

Innovation management of MTs Muhammadiyah Boarding School (MBS) Magetan

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Abstract

This research focuses on the management innovations of MTs Muhammadiyah Boarding School (MBS) Magetan, a pioneering institution that implements a pesantren-based education system by housing students in dormitories. The culture of innovation within the Muhammadiyah education environment represents an effort to improve the quality of School-Based Management (SBM) in response to government policy demands and developments in science and technology. This research aims to examine the management innovations carried out by MBS Magetan in improving school quality through SBM, within the context of advancing science and technology. The study employs a qualitative method, with data collected through observation and documentation and analyzed using a descriptive-analytical approach. The findings reveal three key dimensions. First, school culture is composed of: (a) core values that are collectively upheld, and (b) those values translated into a shared culture expressed through symbols and activities. Second, the school as a learning organization encompasses: (a) personal mastery, (b) mental models, (c) shared vision, (d) team learning, and (e) systems thinking. Third, innovation in SBM is implemented through: (a) School-Based Management and Integrated Quality Management, (b) student-centered active learning, and (c) the Quantum Teaching method. The management innovations carried out by MBS have fostered good discipline, orderly administration, and consistent leadership, while in the area of teaching and learning, they have cultivated a cooperative, active, creative, and engaging learning atmosphere.

INTRODUCTION

Madrasah is an educational institution that provides education and teaching under the auspices of the Ministry of Religion. Institutions falling under this category include Ibtidaiyyah, Tsanawiyyah, Aliyyah, Mualimin, Mualimat, and Diniyyah schools. Muhammadiyah Boarding School is an Islamic school whose curriculum combines general studies with Islamic religious subjects. This institution follows a pesantren educational model, incorporating the core elements of a pesantren: ustadz, general subject teachers, students, residential dormitories, mosques, and the teaching of Islamic religious subjects, along with supporting hardware and software.

In the early period of their establishment, most madrasah in Indonesia focused predominantly on religious sciences (Sarifah et al., 2023; Siddiq, 2023; Syar'i & Akrim, 2020). Among those managed by private institutions, however, several variations existed, including a distribution of 60% general lessons and 40% religious lessons (Ramadhan and

Hartati, 2023). This type of educational institution adopts a pesantren education system modified according to the model of public schools with a classical structure, providing both religious instruction and general knowledge aligned with the national curriculum (Hendro Widodo, 2020). Madrasah Tsanawiyah Muhammadiyah Boarding School was part of this madrasah tradition from its inception.

In accordance with the foundational principles of Muhammadiyah Boarding School, its education and teaching are directed toward the formation of individuals embodying intellectual, emotional, and spiritual balance (Khasanah and Arifin, 2017). This encompasses individuals who are physically and spiritually healthy, knowledgeable and skilled, capable of developing creativity, tolerant, democratically minded, intellectually excellent, ethically noble, and devoted to both their fellow human beings and their nation in accordance with the 1945 Constitution. Toward these goals, improvement is needed in the following areas: (1) curriculum, (2) textbooks, educational tools, and infrastructure, and (3) instructors. This reflects the aspiration that madrasah, as Islamic educational institutions, will be strengthened, that general knowledge within them will be of high quality, that physical facilities will be further developed, and that madrasah diplomas will carry civil recognition. The madrasah levels correspond to those of public schools as follows: (1) Madrasah Ibtidaiyyah, equivalent to elementary school (SD); (2) Madrasah Tsanawiyah, equivalent to junior high school; and (3) Madrasah Aliyyah, equivalent to senior high school. Madrasah Diniyyah exclusively teaches religious sciences (diniyyah) and is intended as a religious education supplement for students attending public schools. It is divided into three levels: (1) Madrasah Diniyyah Awwaliyyah for elementary-level students (4 years); (2) Madrasah Diniyyah Wustha for junior high-level students (3 years); and (3) Madrasah Diniyyah 'Ulya for senior high-level students (3 years) (Anggraini, Pesantren, and Darul, 2025).

The tradition of Muhammadiyah Boarding School (MBS) is one of continuous innovation in madrasah management as an effort to improve graduate quality through creative and innovative learning, the provision of computer-based learning facilities, student empowerment through the study of the Qur'an, hadith, and Arabic, and the inclusion of additional religious instruction in the afternoon, given that all students attend general schooling in the morning. In subsequent developments, some institutions have incorporated diniyyah content within regular school hours. Teacher quality improvement is pursued through the fulfillment of learning support instruments, while at the institutional level, school-based management is implemented (Díez et al., 2020; Pamuji & Lawal, 2026). Through these various innovations, MBS aspires to realize its vision of becoming a school of excellence.

