

Comparative Islamic Leadership (Al-Ghazali at Fathul Ulum vs. Ibn Qayyim at Nur El-Falah Islamic Boarding School)

Aqila Azharrani Ibtihal,¹ Maharani Windu Utami,²

Eneng Muslihah,³ Machdum Bachtiar⁴

Universitas Islam Negeri Sultan Maulana Hasanuddin^{1,2,3,4}

242625101.aqilaazharraniibtihal@uinbanten.ac.id,¹

242625105.maharaniwinduutami@uinbanten.ac.id,²

eneng.muslihah@uinbanten.ac.id,³ machdum.bachtiar@uinbanten.ac.id⁴

Abstract: *This study examines the implementation of Imam Al-Ghazali's and Ibn Qayyim Al-Jauziyya's Islamic educational leadership models in Fathul Ulum Kwagean and Nur El-Falah Islamic boarding schools in Indonesia. Using a qualitative approach with a comparative field study design, data were generated through semi structured interviews with 15 administrators and 20 final year students, participant observation over six weeks, and institutional document analysis. Data analysis employed an inductive thematic model following Miles and Huberman to identify patterns in leadership practices, disciplinary systems, and spiritual formation. The findings indicate that the educational outcomes in both institutions reflect the genuine influence of the adopted leadership models rather than merely technical variations in implementation. Al-Ghazali's normative ethical approach, grounded in riyadhah and tazkiyat al-nafs, fosters strong spiritual discipline and high student compliance, while Ibn Qayyim's reformative pragmatic model, emphasizing tarbiyah al-qalb and balanced character development, contributes to a notable reduction in student violations through proportional advice and contextual flexibility. Despite methodological differences, both models share core sharia based values justice, faith, trustworthiness, and public benefit highlighting the continued relevance of classical Islamic leadership paradigms for contemporary Islamic boarding school management.*

Keywords: *Islamic Educational Leadership, Al-Ghazali, Ibn Qayyim*

Introduction

Islamic educational leadership serves as the cornerstone for character formation among the younger generation, grounded in sharia values that integrate spiritual, moral, and managerial dimensions.¹ This qualitative

¹ Muhammad Hamid Assi and Rustam Ibrahim, 'Manajemen Kepala Madrasah Dalam Memotivasi Kerja Guru Di Madrasah Diniyyah Al-Futuhiyyah AsSalafiyyah Sukorejo Sempu Andong Boyolali', *MANAJERIAL Jurnal Inovasi Manajemen Dan Supervisi Pendidikan* 5, no. 4 (2025): 889-900, <https://doi.org/10.51878/manajerial.v5i4.7464>; Nia Daniati Arum Kusumastuti et al., 'Fundamentalisme Pendidikan Islam Dan Eksistensinya Dalam Dunia Pendidikan :

comparative field study investigates the implementation of Imam Al-Ghazali's normative ethical leadership model at Fathul Ulum Kwagean Islamic Boarding School and Ibn Qayyim Al-Jauziyya's reformatory pragmatic model at Nur El-Falah Islamic Boarding School in Serang Regency, Banten. Data were gathered through in depth semi structured interviews with administrators and students, participant observations of daily activities over six weeks, and analysis of disciplinary documents and coaching schedules.² Al-Ghazali's approach, emphasizing *riayah al-din wa siysah al-dunyā*, positions leaders as moral exemplars who harmonize spiritual *hudan* with organizational governance, fostering *riyadhah tazkiyat al-nafs* for gradual virtue formation and high student compliance.³ In contrast, Ibn Qayyim's *tarbiyah qalb* and balanced *tarbiyah* methodology employs proportional advice, contextual flexibility, and measured sanctions to cultivate character, reducing violations through pragmatic adaptability while upholding justice, faith, *amanah*, and *maslahah*.⁴ Specific leadership traditions such as *bahtsul masa'il* and the *khidmah* tradition further solidify these models by embedding a spirit of prophetic integrity and communal service into the daily rhythm of the Islamic boarding school.⁵

Contemporary Islamic education faces moral crises, globalization pressures, and the need for innovative management that preserves authentic

Studi Pemikiran Kh. M. Hasyim Asyari Dan Kh. Imam Zarkasy', *TA DIBUNA Jurnal Pendidikan Agama Islam* 6, no. 1 (2023): 10–10, <https://doi.org/10.30659/jpai.6.1.10-22>.

² Grisna Anggadwita et al., 'Empowering Islamic Boarding Schools by Applying the Humane Entrepreneurship Approach: The Case of Indonesia', *International Journal of Entrepreneurial Behaviour & Research* 27, no. 6 (2021): 1580–604, <https://doi.org/10.1108/ijeb-11-2020-0797>; Najwa Kalya Lathifah et al., 'Penerapan Program Unggulan Di Sma It Putri Al-Harif Dalam Menanamkan Nilai-Nilai Islam', *MANAJERIAL Jurnal Inovasi Manajemen Dan Supervisi Pendidikan* 5, no. 3 (2025): 772–81, <https://doi.org/10.51878/manajerial.v5i3.7037>.

³ Jenuri et al., 'Overcoming the Spiritual Emptiness of Students in the Modern Era through the Integration of Al-Ghazali's Human Concepts in the Islamic Religious Education Learning Model', *Cogent Education* 12, no. 1 (2025), <https://doi.org/10.1080/2331186x.2025.2497147>; Ma'muroh Ma'muroh et al., 'The Concept of Tazkiyatun Nafs by Al-Ghazali and Its Implementation at Pesantren Darut Tasbih Tangerang', *Edu Cendikia Jurnal Ilmiah Kependidikan* 4, no. 2 (2024): 833–44, <https://doi.org/10.47709/educendikia.v4i02.4989>.

⁴ Farid Al Fani et al., 'Pendidikan Jiwa Perspektif Ibnu Qayyim', *TSAQOFAH* 5, no. 5 (2025): 4431–38, <https://doi.org/10.58578/tsaqofah.v5i5.6802>; Fatima Ali et al., 'Islamic Ethics and AI: An Evaluation of Existing Approaches to AI Using Trusteeship Ethics', *Philosophy & Technology* 38, no. 3 (2025), <https://doi.org/10.1007/s13347-025-00922-4>.

⁵ Zainal Abidin, 'Tradisi Pendidikan Pesantren Dalam Mengembangkan Jiwa Kepemimpinan Profetik', *Munaddhomah Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2023): 84–97, <https://doi.org/10.31538/munaddhomah.v5i1.773>.

sharia identity.⁶ Challenges include revitalizing integral curricula, enhancing teacher competence via transformational leadership, and balancing tradition with modern demands in Islamic boarding school settings.⁷ This study verifies the practical relevance of classical paradigms: Al-Ghazali's holistic integration of fiqh and Sufism rejects rigid dichotomies between religious and worldly spheres, yielding disciplined spiritual communities at Fathul Ulum Kwagean; Ibn Qayyim's murabbi adabiyah leadership, with its emphasis on *quwwah* managerial and emergency flexibility, proves effective at Nur El-Falah's Salafi modern framework.⁸ Field observations and triangulated data reveal complementary applications of normative rigor versus applicative pragmatism both rooted in sharia principles, addressing empirical needs for sustainable governance in Indonesian Islamic boarding school.⁹

Previous scholarship on Al-Ghazali and Ibn Qayyim has predominantly been normative conceptual, focusing on textual exegesis of their works, Sufi *tazkiyat al-nafs*, *tarbiyah* theory, and philosophical applications to leadership and character education.¹⁰ Studies often treat the scholars separately, with limited comparative analysis, and rarely extend to empirical field investigations measuring leadership impacts through

⁶ Dwi Mariyono, 'Forming Multicultural Entrepreneurs Attitudes (MEA): Insights from Islamic Boarding School', *The Bottom Line Managing Library Finances*, ahead of print, August 2025, <https://doi.org/10.1108/bl-03-2024-0030>.

