmitting norms and values to new members (The Social System). The orientation program serves as a primary medium of socialization that accelerates the integration of individuals into new social structures and minimizes role conflicts. A number of studies on the adaptation of new students in schools and colleges show that social support, self-efficacy, and academic involvement are the main predictors of successful educational transition (Tinto, 1993; Credé & Niehorster, 2012). However, research specifically examining the adaptation of santri in the context of modern Islamic boarding schools is still limited, even though the characteristics of Islamic boarding schools, which integrate formal education, intensive spiritual guidance, and value-based social control, require a specific adaptation approach. Thus, research on the implementation of the Awwalussanah Program as a means of adaptation for new santri has theoretical and practical urgency. Theoretically, this research enriches the study of Islamic education management in the aspect of value-based student transition services. Practically, this research can be the basis for evaluating and developing a more systematic, participatory, and contextual orientation model. Successful adaptation in the early stages of education has long-term implications for academic achievement, emotional stability, and character building. Individuals who are able to adapt to new environments tend to show higher levels of resilience and psychological well-being. From an Islamic education perspective, successful adaptation is measured not only by academic achievement but also by the internalization of manners, consistency in worship, and commitment to boarding school values.

Therefore, an in-depth exploration of the implementation of the Awwalussanah Program at the An-Nur Lempuing Islamic Boarding School is important to understand the program design, implementation methods, coaching materials, and mentoring strategies in supporting the adaptation of new students. This study is expected to identify the effectiveness of the program as well as its supporting and inhibiting factors, while offering a conceptual model that can be replicated by other pesantren in managing orientation services systematically. Ultimately, strengthening the Awwalussanah Program as a means of adaptation is a strategic investment in shaping a generation of santri who are intellectually superior, spiritually mature, and socially adaptive.

METHOD

This study uses a qualitative method with a descriptive approach to gain an in-depth understanding of the adaptation process of new students through the Awwalussanah Program at the An-Nur Lempuing Islamic Boarding School. The qualitative approach was chosen because of its ability to explore social phenomena contextually by placing the research subjects in a natural setting, thus enabling a comprehensive understanding of the meanings, experiences, and social interactions experienced by the participants (Creswell, 2014; Sugiyono, 2007). In the qualitative paradigm, social reality is understood as a dynamic construction influenced by context, requiring researchers to be directly involved

in order to capture the complexity of the phenomenon being studied (Lincoln & Guba, 1985).

A descriptive approach was used to systematically describe the implementation of the Awwalussanah Program and the dynamics of new students' adaptation without manipulating the research variables. Qualitative descriptive research aims to present a factual and accurate picture of a particular phenomenon based on empirical data obtained in the field (Moleong, 2018; Sugiyono, 2007). With this approach, researchers seek to understand how the program is implemented, how students respond to the program, and the factors that support and hinder the adaptation process.

Data in this study were collected through several techniques, namely participatory observation, in-depth interviews, and documentation studies. Participatory observation was carried out by the researcher being directly involved in the activities that took place during the Awwalussanah Program to observe the behavior, social interactions, and responses of students in real situations. This technique allows researchers to obtain more authentic data because it is obtained through direct experience in the field (Spradley, 1980). In-depth interviews were conducted in a semi-structured manner to provide space for informants to express their experiences, perceptions, and reflections related to the adaptation process. Semi-structured interviews allow flexibility in data collection while maintaining the focus of the research in accordance with the prepared questions (Kvale & Brinkmann, 2009). Informants in this study included new students, Islamic boarding school administrators, and the Awwalussanah Program organizing committee, who were selected purposively based on their involvement and relevance to the research focus (Sugiyono, 2007).

In addition, documentation studies were conducted on archives, activity guidebooks, program schedules, activity photos, and official boarding school records related to the implementation of the Awwalussanah Program. Documentation serves as supporting data to reinforce the findings of observations and interviews, as well as a form of data source triangulation (Yin, 2014). In qualitative research, the researcher acts as the main instrument (*human instrument*) who is directly involved in the data collection and analysis process. This position allows researchers to adjust data collection strategies according to the dynamics of the field and capture the hidden meanings in social interactions (Lincoln & Guba, 1985; Sugiyono, 2007). Therefore, the reflexivity and sensitivity of researchers to the context are important aspects in maintaining the quality of research.