Several studies have examined management innovation and quality improvement in madrasah and pesantren-based schools. Khasanah and Arifin (2017) found that the integration of general and religious curricula, alongside religious and cultural habituation, is key to fostering the intellectual, emotional, and spiritual balance of students at Muhammadiyah Boarding School Yogyakarta. Ramadhan and Hartati (2023) show that national education policies have encouraged madrasah to improve quality through curriculum diversification and the strengthening of graduate competencies. Anggraini et al. (2025) examined the implementation of the Madrasah Diniyyah program and identified the significant role of religious education institutions in shaping student character, despite challenges related to resources and curriculum. Research on school-based management (SBM) and integrated

quality management by Hendro Widodo (2020) highlights the importance of management innovation in madrasah education in response to policy changes and developments in science and technology, while Muhaimin (2011) characterizes madrasah as learning organizations exhibiting the attributes of personal mastery, mental models, shared vision, team learning, and systems thinking. Studies on learning innovation demonstrate significant developments through Quantum Teaching and Learning (DePorter & Hernacki, 2016), which emphasizes a supportive learning atmosphere, as well as active learning (Sarwandi & Lubis, 2022), which shows that active, inquiry-based, and contextual methods can enhance student engagement and understanding. Nevertheless, research that specifically examines management innovation at MTs Muhammadiyah Boarding School Magetan as a pioneering pesantren-based boarding institution remains limited. Most prior studies have concentrated on curriculum and learning aspects, while integrated management dimensions encompassing school culture, learning organization, and management innovation have not been sufficiently explored together. This research therefore aims to fill that gap by comprehensively examining MBS Magetan's management innovations in improving school quality through school-based learning management, organizational culture, and innovative learning approaches.

Based on the foregoing background and identified research gaps, the central research question of this study is: how has MTs Muhammadiyah Boarding School Magetan implemented management innovation to improve school quality through school culture, learning organizations, and learning innovation? This study aims to analyze and describe the management innovations implemented by MBS Magetan, encompassing madrasah culture, the implementation of madrasah as a learning organization, and innovations in learning and education management.

This research is expected to yield both theoretical and practical benefits. Theoretically, it enriches the study of Islamic education management, particularly with regard to management innovation in pesantren-based madrasah that integrate general and religious curricula, and contributes to developing a conceptual model of management innovation that may serve as a reference for similar educational institutions. Practically, it offers contributions to madrasah administrators in formulating effective management innovation strategies, to teachers and education staff in developing creative and innovative learning methods, to policymakers in formulating more adaptive madrasah education policies, and to future researchers in advancing studies on Islamic education management innovation in Indonesia

METHOD

In this research carried out using qualitative methods, this research method is used to reveal the uniqueness of individuals, groups, communities or organizations in social life carried out thoroughly and in detail. The results of the research will be able to provide descriptions of individual or group activities, both in speech and in texts so that they have meaning and not for generalization. (Suharsimi Arikunta, 2011). The design of this research is descriptive, in constructing this research includes several things related to Islamic Education Improvisation in Madrasah, namely: 1) Madrasah Culture. 2) Madrasah as a Learning Institution 3) Learning innovation. 4) Education Management Innovation. Of these four elements, they are used as sources of data obtained through observation and documents. From the results of observations obtained specifically which will then be analyzed. This data

analysis is carried out in conjunction with the data collection process by: 1) Reducing data, namely data on the selection process, concentrating, attention to abstracting and transforming data from the field. 2) Data presentation, namely the researcher collects observational and interview data that is compiled to find a conclusion. 3) Conclusions are drawn by a descriptive method of analysis which is further described in order to have a clear understanding in accordance with the situation and reality in the field. Meanwhile, the results of this research analysis are expressed in narrative form.

RESULTS AND DISCUSSION

Madrasah Culture

Madrasah culture is part of corporate culture. Corporate culture is a culture built within institutions that possess certain defining characteristics, while organizational culture tends to be broader in scope — encompassing, for example, families and non-formal associations that do not constitute corporations. Several characteristics distinguish a corporation, including the following: (1) a separation of wealth between the owner of the organization and the executor; (2) a separation of responsibilities between the owner and the executor; (3) customer satisfaction; (4) operation through established systems; (5) recording and transparency; (6) accountability; (7) movement guided by strategies and work plans; and (8) continuous regeneration.