⁷ Wahyudi Widodo, 'Transformational Leadership In The Management Of Modern Pesantren', *Khatulistiwa* 15, no. 1 (2025): 72-88, <https://doi.org/10.24260/khatulistiwa.v15i1.3512>; Andi Warisno et al., 'Transformative Islamic Education Management in Madrasah and Pesantren Integrating Tradition and Digital Innovation', *Journal of Cultural Analysis and Social Change*, November 2025, 276-89, <https://doi.org/10.64753/jcasc.v10i2.1596>.

⁸ Yeny Nasril et al., 'The Construction of Independent Character Education from the Perspective of Ibn Qayyim Al-Jawziyyah', *Fitrah Journal of Islamic Education* 6, no. 2 (2025): 499-512, <https://doi.org/10.53802/fitrah.v6i2.1359>; Ruchman Basori et al., 'Maintaining Salafi Values through Innovative Management Practices at Pesantren', *Deleted Journal* 9, no. 2 (2023): 145-56, <https://doi.org/10.15575/jpi.v9i2.25376>.

⁹ Mohammad Mohammad Thoha and Abd Hannan, 'Modernization of Education Governance Based on Accelerative Paradigm Among Pesantren Communities in Madura, Indonesia', *ULUMUNA* 26, no. 2 (2022): 417-46, <https://doi.org/10.20414/uji.v26i2.515>; Muhammad Jauhari Sofi et al., 'Pesantren In Dynamic Transformation: Harmonizing Classical Roots and Modern Practices', *MIQOT Jurnal Ilmu-Ilmu Keislaman* 49, no. 2 (2025): 333-333, <https://doi.org/10.30821/miqot.v49i2.1459>.

¹⁰ SHALIMA Sappayani et al., 'Kebijakan Kepemimpinan Kiai Yang Berdampak Kepada Kesejahteraan Guru Di Pondok Pesantren Muhammad Rifdillah', August 2024; Sukron Jamil Et Al., 'Pemikiran Pendidikan Islam Perspektif Kh. Hasyim Asy'ari Untuk Membangun Generasi Berakhlak', *MANAJERIAL Jurnal Inovasi Manajemen Dan Supervisi Pendidikan* 5, no. 2 (2025): 366-74, <https://doi.org/10.51878/manajerial.v5i2.5745>.

observable indicators like compliance rates or violation reductions.¹¹ Most lack contextual implementation data from operational *Islamic boarding school* (Islamic boarding school), overlooking how theoretical paradigms translate into measurable institutional outcomes.¹² This research bridges these gaps by conducting a grounded comparative field study, providing empirical evidence that observed results stem from authentic model applications rather than superficial techniques.

The selection of Fathul Ulum Kwagean and Nur El-Falah amplifies the study's significance, as these institutions embody distinct typologies in Indonesia's Islamic boarding school ecosystem. Fathul Ulum represents traditional Salafi authenticity, prioritizing classical texts, spiritual discipline, and Al-Ghazali-aligned ethical governance amid Banten's rich Islamic heritage. Nur El-Falah, conversely, exemplifies Salafi modern integration, blending rigorous scholarship with structured management and adaptive programs resonant with Ibn Qayyim's pragmatism. Their contrasting styles of curricula, discipline, and leadership offer a fertile comparative lens for operationalizing classical thought, while their Banten location underscores adaptability to socio cultural dynamics and modern challenges like student retention and value inculcation.

This synthesis validates the enduring applicability of Al-Ghazali and Ibn Qayyim's paradigms for Islamic boarding school management, confirming their complementarity through student interviews highlighting shared justice and deliberation foundations. Practical implications support replication across institutions, informing policy for sharia based revitalization. By demonstrating empirical outcomes such as compliance at Fathul Ulum and violation reductions at Nur El-Falah, the study contributes actionable insights for Islamic education leaders navigating globalization while upholding Islamic superiority.

Manuscripts are written neatly using the Microsoft Word program. Each sheet of writing is assigned a page number of 15-25 pages. 1.0 spaced apart, the font used by Book Antiqua is 10. If there is a verse or hadith (written in Arabic), it is typed in traditional Arabic letters, size 12 pt. The introduction contains background problems that are supported by concepts, theories, and

¹¹ Sella Fajrina Yuza and Misbahul Jannah, 'Kajian Meta-Analisis: Indikator Prioritas Rapor Pendidikan Dalam Kurikulum Merdeka', February 2026, <https://doi.org/10.51878/learning.v6i1.9216>; Jaswadi Jaswadi et al., 'Pengaruh Kepemimpinan Profetik Terhadap Mutu Pendidikan Di Ma'had Aly Dan Ma'had Al Jami'ah: Systematic Literature Review', *MANAJERIAL Jurnal Inovasi Manajemen Dan Supervisi Pendidikan* 5, no. 3 (2025): 728-42, <https://doi.org/10.51878/manajerial.v5i3.6943>.

¹² Ilham Muzaffar, 'Kepemimpinan Kyai Dalam Meningkatkan Kualitas Pendidikan Pesantren: Studi Kasus Di Yayasan Pesantren Nasyrul Ulum Al-Aziziyah', in *Zenodo* (CERN European Organization for Nuclear Research), European Organization for Nuclear Research, October 2025, <https://doi.org/10.5281/zenodo.17375358>.

research results from relevant and up-to-date library sources. The way in which the source is written in the text needs to clearly indicate the name of the author and the citation of the source, in the form of the year of publication and the page where the manuscript is located. At the end of the introduction, the purpose of writing the article or the scope of the research is clearly stated.

Methods

This qualitative comparative field study adopts a field comparative design to examine Imam Al-Ghazali's leadership model implementation at Fathul Ulum Kwagean Islamic Boarding School and Ibn Qayyim Al-Jauziyya's at Salafi Modern Nur El-Falah Islamic Boarding School in Serang Regency, Banten, with research subjects comprising 15 administrators (*ustadz* and caregivers) and 20 final year students selected purposively for source triangulation. Primary data collection techniques include in depth semi structured interviews, six weeks of participant observation in daily recitation, deliberation, and coaching activities, and document analysis of rules, schedules, and emergency policies, ensuring ethical compliance via informed consent, confidentiality, and institutional permissions. The researchers specifically prioritized emic data to capture the internal perspectives of students regarding their leaders' moral authority, moving beyond purely ethical observations to understand the subjective attitudes and perceptions shaped by the respective theological frameworks of each institution.¹³ Data validation employs member checking, peer debriefing with *Islamic boarding school* experts, prolonged engagement for credibility, thick description for transferability, audit trails for dependability, and researcher reflexivity for confirmability.¹⁴ Analysis follows the inductive thematic model of Miles and Huberman data reduction, display, and conclusion verification using NVivo software for thematic coding based on leader criteria (*faith, equitable, quwwah, and hidayah*), and coaching methods (*riyadhah, advice, punishment*), and contextual implications, culminating in comparative matrices highlighting sharia similarities and normative applicative differences.

Result

Field research conducted at the Fathul Ulum Kwagean Islamic Boarding School, Kediri, and the Nur El-Falah Islamic Boarding School, Serang Regency, revealed that the implementation of the Islamic education

¹³ Karman Karman et al., 'The Qur'anic Learning Based on Islamic Eco-Theology at Pesantren', *Jurnal Pendidikan Islam* 9, no. 2 (2023): 169-86, <https://doi.org/10.15575/jpi.v9i2.24933>.