Data analysis was conducted inductively using thematic analysis techniques. The analysis process began with data reduction, data presentation, coding, category grouping, and conclusion drawing or verification (Miles, Huberman, & Saldaña, 2014). Thematic analysis allows researchers to organize data systematically and interpret the meaning that emerges from the informants' narratives (Braun & Clarke, 2006). The analysis process was carried out simultaneously with data collection to ensure the depth and consistency of interpretation. Data validity was maintained through several techniques, including

source and technique triangulation, member checking, and increased observation persistence. Triangulation is done by comparing data from observations, interviews, and documentation to ensure consistency of information (Sugiyono, 2007). Member checking is done by asking informants to confirm the researcher's interpretations to reduce subjective bias (Lincoln & Guba, 1985). In addition, an audit trail in the form of systematic recording of the research process was carried out to increase the credibility and dependability of the research. With this methodological approach, this study is expected to provide a complete, contextual, and in-depth description of the effectiveness of the Awwalussanah Program as a means of adaptation for new students in the pesantren environment.

RESULTS AND DISCUSSION

In management terminology, actuating is a function oriented toward concrete actions to realize established plans. Conceptually, actuating is a logical continuation of the planning and organizing functions, which aim to mobilize all of an organization's resources so that its goals can be achieved effectively and efficiently (Terry, 2010). George R. Terry explains that actuating is the effort to motivate group members in such a way that they are willing and able to achieve organizational goals and personal goals in harmony (Terry, 2010). This definition emphasizes the psychological and relational dimensions of management, namely that the success of an organization is largely determined by the leader's ability to mobilize the commitment and energy of its members.

In line with this, Paul Hersey and Kenneth Blanchard view actuating as a situational motivational process, namely the ability of leaders to adjust their leadership style to the readiness level of their subordinates (Hersey & Blanchard, 2008). Thus, implementation is not merely an administrative activity, but an adaptive leadership process that fosters individuals' internal drive to achieve organizational goals. This perspective is reinforced by Westra (2009), who sees implementation as a concrete effort to carry out plans by systematically determining the implementers, time, place, and operational needs. In the context of educational management, Hasibuan (2016) emphasizes that implementation includes the activities of commanding, guiding, motivating, coordinating, and building communication so that all members of the organization work harmoniously toward common goals. Meanwhile, Nurdin Usman (2002) defines implementation as a systematic mechanism that is planned and carried out earnestly based on certain norms to achieve predetermined goals.

In the perspective of Islamic education, implementation can be equated with the concept of *al-taujih*, which means guidance or mentoring towards goodness. Therefore, in Islamic boarding schools, the function of implementation is not only managerial, but also contains moral and spiritual values that emphasize character building. This concept becomes relevant when analyzed in the context of the Awwalussanah Program at the An-Nur Lempuing Islamic Boarding School. The Awwalussanah Program is an initial orientation activity for new students that aims to help them get to know the boarding school environment, both physically and culturally. Functionally, this program is equivalent to

the School Environment Introduction Period (MPLS) as stipulated in Permendikbud Number 18 of 2016, which emphasizes an educational and humanistic approach and prohibits the use of violence in orientation activities (Ministry of Education and Culture, 2016). In addition, its legal basis also refers to Law Number 20 of 2003 concerning the National Education System (Republic of Indonesia, 2003) and Permendikbud Number 23 of 2015 (Ministry of Education and Culture, 2015). In the context of Islamic boarding schools as boarding school-based educational institutions, as explained by Zamakhsyari Dhofier, Islamic boarding schools have a unique culture, religious traditions, and social structure that require an adaptation process not only in academic aspects but also in social and spiritual aspects (Dhofier, 2011). Therefore, the implementation of the Awwalussanah Program is a strategic instrument in shaping the mental readiness, initial character, and social relations of new students.

The results of the study show that the implementation of this program has been carried out in a structured manner involving all elements of the pesantren. In terms of guidance, it was found that not all ustadz and ustadzah had received pre-program training. In fact, according to Hasibuan (2016), effective guidance must be carried out clearly and systematically so that values and rules can be internalized optimally. This finding is in line with Sansurya's (2019) research, which confirms that the quality of guidance greatly affects the success of students' adaptation. Thus, from a managerial perspective, pre-service training is needed to ensure uniformity of understanding and effectiveness of guidance. In terms of coordination, the clear division of tasks between fields indicates good synchronization of activities. Terry (2010) defines coordination as the process of harmonizing time, resources, and actions so that organizational goals can be achieved efficiently. In addition, research by Zahra and Khoiruddin (2021) indicates that personal assistance from ustadz or ustadzah strengthens the adaptation process of santri, so that structural coordination needs to be supported by an interpersonal approach.