Madrasah culture is built from the convergence of values held by the madrasah principal as leader and those held by teachers and staff within the institution. These values are cultivated in madrasah educational institutions through the sharing of organizational thinking. Grounded in the values of truth, they serve as the primary materials from which madrasah culture is formed, and are subsequently expressed through various symbols and actions that are visible, tangible, and observable in the daily life of the madrasah.

As noted above, madrasah culture is built upon human thought, and therefore the madrasah principal plays the most significant role in shaping it. According to Covey, successful individuals tend to be those who exert great influence, possess notable merits, and are capable of achieving extraordinary things. From this observation, a pattern emerges: such individuals have generally developed four innate abilities or intelligences, comprising (1) mental intelligence, (2) physical intelligence, (3) emotional intelligence, and (4) spiritual intelligence.

Mental intelligence is expressed through visionary leadership — the capacity to perceive with the mind's eye the various possibilities inherent in something worth striving for. A leader's thinking becomes truly visionary when they are able to connect needs with possibilities. Physical intelligence is expressed through discipline: the ability of a leader to confront the difficult and pragmatic realities of life and to do whatever is necessary to bring a vision to fruition. Discipline is the "price" that must be "paid" for a vision. Emotional intelligence manifests as passion — a strength that grows from conviction, sustaining and rewarding the discipline required to continually pursue the vision. Passion arises when needs align with a leader's unique talents. Spiritual intelligence, in turn, emerges in a leader who is able to heed their conscience and lead guided by it.

These values then become the pillars of madrasah culture. By virtue of their authority, madrasah principals are positioned to contribute more individual thought to the organizational

mind than other members. This enables them to instill greater positive values into the culture of the madrasah. When the people within a madrasah hold good thoughts, the organization produces a sound collective mind; a sound organizational mind produces strong organizational values; and strong values, firmly embedded in the life of the madrasah, ensure that its various activities are carried out on a principled foundation (Muhaimin, 2011).

Madrasah as a Learning Organization

The rapidly changing external conditions facing organizations represent a major challenge to their survival. Like living organisms, organizations must be able to adapt to their environment in order to endure. An organization's inability to adapt to environmental change can cause serious problems and may even lead to its dissolution. In the context of Indonesian education, changes affecting madrasah can be observed across a range of dimensions — from government implementation policies to developments in science and technology. Policy-driven changes include, for example, the shift from centralization to decentralization, which gave rise to school-based education management (MBS/M) and Madrasah-Based Quality Improvement Management (MPBM). These management changes subsequently led to the establishment of the Madrasah Committee, the education council, and the education quality assurance institution. Changes driven by developments in science and technology have encouraged shifts in teaching and learning systems, giving rise to various approaches such as Quantum Teaching and Learning, active learning, and Contextual Teaching and Learning. In the field of management, tools such as Integrated Quality Management (Total Quality Management) and the Balanced Scorecard have also been adopted. A madrasah qualifies as a learning organization if it meets two key conditions: (1) it provides opportunities and encourages every individual within it to continue learning and expanding their capacity, and (2) it is an organization prepared to face change and capable of managing that change itself (Hendro Widodo, 2020).

Madrasah as a learning organization represents a deliberate institutional effort — involving both the people within the institution and those with policy-making authority — to ensure that learning activities are continuously carried out at all levels, from the principal down to the lowest-ranking staff. To become a learning organization, a madrasah must be able to foster five prerequisite conditions, which are to be designed and implemented systematically: (1) personal mastery, (2) mental models, (3) shared vision, (4) team learning, and (5) systems thinking (Senge, 1990).

Personal mastery refers to the organizational culture and norms established as a means by which all individuals in the organization act and understand themselves. This capacity for self-mastery is particularly essential for those working in a madrasah, as it is required across all subject areas to enable the internalization of life skills — one of which is self-knowledge. It is naturally very difficult to internalize such values in students if teachers themselves do not possess the ability to recognize their own strengths and limitations.

The mental model is a foundational principle of the learning organization. It involves continuous reflection aimed at clarifying and correcting one's internal picture of the world, and examining how that picture shapes actions and decisions. The mental model relates to how an individual thinks deeply about the reasons for and manner of their actions within an organization. It functions as a working or action model for approaching every problem encountered — in other words, it is a person's self-concept, through which they arrive at their

best decisions. In earlier reform processes, the mental model gave rise to particular ways of working and ways of thinking (Candra, 2024).