¹⁴ Courtney McKim, 'Meaningful Member-Checking: A Structured Approach to Member-Checking', *American Research: Journal Of Qualitative* 7, no. 2 (2023). <https://doi.org/10.29333/ajqr/12973>

leadership model in the two institutions is an authentic reflection of the classical thought of Imam Al-Ghazali and Ibn Qayyim Al-Jauziyya that is contextually adapted. The results of the study show that at the Fathul Ulum Kwagean Islamic Boarding School, the leadership model of Imam Al-Ghazali is realized through the concept of *riayah al-din wa siyasah al-dunya*, where the caregiver plays the role of a single spiritual authority that harmoniously integrates the ukhrawi and managerial dimensions. Kiai Abdul Hannan Ma'sum as a leader figure applies the ideal criteria of Al-Ghazali which include steadfastness of faith, proportional justice, and deep spiritual authority, which then becomes the standard in the development of students and the election of *ustadz*. The main method used is *riyadhah tazkiyat al-nafs*, a gradual process of purification of the soul carried out through the habit of *dhikr*, night self reflection, and positive isolation from the influence of secular modernity in order to maintain the purity of sharia. This implementation has proven to be very effective in shaping the spiritual discipline of students, with a compliance without the need for complex modern supervision instruments.

On the other hand, the Nur El-Falah Islamic Boarding School shows the successful implementation of the Ibn Qayyim Al-Jauziyya leadership model which is reformative-pragmatic through the concepts of *tarbiyah qalb* (education of the heart) and *tarbiyah jasadiyah* (physical education). The leadership at this institution emphasizes a balance between the study of the classics with the development of physical and practical skills, where the curriculum is structured integrally (60% spiritual studies and 40% physical/social practices) according to the guidance in the book of Zaadul Maad. The caregivers at Nur El-Falah manifest their managerial *quwwah* through dialogical and deliberative bilateral interactions with students, creating an atmosphere of "firm love" or firmness based on affection. His character development method prioritizes persuasive advice followed by the provision of proportionate sanctions and emergency flexibility in dealing with the dynamics of modernity, such as regulating the use of technological devices that are based on benefits. This approach significantly contributes to a 30% reduction in the number of student violations through participatory education mechanisms.

Although there are differences in leadership styles, Fathul Ulum is more inclined to a sacred ethical normative model while Nur El-Falah is more adaptive and applicative, both of which have fundamental similarities on the foundation of universal sharia values, namely justice, trust, honesty, and *maslahah* (the common good). Triangulation data from interviews and observations confirmed that the loyalty of *ustadz* in the two Islamic boarding school was very high, driven by the example of caregivers who consistently brought moral values to life in institutional governance. The synthesis of these two models proves that the classical Islamic leadership paradigm is still very relevant and able to answer the challenges of moral crises in the era of globalization by providing a strong ethical foundation as well as the

operational flexibility needed in the management of contemporary Islamic education.

Discussion

Leadership Characteristics of Field Islamic Boarding Schools

Comparative field studies reveal that authentic Salafi Islamic boarding schools strictly apply the Imam Ghazali model through the concept of *riayah al-din wa siyasa al-duny*, where the caregiver plays the role of the main spiritual *hudan* in integrating the spiritual and managerial dimensions without modern compromises. Observation for 6 weeks recorded that the schedule of recitation of the yellow book reached 12 hours a day, reflecting the normative administration that rejects the sacred profane dichotomy according to *Ihya Ulum al-Din*.¹⁵ Interviews with 8 administrators confirmed that the criteria for Imam Ghazali's leader are having solid faith, proportional justice, deep knowledge, and spiritual authority which makes the standard for the selection of *ustadz*, resulting in student discipline without secular elements. The data of the code of conduct document shows *riyadhah tazkiyat al-nafs* through the habit of *dzikrullah* and self reflection every night. This approach creates an ecosystem of absolute sharia purity.

The Nur El-Falah Islamic Boarding School as a modern Salafi representation shows the implementation of *tarbiyah qalb* and *tarbiyah* of Ibn Qayyim's body through a balance of classical studies with structured physical activities. Field observations found that the morning exercise schedule and weekly community service work integrated physical coaching with persuasive advice after congregational prayer. The interviews of 12 students revealed that the managerial *quwwah* of caregivers is manifested in the division of tasks based on deliberation, in line with the criteria of fairness, *quwwah*, and pragmatic guidance of Ibn Qayyim.¹⁶ The analysis of emergency policy documents shows flexibility such as adjusting the study of gadget addiction to Zad al-Maad's perspective. The results of the triangulation proved a decrease in student violations after gradual proportional punishment.

A comparison of leadership characteristics highlights Imam Ghazali's normative ethical dominance in Fathul Ulum Kwagean, where caregivers avoid innovation with a purely spiritual focus on 100 students. On the contrary, Nur El-Falah with 150 students applied a reformative approach to

¹⁵ Nurma Isfira Maharani et al., 'Kriteria Pemimpin Perspektif Imam Al-Ghazali Dalam Kitab *Ihya' Ulumuddin*', *Jurnal Keislaman* 7, no. 1 (2024): 149-69, <https://doi.org/10.54298/jk.v7i1.251>.

¹⁶ Risca Qurotul Ainiyah, 'The Concept of An-Nafs According to Imam Al-Ghazali and Ibn Qayyim Al Jauziyyah: A Comparative Study', January 2022. <https://doi.org/10.21111/at-tadib.v17i1.7893>

adabiyah Qayyim through bilateral interaction between caregivers and flexible students. The interview of the Fathul Ulum Kwagean administrator emphasizes "worldly rejection for the sake of *ridinah al-din*", while Nur El-Falah declares "an emergency adaptation without *mafsadah* like Ibn Qayyim". Observations capture visual differences: a Fathul Ulum Kwagean dormitory with minimal modern facilities versus Nur El-Falah with thematic study spaces. Field synthesis confirms the complementarity of the two models.

The triangulation of sources corroborates that the characteristics of field leadership reflect the context of the typology of each Islamic boarding school. Genuine Salafis maintain Ghazali's spiritual superiority through positive isolation from globalization, as seen from the zero use of student gadgets. Nur El-Falah applied Qayyim pragmatism with the curriculum of life practices (agriculture skills), resulting in competitive graduates. Interviews of caregivers of both locations acknowledged the need for synthesis for future Islamic boarding schools. This study recommends a hybrid model for transitional Islamic boarding schools.

Biography and Historical Relevance of Thinkers

Imam Al-Ghazali (450-505 AH/1058-1111 AD) was born in Thus to a family of simple wool craftsmen, studied early education in Thus, Jurjani, and Naysabur under the teacher al-Juwaini until he mastered jurisprudence, *kalam*, philosophy, and logic in depth.¹⁷ At the age of 25, he became a lecturer at the Nizamiyah Baghdad, producing the early work *Mankhul fi Ilmi al-Ushul* which marked his intellectual genius. The spiritual crisis of 488 AH triggered the journey of Sufism to Muashkar, Baghdad, Damascus under al-Farmadzi, rejected the Ismailiyah Batinia, and returned to Thus to establish a *madrasah*. Productive produced 300+ works responding to the moral, economic, and political decadence of the Saljuk era, as well as the fragmentation of the Asyariyah, Mutazilah, and Shia.¹⁸ His death made *Ihya Ulum al-Din* a magnum opus of reconciliation of sharia-Sufism via the Quran and Sunnah.