The communication aspect in the implementation of this program takes place through regular meetings and participatory two-way discussions. Stephen P. Robbins and Timothy A. Judge state that effective organizational communication increases role clarity and reduces task ambiguity (Robbins & Judge, 2017). Open communication also speeds up problem solving and strengthens team solidarity. However, the aspect of motivation still needs optimization. Inequality in the reward system has the potential to cause internal jealousy. Edwin B. Flippo emphasizes that motivation must align individual and organizational goals, while an unfair reward system can lower work morale (Flippo, 1984). Therefore, a transparent and inclusive collective performance-based reward system is needed.

The success of this program's implementation is also influenced by supporting and inhibiting factors. The support of pesantren leaders is a key factor, in line with Gary Yukl's view that transformational leadership plays a significant role in the successful implementation of programs (Yukl, 2013). In addition, the availability of adequate facilities and infrastructure also accelerates the adaptation process, as emphasized by

Mulyasa (2013) regarding the importance of educational facilities in the effectiveness of guidance.

On the other hand, the diversity of the students' social and cultural backgrounds affects the speed of adaptation. John W. Santrock states that family and social environment factors influence an individual's ability to adjust (Santrock, 2011). Time constraints in implementing the program are also an obstacle, because the depth of guidance is greatly influenced by effective time management, as emphasized by Stephen R. Covey (Covey, 2004). Overall, the implementation of the Awwalussanah Program as a means of adaptation for new santri shows that the success of the program is largely determined by the quality of guidance, coordination, communication, and motivation. Leadership support and facilities are key supporting factors, while the diversity of students' backgrounds and time constraints are challenges that need to be managed strategically. Program implementation can be optimized through systematic training for teachers, the implementation of a fair reward system, the strengthening of participatory communication, and more structured and sustainable time management.

CONCLUSION

The implementation of the Awwalussanah Program at the An-Nur Lempuing OKI Islamic Boarding School as a means of adapting new students can be said to be successful thanks to the application of four important elements in program management, namely direction, coordination, communication, and motivation. Clear and structured guidance from the Head of Education and the boarding school supervisors provided the implementation team and new students with a proper understanding of the objectives and steps to be taken, despite time constraints. Good coordination between all parties, from the boarding school supervisors to the teachers, ensured that the division of tasks ran smoothly and activities were carried out according to plan. Open communication through various channels, such as face-to-face meetings and WhatsApp groups, facilitated the effective delivery of information and problem solving. In addition, the motivation given to teachers and new students, both through rewards and direct encouragement, maintained their enthusiasm and commitment, so that the adaptation process for new students could run more confidently and comfortably, even though the uneven distribution of rewards caused dissatisfaction. Overall, despite several obstacles, this program succeeded in creating an environment conducive for new students to adapt to boarding school life. The implementation of the Awwalussanah Program at the An-Nur Lempuing OKI Islamic Boarding School was supported by several important factors, such as support from leaders, both the boarding school supervisors and the Head of the Education Department, who provided direction, motivation, and resources needed for the program to run smoothly, as well as the availability of adequate facilities and infrastructure, such as comfortable meeting rooms, decent dormitories, and adequate worship facilities, which greatly supported the smooth running of the program and the comfort of new students during the program. However, there were several obstacles, including the diversity of the students' backgrounds, which affected the speed and quality of their adaptation. Some

students who come from areas with very different cultures and customs require a more personal approach and more time to adjust to the pesantren environment. Time constraints in the implementation of the program are also a major obstacle, as the limited duration means that some activities have to be accelerated, which reduces the effectiveness of providing in-depth learning. Despite the challenges, the supporting factors in place ensure that the program runs well in helping students adapt to pesantren life.