A shared vision is a collective set of organizational orientations that bind members together through a common sense of identity and purpose (Claridge, 2020). Through a shared vision, organizations can cultivate a high level of internal commitment (Suharsimi Arikunto, 2020), as well as common images or aspirations for the future they seek to achieve, together with the guiding principles and practices that will be employed in reaching that future.

Team learning refers to the conversational and collective thinking capacities within an organization. Developing individuals who are capable of dialogue and collective reasoning strengthens organizational intelligence as a whole (Agus Wibowo, 2018). Put differently, the collective intelligence of an organization is far greater than the sum of its individual members' intelligences. Achieving this, however, requires individuals within the organization to possess a high degree of emotional intelligence.

Systems thinking is a conceptual framework — a means of analyzing and understanding the whole through the principles of the learning organization. Without the ability to analyze and integrate the various disciplines of a learning organization, it is impossible to translate those disciplines into broad organizational action. This discipline helps to clarify how systems can be changed more effectively and how one can act in greater harmony with larger natural processes. Thinking systemically means viewing an organization as an integrated whole (Taghizadeh Kourayem & Kabaranzad Ghadim, 2021).

Furthermore, according to Nurhalim, generative dialogue is a fundamental component of the learning organization. In its simplest sense, dialogue is communication — an amalgamation of the various interactions within an organization. Through dialogue, individuals interactively explore and address issues present within the organization. Dialogue is an essential part of collective learning; it is through dialogue that individuals can openly examine various organizational concerns, giving rise to new models, greater openness to more effective action, and deeper understanding and conviction (Nurhalim et al., 2023).

Educational Innovation MTs Muhammadiyah Boarding School

The current condition of education in Indonesia is still considered to be concerning when compared to other countries, including in the Asian and ASEAN regions. The results of the PERC survey published by The Jakarta Post show the low quality of national education, which has implications for the quality of the workforce. This is in line with the assumption that the quality of human resources is largely determined by the quality of education. Data from UNDP through the Human Development Index also shows a decline in the quality of Indonesia's human resources over time, which reflects the impact of the education system that is not optimal. Therefore, educational institutions such as schools and madrassas have an important role in producing quality graduates. To improve this quality, it is necessary to update the education system that is adaptive to the development of science and technology and the needs of the community so that it remains relevant and able to provide up-to-date educational services.

Definition of Madrasah Education Innovation

The word innovation comes from the word Innovation (English English), often translated as something new or biased to mean renewal, but there are also those who use the word to express invention, because the new thing is the result of invention. There are also those

who are hurtful about the understanding of innovation with modernization because about talked about reform efforts. From the above definition, the word innovation can be interpreted as an idea, goods, events, methods that are perceived or observed as something new for a person or a group of people (society, whether it is the result of innovation or discovery).

When associated with education, then madrasah education innovation can be interpreted as innovation to solve the problem of madrasah education or in other words madrasah education innovation is an idea, goods, method that is perceived or observed as new for a person/society either as the result of invention or discovery, which is used to achieve the goal and solve the problem of madrasah education.

On the other hand, there are those who interpret this education as a new change that is qualitative, different from what existed before and deliberately tried to improve abilities in order to achieve certain goals in education. The word "new" here means anything that has not been understood, accepted or implemented by the recipient of the innovation, although it may not be new to others, while "qualitative" means that the innovation leads to a reorganization or rearrangement of elements in education. Thus, it is not merely a change/addition of the elements of the components that existed before. The purpose of educational innovation is to try to improve the ability of energy sources, money, facilities and infrastructure including organizational structures and procedures, so the overall system needs to be improved so that all goals can be achieved as well as possible.

Practical Educational Innovation Model

Madrasah education is a relatively complex educational system, some of these institutions are under the auspices of the Ministry of Religion, and some are under the auspices of certain foundations, so innovations in it include systems and sub-systems, which are related to educational processes and activities and their facilities. Here are some practical implementations in Madrasah innovation:

Educational innovations driven by government policies emerged along with the enactment of regional autonomy through Law No. 22 of 1999 which was later revised into Law No. 32 of 2004. This autonomy gives broad, real, and responsible authority to the regions to manage the education sector to be closer to the needs of the community, as well as improve services that are more effective, fast, and fair. As a result, there has been a paradigm shift from education management which was previously centralized to School-Based Management (SBM), which gives greater autonomy to education units in management.