The relevance of Imam Ghazali's biography to a genuine Salafi *Islamic boarding school* can be seen in the transformation from a "wool spinner" to an Islamic *hujjatul*, reflecting the caregiver's journey from an ordinary student to

¹⁷ Lidia Artika et al., 'Biografi Tokoh Tasawuf Al-Ghazali', *Jurnal Kajian Penelitian Pendidikan Dan Kebudayaan* 1, no. 2 (2023): 29-55, <https://doi.org/10.59031/jkppk.v1i2.108>.

¹⁸ Al Halim Kusuma and Laila Rahmadani, 'Imam Al-Ghazali Dan Pemikirannya', *Jurnal Ekshis* 1, no. 1 (2023): 23-31, <https://doi.org/10.59548/je.v1i1.18>.

an absolute spiritual *hudan*.¹⁹ Field observations confirm that Ihya Ulum al-Din is referred to daily in Fathul Ulum Kwagean recitation, especially the chapter *tazkiyat al-nafs* which forms the *riyadhah* of the students. Interviews of genuine Salafi administrators attribute Imam Ghazali's spiritual crisis to their commitment to isolation from the modern world for the sake of pure *ridinah al-din*. Supporting works such as Kimiya as-Saadah and Bidayah al-Hidayah were applied in the students' night *self reflection*, resulting in authentic prophetic morality. The *sufistic* influence of Imam Ghazali after his death validated the superiority of the normative-ethical model in the context of sharia purity.

Ibn Qayyim Al-Jauziyya (691-751 AH/1292-1350 AD) was born in Damascus as the son of Ibn Qayyim Madrasah Al-Jauziyyah, mastering tafsir, hadith, jurisprudence, ushul, faith, Sufism, Arabic, and social sciences in an encyclopedic manner.²⁰ His father's early education (*faraid* science), as-Syirazi/al-Muqddasy (hadith), al-Hindi (ushul fiqh), al-Harani (fiqh) formed the multidisciplinary foundation.²¹ Meeting Ibn Taymiyyah in 712 AH, becoming a loyal disciple accompanying the prison until his death in 728 AH, then popularized his teacher's thinking in an adaptive way. Known as encyclopedic scholars with contextual *ijtihad*, progressive hadith criticism, linking sharia with Mamluk dynamics. Dying at the foot of Mount Damascus left a legacy of practical reform for Islamic education.²²

In the context of the Nur El-Falah Islamic Boarding School, the biography of Ibn Qayyim serves as a historical foundation for the implementation of integral *tarbiyah* that combines spirit, intellect, morals, and body. Field observations confirmed that Zad al-Maad was referred to in the management's deliberations dealing with contemporary issues such as gadget addiction.²³ Nur El-Falah's caregiver interview attributes Ibn Qayyim's prison journey to their managerial resilience in emergency situations. The work of Madarij al-Salikin is applied in the routine *mauizhah* after prayer, building the intrinsic motivation of Salafi modern students. His encyclopedic approach

¹⁹ Saidin Hamzah et al., 'Sejarah Intelektual Islam: Kontribusi Dan Pengaruh Pemikiran Al-Ghazali Terhadap Dunia Islam Abad Ke 11 M', *Batuthah Jurnal Sejarah Padaban Islam* 3, no. 2 (2024): 115-30, <https://doi.org/10.38073/batuthah.v3i2.1785>.

²⁰ Miriam Ovadia, *The Scholarly Setting of Mamluk Damascus: Al-Ṣawā'iq's Birthplace* (2018), 22-52, https://doi.org/10.1163/9789004372511_003.

²¹ Fitri Ramadhini, 'Pemikiran Ibnu Qayyim Al Jauziyyah Tentang Pendidikan Anak Usia Dini', *Darul Ilmi Jurnal Ilmu Kependidikan Dan Keislaman* 9, no. 2 (2022): 196-209, <https://doi.org/10.24952/di.v9i2.4741>.

²² Nur Kholis, 'Pemikiran Ibn Al-Qayyim Al-Jauziyyah Tentang Kritik Matan Dan Metode Memahami Hadis Ta'arud', *Dirosat Journal of Islamic Studies* 6, no. 1 (2021): 1-1, <https://doi.org/10.28944/dirosat.v6i1.291>.

²³ Rizki Amrillah and Heni Ani Nuraeni, 'Pelatihan Karakter Santri Dengan Navigasi Kitab Zaadul Maad Di UHAMKA Boarding School UBS Jonggol', *BEMAS Jurnal Bermasyarakat* 3, no. 1 (2022): 34-40, <https://doi.org/10.37373/bemas.v3i1.217>.

is balanced between theory and practice relevant to mixed Islamic boarding schools.

A comparison of historical biography reveals the contrast of the era: Imam Ghazali responded to the theological fragmentation of the Saljuk with orthodox Sufism, while Ibn Qayyim Al-Jauziyya confronted the stagnation of the Mamluks with the reforms of Ibn Taymiyyah. Cross-Islamic boarding school interviews show genuine Salafi caregivers identifying with Imam Ghazali's spiritual crisis, while Nur El-Falah with Ibn Qayyim Al-Jauziyya's contextual adaptation. Analysis of the documents found that *Ihya Ulum al-Din* dominated the Fathul Ulum Kwagean literature (85% of the references), versus *Ilam al-Muwaqqiin* in Nur El-Falah (60%). Observation of the teaching pattern confirms the normative and static Imam Ghazali versus the dynamic and pragmatic Ibn Qayyim Al-Jauziyya. The synthesis of biographies enriches the understanding of the complementarity of the field.

The relevance of Imam Ghazali's main works such as *Mizan al-Amal* and *Minhaj al-Abidin* is evident in the formation of the spiritual itidal of Fathul Ulum Kwagean students through the scales of charity. The data of student interviews revealed the prophetic influence of Imam Ghazali in shaping the authority of absolute caregivers without challenge. In Nur El-Falah, *At-Tibb al-Nabawi* Ibn Qayyim is integrated into the physical health program of the students, in harmony with the body's *tarbiyah*. *Ad-Daawa ad-Dawaa* supports the control of learning motivation through practical monotheism. The historical triangulation of the field validates the eternity of thought of both.

This comparative study of biography produces a historical framework for the analysis of field implementation, in which the journeys of Imam Ghazali and Ibn Qayyim Al-Jauziyya become a mirror of the typology of contemporary Islamic boarding schools. A genuine Salafi caregiver replicates Imam Ghazali's commitment to Sufism through positive isolation, proven to have zero tolerance of heresy. Nur El-Falah adopts Ibn Qayyim's contextual *ijtihad* with the modern adaptive curriculum. The joint interview admitted that biographical synthesis is needed for future Islamic boarding school. The top recommendation in this field research is that caregiver training can be based on classical dual biographies.

Differences and Similarities of Leadership Models

Comparative field studies identified fundamental differences in the foundations of leadership: Imam Ghazali in the Fathul Ulum Kwagean Islamic boarding school based on *riayah al-din wa siysah al-duny* through spiritual *hudan* and normative practical governance, rejected the sacred dichotomy of profane absolutely. A 6 week observation noted that genuine Salafi caregivers applied *riyadhah tazkiyat al-nafs* in stages without modern elements, resulting in the spiritual discipline of the students. The interview of 10 administrators confirmed the criteria for the leader of Imam Ghazali to

have solid faith, proportional justice, deep knowledge, spiritual authority and make this the main standard in the selection of *ustadz*. On the contrary, Ibn Qayyim in Nur El-Falah carries the *tarbiyah qalb* and *tarbiyah of the body* as a reformative *murabbi adabiyah* with pragmatic flexibility.²⁴ Triangulation data shows that Ibn Qayyim's managerial *quwwah* is manifested in adaptive weekly deliberations.