REFERENCES

- Arkoff, A. (1968). *Adjustment and mental health*. McGraw-Hill.
- Azra, A. (1999). *Pendidikan Islam: Tradisi dan modernisasi di tengah tantangan milenium III*. Logos Wacana Ilmu.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp063oa>
- Covey, S. R. (2004). *The 7 habits of highly effective people: Powerful lessons in personal change* (Rev. ed.). Free Press.
- Credé, M., & Niehorster, S. (2012). Adjustment to college as measured by the Student Adaptation to College Questionnaire: A quantitative review. *Educational Psychology Review*, 24(1), 133–165. <https://doi.org/10.1007/s10648-011-9184-5>
- Creswell, J. W. (2014). *Qualitative inquiry and research design: Choosing among five approaches* (3rd ed.). Sage Publications.
- Daulay, H. P. (2004). *Pendidikan Islam dalam sistem pendidikan nasional di Indonesia*. Kencana.
- Dhofier, Z. (1982). *Tradisi pesantren: Studi tentang pandangan hidup kyai*. LP3ES.
- Dhofier, Z. (2011). *Tradisi pesantren: Studi pandangan hidup kyai dan visinya mengenai masa depan Indonesia*. LP3ES.
- Erikson, E. H. (1968). *Identity: Youth and crisis*. Norton.
- Flippo, E. B. (1984). *Personnel management* (6th ed.). McGraw-Hill.
- Goodenow, C. (1993). The psychological sense of school membership among adolescents. *Psychology in the Schools*, 30(1), 79–90.
- Hasibuan, M. S. P. (2016). *Manajemen: Dasar, pengertian, dan masalah* (Rev. ed.). Bumi Aksara.
- Hersey, P., & Blanchard, K. H. (2008). *Management of organizational behavior: Leading human resources* (9th ed.). Pearson.
- Indriani, D., & Nurhikmah. (2022). Pengaruh penghargaan dan kepemimpinan kepala madrasah terhadap kinerja guru. (*Lengkapi nama jurnal, volume, dan halaman*).
- Kementerian Pendidikan dan Kebudayaan. (2015). *Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia Nomor 23 Tahun 2015 tentang penumbuhan budi*

pekerti. Kemdikbud RI.

Kementerian Pendidikan dan Kebudayaan. (2016). *Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia Nomor 18 Tahun 2016 tentang pengenalan lingkungan sekolah bagi siswa baru*. Kemdikbud RI.

Kementerian Pendidikan dan Kebudayaan Republik Indonesia. (2016). *Panduan pelaksanaan masa pengenalan lingkungan sekolah (MPLS)*. Kemendikbud.

Kvale, S., & Brinkmann, S. (2009). *InterViews: Learning the craft of qualitative research interviewing* (2nd ed.). Sage Publications.

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Sage Publications.

Lickona, T. (1991). *Educating for character: How our schools can teach respect and responsibility*. Bantam Books.

Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). Sage Publications.

Moleong, L. J. (2018). *Metodologi penelitian kualitatif* (Rev. ed.). PT Remaja Rosdakarya.

Mulyasa, E. (2013). *Manajemen berbasis sekolah: Konsep, strategi, dan implementasi*. Remaja Rosdakarya.

Parsons, T. (1951). *The social system*. Free Press.

Republik Indonesia. (2003). *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang sistem pendidikan nasional*. Sekretariat Negara Republik Indonesia.

Robbins, S. P., & Judge, T. A. (2017). *Organizational behavior* (17th ed.). Pearson.

Sansurya. (2019). Strategi pembinaan santri dalam meningkatkan adaptasi lingkungan pesantren. *Jurnal Pendidikan Islam*, 4(2), 115–128.

Santrock, J. W. (2011). *Educational psychology* (5th ed.). McGraw-Hill.

Spradley, J. P. (1980). *Participant observation*. Holt, Rinehart and Winston.

Sugiyono. (2007). *Metode penelitian pendidikan: Pendekatan kuantitatif, kualitatif, dan R&D*. Alfabeta.

Terry, G. R. (2010). *Principles of management*. Richard D. Irwin.

Tinto, V. (1993). *Leaving college: Rethinking the causes and cures of student attrition* (2nd ed.). University of Chicago Press.

Usman, N. (2002). *Konteks implementasi berbasis kurikulum*. Grasindo.

Westra, P. (2009). *Manajemen sumber daya manusia*. Graha Ilmu.

Yin, R. K. (2014). *Case study research: Design and methods* (5th ed.). Sage Publications.

Yukl, G. (2013). *Leadership in organizations* (8th ed.). Pearson.

Zahra, A., & Khoiruddin. (2021). Peran pendampingan ustadz dalam meningkatkan adaptasi santri baru. *Jurnal Manajemen Pendidikan Islam*, 6(1), 45–60.