The concept of MBS is strengthened in Law No. 20 of 2003 concerning the National Education System, which emphasizes that education management is carried out based on the principle of minimum service with a school- or madrasah-based approach. The implementation of MBS requires continuous innovation from education practitioners to be able to adapt to the times. In its implementation, MBS is based on several main principles, such as the commitment of all school residents, mental and physical readiness, involvement of all parties, appropriate decision-making, collective awareness, independence in resource management, and resilience to change.

The implementation of SBM is also supported by Government Regulation No. 19 of 2007 concerning School/Madrasah Management Standards which covers aspects of planning, implementation, leadership, supervision, evaluation, and education management information

systems.

Integrated Quality Management (MMT)

Integrated Quality Management (MMTP) is a management approach that focuses on continuous quality improvement in educational organizations through teamwork, productivity, and customer satisfaction orientation. This concept emphasizes that quality is not only determined by internal standards, but also by the needs and expectations of customers, both internal and external. The key principles of MMTP include customer satisfaction, appreciation of each individual as an organizational asset, data-driven decision-making, and continuous improvement through cycles of planning, execution, evaluation, and corrective actions (Rahman, 2024).

In addition, the implementation of MMTP requires changes in organizational culture that are not easy and take time, including changes in attitudes, work systems, and mindsets of all school residents. The role of school principals is very important in building a quality culture, such as through visionary leadership, effective communication, human resource development, and the creation of a conducive work environment. Thus, the success of MMTP is highly dependent on the commitment of all elements of the organization to continue to innovate and improve the quality of education in a sustainable manner.

Learning Innovation at Muhammadiyah Boarding School

Quantum Teaching and Learning is a learning method that emphasizes the importance of a learning atmosphere full of compassion, warmth, and support so that students can learn faster and more fun. This approach focuses on interactions that are able to turn students' potential into tangible abilities through meaningful learning experiences. The concept of Quantum Teaching views learning as a dynamic process that involves active relationships between teachers, students, and the learning environment to maximize learning outcomes.

In its application, this method emphasizes that every learning activity must have a purpose, depart from the student's experience, and appreciate every effort made. Teachers play an important role in creating interactive, communicative, and motivating learning, including providing appreciation for student achievements. In addition, learning is designed through systematic stages, starting from fostering interest, providing real experience, explaining the material clearly, demonstrating, repeating, to celebrating successes. With this approach, students not only understand the material cognitively, but also feel emotional involvement so that learning becomes more effective and meaningful.

CONCLUSION

Madrasah is an educational institution under the auspices of the Ministry of Religion that organizes education and teaching at the Madrasah Ibtidaiyyah, Tsanawiyah, Aliyah, Mualimin, Mualimat, and Diniyyah levels. Education and teaching in Madrasah are directed at the formation of Pancasila people who are physically and spiritually healthy, have knowledge and skills, and can develop creativity and tolerance, foster democratic attitudes, develop high intelligence accompanied by noble morals, love fellow human beings and the nation in accordance with the 1945 Constitution. Madrasah education innovation can be interpreted as new ideas, goods, or methods used to achieve goals and solve madrasah education problems. In the implementation of teaching material innovation, MTs Muhammadiyah combines Islamic religious education materials such as the Qur'an and

Hadith, faith, morals, fiqh, SKI, and Arabic, with the target of memorizing the Qur'an 5 juz for three years and the ability to actively speak Arabic and English. Innovations in learning management are carried out through various methods that provide freedom to students to express knowledge, with the application of active learning, inquiry, and lecture methods that are still used. Innovations in the use of media are carried out through the provision of adequate computers to make it easier for students to find literature and additional knowledge from the internet. Management innovation is carried out through School-Based Management and the strengthening of Integrated Quality Management, which despite the relatively small number of students, the school's output is able to compete with other public schools and madrasahs.

Suggestions that can be given based on this research are: for madrasah heads and managers of MBS Magetan, it is recommended to continue to develop management innovations in a sustainable manner by strengthening collaboration between teachers, staff, and parents in supporting pesantren-based learning programs. For teachers, they should continue to improve pedagogic and professional competence through training in innovative learning methods such as Quantum Teaching and Active Learning to create a more creative and fun learning atmosphere. For policymakers, the results of this research can be considered in formulating madrasah education policies that are more flexible and adaptive to the development of science and technology. For the next researcher, it is recommended to conduct further research with a quantitative approach or mixed-methods to empirically measure the impact of management innovation on improving the quality of graduates, as well as expand the research object in other boarding schools in Indonesia to obtain a more comprehensive picture.

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