The difference in methods is reflected in the approach to coaching: Imam Ghazali is normative ethical through philosophical *riyadhah* forming a gradual virtue from warning to light punishment.²⁵ Fathul Ulum Kwagean observation finds the habit of *dzikrullah* and night *self reflection* without modern physical sanctions. Interviews of genuine Salafi students assessed the effectiveness in forming prophetic morals. Ibn Qayyim applied the reform of the applicable *adabiyah* with firmness: persuasive advice and then proportionate punishment according to the violation. In Nur El-Falah, the tiered pattern (advice, praise, *istighfar*, and devotional work) reduced repeat violations.

Table 1. Differences in Leadership Models in the Field

Aspek	Imam Ghazali (Salafi)	Ibnu Qayyim (Nur El-Falah)
Foundation	<i>Riayah al-din wa siysah al-duny</i> , <i>hudan</i> -tabir normatif	<i>Tarbiyah qalb</i> & <i>tarbiyah body</i> , <i>murabbi</i> reformative <i>adabiyah</i>
Method	<i>Riyadhah tazakiyat al-nafs</i> philosophical-ethical gradual	Persuasive advice-pragmatic proportional punishment
Leader Criteria	Faith, fairness, knowledge, authority, strict normative	Fair, managerial <i>quwwah</i> , guidance, emergency flexibility
Style	Religious strong, absolute spiritual prophetic morality	Firm love, bilateral interaction, adaptive holistic
Flexibility	Zero tolerance of heresy and secular innovation	25% of emergency adaptations avoid greater <i>mafsadah</i>

Field observations confirm that Imam Ghazali dominates Fathul Ulum Kwagean with modern curriculum versus Nur El-Falah's adaptive practice of Ibn Qayyim. Interviews of genuine Salafi administrators reject "worldliness"

²⁴ Saiful Anwar et al., 'Konsep Pendidikan Furusiyyah Ibnu Qayyim Al-Jauziyyah Dan Relevansinya Dengan Pendidikan Kontemporer', *Jurnal Pendidikan Agama Islam* 2, no. 2 (2023): 253–64, <https://doi.org/10.36232/jurnalpaida.v2i2.1455>.

²⁵ Muhammad Nadhif Syuhada et al., 'Relevansi Gagasan Pendidikan Imam Al-Ghazali Dalam Konteks Pendidikan Karakter Masa Kini', *Jurnal Literasiologi* 13, no. 3 (2025): 390–400. <https://doi.org/10.47783/literasiologi.v13i2.938>

for the sake of purity, while Nur El-Falah applies emergency flexibility such as the study of gadgets via Zad al-Maad.

The essential similarity lies in the basis of the values of justice trustmaslahah from the Qur'an and Sunnah which are universal in both Islamic boarding schools. Cross location interviews confirmed the pillars of exemplary and deliberation as the operational foundation of leadership. Observation captures the common goal of the benefit of the spiritual moral holistic ummah through the formation of kamil people. The data of the two Islamic boarding schools shows authentic sharia commitment even though the application is different. Comparative analysis of the field proves the modern relevance of both models.

Table 2. Similarities to Leadership Models in the Field

Aspects	The Similarities of Two Thinkers	Field Evidence
Value Base	Justice, Trust, Maslahah Qur'an & Sunnah	Ustadz loyalty 98% in both Islamic boarding school
Core Pillars	Example, Deliberation, Proportional Discipline	Mandatory weekly deliberation
Purpose	The benefit of the spiritual and moral holistic ummah	Graduates with global competitive character
Modern Relevance	Culture of quality education, responding to moral crisis	30% decrease in violations on average
Sintesis	Complementing each other on both the normative and applicative sides	Caregivers acknowledge the need for a hybrid model

Triangulation from interviews, observations, and documents strengthens the sharia based equation resulting in a sustainable quality culture. Students in both Islamic boarding schools have a value in the example of caregivers, proving the universality of the pillars of the leadership model of Imam Ghazali and Ibn Qayyim Al-Jauziyya.

Historical background enriches the differences: Imam Ghazali of the Saljuk era responded to theological fragmentation with orthodox Sufism, reflecting the positive isolation of the current genuine Salafis. Ibn Qayyim of the Mamluk period adopted Ibn Taymiyyah's reforms for contextual adaptation, in line with Nur El-Falah in the face of globalization.²⁶ Interview

²⁶ Ifarida Wahyuningsih, 'Model Kepemimpinan Pendidikan Islam Ibnu Qayyim Al-Jauziyyah', In *Analisis Harga Pokok Produksi Rumah Pada (Uin Syarif Hidayatullah Jakarta)* (Universitas Jember, 2020).

of a genuine Salafi caregiver identified with Ghazali's spiritual crisis, Nur El-Falah with *ijthad* Qayyim. Field literature analysis: *Ihya Ulum al-Din* authentic Salafi references vs *Ilam al-Muwaqqiin* Nur El-Falah. Historical differences validate contemporary complementarity.

The synthesis of differences results in a full spectrum of adaptive Islamic educational leadership. Observation of the interaction pattern showed that Imam Ghazali was unidirectional (caregiver→student) versus Ibn Qayyim bilateral (reciprocal deliberation). Student interviews confirm that Imam Ghazali formed absolute obedience, Ibn Qayyim *Al-Jauziyya* intrinsic motivation. Quantitative data: satisfaction of Fathul Ulum Kwagean students is spiritual, Nur El-Falah is holistic. The hybrid model is recommended for transitional Islamic boarding schools.

Aspects of Field Leadership Implementation

Field studies confirm the spiritual aspects of Imam Ghazali in authentic Salafi Islamic boarding school through the caregiver's firm commitment of faith that makes it ideal a proportionate spiritual balance, creating *rabbaniyah* of purity of heart bringing the leader closer to direct divine values.²⁷ Participant observation for 6 weeks noted that *dzikrullah* is always the basis of caregivers' daily decisions, integrated with *fiqh tasawuf* via the concept of piety to form a holistic noble character of students. Interviews with 10 authentic Salafi administrators reveal the authentic prophetic influence of caregivers guiding students towards eternal goodness without worldly compromise. The data of the weekly *self reflection* document corroborates the gradual *riyadhah tazkiyat al-nafs* from the warning to the habituation of noble values. This implementation resulted in absolute spiritual obedience of students.

The findings of the field research indicate that leadership at Fathul Ulum Kwagean Islamic Boarding School reflects the leadership values of Imam Al-Ghazali. The Islamic boarding school leader plays a central role as a model of exemplary conduct (*uswah hasanah*), instilling discipline, simplicity, and sincerity. The leadership pattern is paternalistic educational in nature, whereby decision making processes are carried out by carefully considering the *maslahah* (public benefit) of the students and the sustainability of the institution.

These findings are further reinforced when linked to academic studies on the figure of Kiai Abd. Hannan Ma'sum, which position him as a spiritual leader characterized by a Ghazalian model of leadership. As highlighted in studies on Kiai Abd. Hannan Ma'sum's implementation of *tazkiyat al-nafs* in

²⁷ Erna Yunita Et AL., 'Analisis Konsep Pemimpin Ideal Dalam Perspektif Imam Al-Ghazali (At-Tibru Masbuk Fii Nashihati Al-Muluk)', *Al-Munadzomah* 2, No. 2 (2023): 74-88, <https://doi.org/10.51192/almunadzomah.v2i1.584>.

the book *Sullam al-Futuh*, his leadership is rooted in Al-Ghazali's epistemology, which integrates religious texts with spiritual experience. Values such as sincerity, steadfastness (*istiqamah*), self-control, and purification of the heart are not merely taught normatively but are brought to life through consistent spiritual practices (*riyadhah*).

Within the context of Fathul Ulum Kwagean Islamic Boarding School, Kiai Abdul Hannan Ma'sum emerges as an imam figure who leads through moral strength and spirituality. His exemplary consistency in maintaining *wirid*, supplications, and *salawat* reflects Al-Ghazali's concept of *tazkiyat al-nafs*, which emphasizes the processes of *takhalli* (purification from reprehensible traits), *tahalli* (adornment with virtuous qualities), and *tajalli* (the consolidation of divine consciousness). Such leadership transforms the Islamic boarding school into not merely an educational institution, but a holistic space for the integral formation of students' souls.

The practice of students' moral development is carried out through the habituation of worship, the reinforcement of proper conduct (*adab*) toward teachers, and self-discipline, which align with Imam Al-Ghazali's concept of *tazkiyat al-nafs* as actualized by Kiai Abdul Hannan Ma'sum. Furthermore, the Islamic boarding school's educational management system demonstrates a balance between classical scholarly traditions and modern management practices, without neglecting spiritual values as its primary foundation. Thus, Kiai Abd Hannan Ma'sum's leadership can be understood as a concrete representation of Imam Al-Ghazali's leadership within the context of contemporary Islamic boarding schools.

In particular, the figure of Kyai Hanan Ma'sum, as the caretaker of Fathul Ulum Kwagean Islamic Boarding School, represents a leadership model that closely aligns with Imam Al-Ghazali's typology of the ideal leader. Kyai Hanan Ma'sum is widely recognized for his simplicity, humility, and consistency in maintaining moral and spiritual integrity. His exemplary conduct is reflected in his disciplined devotional practices, his dedication to revitalizing circles of religious learning, and his attitude of *wara'* in everyday life. From Al-Ghazali's perspective, such leadership constitutes a concrete manifestation of *imamah* oriented toward *ri'ayah al-din wa siyāsah al-dunyā*, namely safeguarding religion through moral exemplarity while wisely managing the educational affairs of the Islamic boarding school.

Kyai Hanan Ma'sum also demonstrates leadership characteristics that emphasize gentleness, patience, and wisdom in guiding students. The educational approach he applies does not rely solely on formal authority, but rather on strong moral and spiritual influence. This aligns with Imam Al-Ghazali's view that a true leader is one who is able to win the hearts of followers through noble character, rather than through coercion. In making strategic decisions for the Islamic boarding school, Kyai Hanan Ma'sum consistently considers the principles of *maslahah*, consultation (*shūrā*), and

long-term impacts on the intellectual and moral development of students, as emphasized in Imam Al-Ghazali's leadership thought.

At the Nur El-Falah Islamic Boarding School, Ibn Qayyim positioned *tarbiyah qalb* as the core of leadership to build the intrinsic motivation of students through a model of daily harmonious bilateral interaction.²⁸ Field observations noted the calm authority of the caregiver combined with the spirit of consistent worship via routine *mauizhah hasanah* after congregational prayers, emphasizing sincerity of intentions and manners of seeking knowledge. The manager's interviews reveal the caregiver's sincere moral dedication, simplicity of life, openness of personal dialogue where these rights are a source of profound intellectual influence. Triangulation data results in the relationship between leaders and followers can build each other's noble character in the dormitory environment. This approach creates contemporary adaptive spiritual inspiration.²⁹

The *adabiyah* aspect of Qayyim stands out in Nur El-Falah through preventive and curative gentle counsel, with proportionate punishment only after warnings and awards fail. In depth interviews with the management revealed a gradual pattern of student violations: personal advice, praise for improvement, mass *istighfar*, gradual community service. Participant moderated observations noted a decrease in repeat violations after years of implementation. Triangulation of the code of conduct document and student interviews confirmed the contextual *ijtihad*, criticism of the *hadith*, the relevance of the *sharia*, and social reality. The balance of spirit, intellect, and body results in modern adaptive comprehensive character education.

Implications for Islamic Boarding School Management

This comparative study of the field yields significant implications for the management of contemporary Islamic boarding schools, where Imam Ghazali's model provides a normative ethical foundation for genuine Salafi Islamic boarding school through the revitalization of an integral curriculum based on *riayah al-din*, while Ibn Qayyim Al-Jauziyya offers a pragmatic application of reformatory to modern Salafi-based Islamic boarding school such as Nur El-Falah. The findings of observation and interviews confirm the synthesis of the two thoughts, creating an adaptive holistic framework that

²⁸ Madhar Madhar, 'Pemikiran Pendidikan Imam Al-Ghazali Dan Relevansinya Dalam Sistem Pendidikan Islam Kontemporer', *TARQIYATUNA Jurnal Pendidikan Agama Islam Dan Madrasah Ibtidaiyah* 3, no. 2 (2024): 115–26, <https://doi.org/10.36769/tarqiyatuna.v3i2.813>.

²⁹ Dewi Oktafiani and Abdul Khobir, 'Konsep Pendidikan Anak Dalam Islam Perspektif Ibnu Qayyim Al-Jauzy', *Jurnal Basicedu* 7, no. 6 (2023): 3580–88, <https://doi.org/10.31004/basicedu.v7i6.6366>.

addresses the moral crisis of globalization through strengthening the character of tazkiyat al-nafs and *tarbiyah* qalb of the body. Practical implications include strengthening transformational human resources, participatory sharia quality management, and authentic innovative culture without losing pure Islamic identity.³⁰ Analysis of field documents proves the superior relevance of the synthesis model for the formation of globally competitive human beings.

The implications of Ibn Qayyim's integral *tarbiyah* at the Nur El-Falah Islamic Boarding School are manifested in the design of a character strengthening program that includes intellect, spirit, morals, and a balanced body. This can be seen from the curriculum not only studying the yellow book but also including community service, morning sports, simple life skills, and learning assistance as a unit of the student development process.³¹ Observation of the daily schedule confirms the synergy of spiritual study with physical practice, in harmony with *Zad al-Maad* which integrates the Prophet's head with holistic guidance. Caregiver interviews revealed the effectiveness of these four dimensions in producing independent students with a high work ethic. Document triangulation data shows that 85% of Nur El-Falah graduates continue their studies/students with maintained morals. This approach revitalizes the management of modern Islamic boarding schools based on sharia.

Strengthening the teaching staff through Ibnu Qayyim style Islamic transformational leadership builds the loyalty and competence of the *ustadz* in Nur El-Falah, as evidenced by caregivers routinely upgrading their capacity through internal recitation, weekly discussions, and active involvement in the formulation of Islamic boarding school programs. The interviews of 10 *ustadz* confirmed that this practice is in line with Ibnu Qayyim's idea that strengthening human resources is a prerequisite for solid example in front of students. Observations of the teachers' meeting noted that thematic scientific sharing such as "digital manners in the contemporary era" increases the relevance of teaching.

The synergy of knowledge, namely the practical application of Ibnu Qayyim, is reflected in Nur El-Falah's teaching pattern encouraging students to practice the values of dormitory, organization, and social activities, resulting in a generation with high competitiveness and noble character. Observation of the contextual *iqra* model via a thematic study of morals-

³⁰ Susi Faridatul Khasanah et al., 'Analisis Konsep Pendidikan Jasmani Dan Rohani Anak Perspektif Ibnu Qayyim Al-Jauziyyah', *Journal of International Multidisciplinary Research* 2, no. 9 (2024): 137–41, <https://doi.org/10.62504/jimr889>.

³¹ Khasanah et al., 'Analisis Konsep Pendidikan Jasmani Dan Rohani Anak Perspektif Ibnu Qayyim Al-Jauziyyah'. <https://doi.org/10.62504/jimr889>

leadership related to the daily experience of students builds motivation for continuous independent learning. Interviews of the final class effectiveness in facing modern dynamics. Long term, integral *tarbiyah* increases the spiritual sensitivity, discipline, and work ethic of students, strengthens graduates to compete globally and maintain morals such as Qayyim orientation. Recommendation to replication in national Salafi modern Islamic boarding schools.

Conclusion

This comparative field study demonstrates the effective implementation of Imam Al-Ghazali's *riayah al-din wa siyash al-duny* model at the Tulen Salafi Islamic Boarding School through normative-ethical spiritual guidance and *riyadhah tazkiyat al-nafs*, contrasted with Ibn Qayyim Al-Jauziyya's *tarbiyah qalb* and *tarbiyah jasadiyah* at Nur El-Falah Islamic Boarding School via pragmatic reformatory leadership with proportional flexibility. Key findings reveal complementary differences Imam Ghazali's zero tolerance purity fosters absolute spiritual discipline, while Qayyim's adaptive methods reduce violations through tiered advice and emergency contextualization and underpinned by shared Sharia values of justice, trust, and *maslahah*, validated by interviews, observations, and documents. Data triangulation confirms both models' relevance in addressing contemporary moral crises, producing graduates with prophetic morals and global competitiveness.

The synthesis of these classical thoughts yields a hybrid adaptive framework for Indonesian *Islamic boarding school* management, revitalizing integral curricula, enhancing *ustadz* loyalty, and balancing spiritual isolation with practical innovation without compromising Sharia identity. Future research should explore longitudinal impacts and scalability across diverse typologies, while practitioners adopt caregiver training integrating dual biographies for transformational leadership. This study contributes empirically to Islamic education by bridging theory and practice, affirming classical wisdom's sustainability amid globalization.

Bibliography

- Abidin, Zainal. 'Tradisi Pendidikan Islamic boarding school Dalam Mengembangkan Jiwa Kepemimpinan Profetik'. *Munaddhomah Jurnal Manajemen Pendidikan Islam* 5, No. 1 (2023): 84-97. <https://doi.org/10.31538/munaddhomah.v5i1.773>.
- Ali, Fatima, Karim Bouzoubaa, Frank Gelli, Boumediene Hamzi, And Sanowar Khan. 'Islamic Ethics And AI: An Evaluation Of Existing Approaches To AI Using Trusteeship Ethics'. *Philosophy & Technology* 38, No. 3 (2025). <https://doi.org/10.1007/s13347-025-00922-4>.
- Amrillah, Rizki, And Heni Ani Nuraeni. 'Pelatihan Karakter Santri Dengan Navigasi Kitab Zaadul Maad Di UHAMKA Boarding School UBS

- Jonggol'. *BEMAS Jurnal Bermasyarakat* 3, No. 1 (2022): 34–40. <https://doi.org/10.37373/bemas.v3i1.217>.
- Anggadwita, Grisna, Léo-Paul Dana, Veland Ramadani, And Reza Yanuar Ramadan. 'Empowering Islamic Boarding Schools By Applying The Humane Entrepreneurship Approach: The Case Of Indonesia'. *International Journal Of Entrepreneurial Behaviour & Research* 27, No. 6 (2021): 1580–604. <https://doi.org/10.1108/ijebr-11-2020-0797>.
- Anwar, Saiful, Asrori Asrori, Moh Alwi Yusron, And Lina Nur Sabrina. 'Konsep Pendidikan Furusiyah Ibnu Qayyim Al-Jauziyyah Dan Relevansinya Dengan Pendidikan Kontemporer'. *Jurnal Pendidikan Agama Islam* 2, No. 2 (2023): 253–64. <https://doi.org/10.36232/Jurnalpaida.V2i2.1455>.
- Artika, Lidia, M. Yaffi Rabbani, Muhammad Ridho Rizky Nafis, Nursyahri Siregar, And Indra Gusnanda. 'Biografi Tokoh Tasawuf Al-Ghazali'. *Jurnal Kajian Penelitian Pendidikan Dan Kebudayaan* 1, No. 2 (2023): 29–55. <https://doi.org/10.59031/jkppk.V1i2.108>.
- Assi, Muhammad Hamid, And Rustam Ibrahim. 'Manajemen Kepala Madrasah Dalam Memotivasi Kerja Guru Di Madrasah Diniyyah Al-Futuhiyyah AsSalafiyyah Sukorejo Sempu Andong Boyolali'. *MANAJERIAL Jurnal Inovasi Manajemen Dan Supervisi Pendidikan* 5, No. 4 (2025): 889–900. <https://doi.org/10.51878/manajerial.v5i4.7464>.
- Basori, Ruchman, Tri Joko Raharjo, Titi Prihatin, And Arief Yulianto. 'Maintaining Salafi Values Through Innovative Management Practices At Islamic boarding school'. *Deleted Journal* 9, No. 2 (2023): 145–56. <https://doi.org/10.15575/jpi.v9i2.25376>.
- Fani, Farid Al, Nur Aziz, And Siti Rohimah. 'Pendidikan Jiwa Perspektif Ibnu Qayyim'. *TSAQOFAH* 5, No. 5 (2025): 4431–38. <https://doi.org/10.58578/tsaqofah.v5i5.6802>.
- Hamzah, Saidin, Abdullah, Usman Usman, And Kurais. 'Sejarah InTELektual Islam: Kontribusi Dan Pengaruh Pemikiran Al-Ghazali Terhadap Dunia Islam Abad Ke 11 M'. *Batuthah Jurnal Sejarah Padaban Islam* 3, No. 2 (2024): 115–30. <https://doi.org/10.38073/batuthah.v3i2.1785>.
- Ifarida Wahyuningsih. 'Model Kepemimpinan Pendidikan Islam Ibnu Qayyim Al-Jauziyyah'. In *Analisis Harga Pokok Produksi Rumah Pada (UIN Syarif Hidayatullah Jakarta)*. Universitas Jember, 2020.
- Jamil, Sukron, Eva Dewi, And Sutarmo Sutarmo. 'Pemikiran Pendidikan Islam Perspektif Kh. Hasyim Asy'ari Untuk Membangun Generasi Berakhlak'. *MANAJERIAL Jurnal Inovasi Manajemen Dan Supervisi Pendidikan* 5, No. 2 (2025): 366–74. <https://doi.org/10.51878/Manajerial.V5i2.5745>.
- Jaswadi, Jaswadi, As'aril Muhajir, Agus Zaenul Fitri, Moch Rikza Alkhubra Abdul Jabbar, And Nadir Nadir. 'Pengaruh Kepemimpinan Profetik Terhadap Mutu Pendidikan Di Ma'had Aly Dan Ma'had Al Jami'ah: Systematic Literature Review'. *MANAJERIAL Jurnal Inovasi Manajemen*

- Dan Supervisi Pendidikan 5, No. 3 (2025): 728–42. <https://doi.org/10.51878/manajerial.v5i3.6943>.
- Jenuri, Achmad Faqihuddin, Edi Suresman, Mulyana Abdullah, And Fahrudin. 'Overcoming The Spiritual Emptiness Of Students In The Modern Era Through The Integration Of Al-Ghazali's Human Concepts In The Islamic Religious Education Learning Model'. *Cogent Education* 12, No. 1 (2025). <https://doi.org/10.1080/2331186x.2025.2497147>.
- Karman, Karman, Rosihon Anwar, And Lukman Hakim. 'The Qur'anic Learning Based On Islamic Eco-Theology At Islamic boarding school'. *Jurnal Pendidikan Islam* 9, No. 2 (2023): 169–86. <https://doi.org/10.15575/jpi.v9i2.24933>.
- Khasanah, Susi Faridatul, Abudzar Al-Jauziyyah, And Arizqi Ihsan Pratama. 'Analisis Konsep Pendidikan Jasmani Dan Rohani Anak Perspektif Ibnu Qayyim Al-Jauziyyah'. *Journal Of International Multidisciplinary Research* 2, No. 9 (2024): 137–41. <https://doi.org/10.62504/jimr889>.
- Kholis, Nur. 'Pemikiran Ibn Al-Qayyim Al-Jauziyyah Tentang Kritik Matan Dan Metode Memahami Hadis Ta'arud'. *Dirosat Journal Of Islamic Studies* 6, No. 1 (2021): 1–1. <https://doi.org/10.28944/dirosat.v6i1.291>.
- Kusuma, Al Halim, And Laila Rahmadani. 'Imam Al-Ghazali Dan Pemikirannya'. *Jurnal Ekshis* 1, No. 1 (2023): 23–31. <https://doi.org/10.59548/je.v1i1.18>.
- Kusumastuti, Nia Daniati Arum, Rustam Ibrahim, And Ainul Luthfia Al Firda. 'Fundamentalisme Pendidikan Islam Dan Eksistensinya Dalam Dunia Pendidikan : Studi Pemikiran Kh. M. Hasyim AsyAri Dan Kh. Imam Zarkasy'. *TA DIBUNA Jurnal Pendidikan Agama Islam* 6, No. 1 (2023): 10–10. <https://doi.org/10.30659/jpai.6.1.10-22>.
- Lathifah, Najwa Kalya, Rahayu Nur Hakiki, Nirmala Ayu Ramadhan, et al. 'Penerapan Program Unggulan Di Sma It Putri Al-Hanif Dalam Menanamkan Nilai-Nilai Islam'. *MANAJERIAL Jurnal Inovasi Manajemen Dan Supervisi Pendidikan* 5, No. 3 (2025): 772–81. <https://doi.org/10.51878/manajerial.v5i3.7037>.
- Madhar, Madhar. 'Pemikiran Pendidikan Imam Al-Ghazali Dan Relevansinya Dalam Sistem Pendidikan Islam Kontemporer'. *TARQIYATUNA Jurnal Pendidikan Agama Islam Dan Madrasah Ibtidaiyah* 3, No. 2 (2024): 115–26. <https://doi.org/10.36769/tarqiyatuna.v3i2.813>.
- Maharani, Nurma Isfira, Ahmad Muzakki, And Saiful Islam. 'Kriteria Pemimpin Perspektif Imam Al-Ghazali Dalam Kitab Ihya' Ulumuddin'. *Jurnal Keislaman* 7, No. 1 (2024): 149–69. <https://doi.org/10.54298/jk.v7i1.251>.
- Ma'muroh, Ma'muroh, Abqorina Abqorina, And Amrin Amrin. 'The Concept Of Tazkiyatun Nafs By Al-Ghazali And Its Implementation At Islamic boarding school Darut Tasbih Tangerang'. *Edu Cendikia Jurnal Ilmiah*

- Kependidikan 4, No. 2 (2024): 833–44.
<https://doi.org/10.47709/educendikia.v4i02.4989>.
- Mariyono, Dwi. 'Forming Multicultural Entrepreneurs Attitudes (MEA): Insights From Islamic Boarding School'. *The Bottom Line Managing Library Finances, Ahead Of Print*, August 2025.
<https://doi.org/10.1108/bl-03-2024-0030>.
- Mckim, Courtney. 'Meaningful Member-Checking: A Structured Approach To Member- Checking'. *American Research: Journal Of Qualitative* 7, No. 2 (2023).
- Muzaffar, Ilham. 'Kepemimpinan Kyai Dalam Meningkatkan Kualitas Pendidikan Islamic boarding school: Studi Kasus Di Yayasan Islamic boarding school Nasyrul Ulum Al-Aziziyah'. In *Zenodo (CERN European Organization For Nuclear Research)*. European Organization For Nuclear Research, October 2025.
<https://doi.org/10.5281/zenodo.17375358>.
- Nasril, Yeny, Syamsu Nahar, And Nurussakinah Daulay. 'The Construction Of Independent Character Education From The Perspective Of Ibn Qayyim Al-Jawziyyah'. *Fitrah Journal Of Islamic Education* 6, No. 2 (2025): 499–512. <https://doi.org/10.53802/fitrah.v6i2.1359>.
- Oktafiani, Dewi, And Abdul Khobir. 'Konsep Pendidikan Anak Dalam Islam Perspektif Ibnu Qayyim Al-Jauzy'. *Jurnal Basicedu* 7, No. 6 (2023): 3580–88. <https://doi.org/10.31004/basicedu.v7i6.6366>.
- Ovadia, Miriam. *The Scholarly Setting Of Mamluk Damascus: Al-Ṣawā'iq's Birthplace*. 2018. https://doi.org/10.1163/9789004372511_003.
- Ramadhini, Fitri. 'Pemikiran Ibnu Qayyim Al Jauziyyah Tentang Pendidikan Anak Usia Dini'. *Darul Ilmi Jurnal Ilmu Kependidikan Dan Keislaman* 9, No. 2 (2022): 196–209. <https://doi.org/10.24952/di.v9i2.4741>.
- Sofi, Muhammad Jauhari, Sofwan Manaf, And Jawad Faqe Ali. 'Islamic boarding school In Dynamic Transformation: Harmonizing Classical Roots And Modern Practices'. *MIQOT Jurnal Ilmu-Ilmu Keislaman* 49, No. 2 (2025): 333–333. <https://doi.org/10.30821/miqot.v49i2.1459>.
- Syuhada, Muhammad Nadhif, Eva Dewi, And Sutarmo. 'Relevansi Gagasan Pendidikan Imam Al-Ghazali Dalam Konteks Pendidikan Karakter Masa Kini'. *Jurnal Literasiologi* 13, No. 3 (2025): 390–400.
- Thoha, Mohammad Mohammad, And Abd Hannan. 'Modernization Of Education Governance Based On Accelerative Paradigm Among Islamic boarding school Communities In Madura, Indonesia'. *ULUMUNA* 26, No. 2 (2022): 417–46.
<https://doi.org/10.20414/ujs.v26i2.515>.
- Warisno, Andi, Afif Anshori, Nur Hidayah, And Ari Kuncara Widagdo. 'Transformative Islamic Education Management In Madrasah And Islamic boarding school Integrating Tradition And Digital Innovation'. *Journal Of Cultural Analysis And Social Change*, November 2025, 276–89.
<https://doi.org/10.64753/jcasc.v10i2.1596>.

- Widodo, Wahyudi. 'Transformational Leadership In The Management Of Modern Islamic boarding school'. *Khatulistiwa* 15, No. 1 (2025): 72–88. <https://doi.org/10.24260/khatulistiwa.v15i1.3512>.
- Yunita, Erna, Saiful Falah, And Milahtul Latifah. 'Analisis Konsep Pemimpin Ideal Dalam Perspektif Imam Al-Ghazali (At-Tibru Masbuk Fii Nashihati Al-Muluk)'. *AL-MUNADZOMAH* 2, No. 2 (2023): 74–88. <https://doi.org/10.51192/almunadzomah.v2i1.584>.
- Yuza, Sella Fajrina, And Misbahul Jannah. 'Kajian Meta-Analisis: Indikator Prioritas Rapor Pendidikan Dalam Kurikulum Merdeka'. February 2026. <https://doi.org/10.51878/learning.v6i1.9216>.