

Integrating Islamic Values and Technology into Facilities and Infrastructure Management in *Pesantren*

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ABSTRACT

Management of facilities and infrastructure in Islamic boarding schools is a crucial factor in supporting the quality of education, but academic studies in this area are still limited. This study aims to analyze the implementation of facility and infrastructure management at Pesantren Darullughah Wadda'wah based on Islamic values, describe its management cycle, identify challenges and opportunities, and formulate an integrated management model. The study used a qualitative approach with a case study design. The results show that Pesantren Darullughah Wadda'wah has internalized Islamic values (*amanah*, *ikhlas*, efficiency, *anti-israf*, and *maslahah*) in the management of facilities and infrastructure. The management cycle includes six continuous stages: planning through annual deliberations, procurement based on the best specifications, distribution, use with an orderly schedule, preventive and educational maintenance involving students, and disposal of assets through transparent and documented procedures. Challenges faced include limited competent human resources, a suboptimal documentation system, tensions between tradition and modernization, and demands for environmental sustainability. Available opportunities include the adoption of information technology, strategic partnerships with the government and corporations, and the development of a green Islamic boarding school model. This study proposes a Values-Based and Technology-Based Infrastructure Management (MSPBNT) model supported by three pillars: integration of Islamic values, a structured management system, and adoption of information technology. This model is expected to serve as a reference for Islamic boarding schools (*pesantren*) in managing facilities and infrastructure effectively, efficiently, accountably, and in an educational and Islamic manner.

Keywords: Management, Facilities and Infrastructure, *Pesantren*, Islamic Values.

ABSTRACT

Management of facilities and infrastructure in Islamic boarding schools is a crucial factor in supporting educational quality, yet academic studies in this area remain limited. This study aims to analyze the implementation of facilities and infrastructure management at Pesantren Darullughah Wadda'wah based on Islamic values, describe its management cycle, identify challenges and opportunities, and formulate an integrated management model. The study employed a qualitative approach with a case study design. The findings show that Pesantren Darullughah Wadda'wah has internalized Islamic values (amanah, ikhlas, efficiency, anti-israf, and maslahah) in the management of facilities and infrastructure. The management cycle comprises six continuous stages: planning through annual deliberation, procurement based on the best specifications, distribution, use according to orderly schedules, preventive and educational maintenance involving students, and asset disposal through transparent and documented procedures. The challenges include limited competent human resources, a suboptimal documentation system, tensions between tradition and modernization, and demands for environmental sustainability. Available opportunities include the adoption of information technology, strategic partnerships with government and corporations, and the development of a green pesantren model. This study proposes the Values- and Technology-Based Facilities and Infrastructure Management (MSPBNT) model, supported by three pillars: integration of Islamic values, a structured management system, and

adoption of information technology. This model is expected to serve as a reference for pesantren in managing facilities and infrastructure effectively, efficiently, accountably, and in an educational and Islamic manner.

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INTRODUCTION

In the context of Indonesian education, the importance of facilities and infrastructure management is normatively emphasized in various regulations, including Government Regulation Number 19 of 2005 concerning National Education Standards and its amendments, which explicitly establish facilities and infrastructure standards as one of the eight national education standards.¹ More specifically, regulations issued by the Ministry of Religious Affairs and other regulations governing pesantren provide a normative framework concerning the minimum facilities and infrastructure standards that pesantren-based educational institutions must possess.² However, a considerable gap often exists between normative regulation and actual practice, especially in pesantren that grow rapidly and organically, where the development of facilities and infrastructure often precedes formal planning.

Educational facilities and physical infrastructure are among the main supports of the learning process and play a crucial role in realizing quality education and producing students who are capable of facing contemporary challenges.³ Bafadal defines the management of educational facilities and infrastructure as a cooperative process of utilizing all educational facilities and infrastructure effectively and efficiently in order to achieve predetermined educational objectives. Although this definition appears simple, its implementation involves substantial complexity.⁴

One pesantren with extensive facilities is Darullughah Wadda'wah Islamic Boarding School, widely known as Dalwa, located in Bangil, Pasuruan, East Java. The pesantren has grown rapidly into one of Indonesia's prominent modern Islamic educational institutions.⁵ Its main strengths include intensive Arabic and English language programs that have produced thousands of qualified alumni. Behind this academic reputation, however, lies an equally important and challenging question: how does a pesantren of Dalwa's scale and complexity manage thousands of facilities and infrastructure assets—from dormitory buildings, language laboratories, a large mosque, operational vehicles, and kitchen equipment to information technology networks—so that they optimally and sustainably support the educational process?

¹ Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 1, No. 1 (2020): 153–62.

² Habib Hasyim Bin Alwi Al Bin Yahya, 'Analisis Hukum Normatif Atas Implementasi Perlindungan Hukum Terhadap Pengelolaan Pendidikan Pesantren Dalam Upaya Meningkatkan Kualitas Pendidikan' (Phd Thesis, Universitas Islam Sultan Agung Semarang, 2025), <https://Repository.Unissula.Ac.Id/42254/>.

³ Ahmad Ansori Et Al., 'Efektivitas Pengelolaan Sarana Dan Prasarana Pendidikan Dalam Meningkatkan Kualitas Pembelajaran', *Al-Ikhtiar: Jurnal Studi Islam* 2, No. 3 (2025): 186–200.

⁴ Ibrahim Bafadal, *Manajemen Perlengkapan Sekolah Teori Dan Aplikasinya*, 2004.

⁵ Pondok Pesantren Darullughah Wadda'wah, 'Pondok Pesantren Darullughah Wadda'wah - Membentuk Generasi Qur'ani', Pesantren Dalwa, Accessed 6 June 2026, <https://Mydalwa.Info>.

Academic studies on facilities and infrastructure management in Islamic educational institutions, particularly pesantren, remain relatively limited compared with studies on curriculum, teaching methods, or pesantren leadership.⁶ Poor facilities and infrastructure management can create tangible obstacles to educational quality: poorly maintained buildings reduce learning comfort, damaged language laboratories impede flagship programs, and disorderly asset management creates inefficiencies that drain institutional resources.⁷ Conversely, effective facilities and infrastructure management creates a conducive, efficient, and sustainable learning environment that, in turn, contributes significantly to the achievement of educational objectives.⁸

Previous studies by Hidayati Suhaili et al.,⁹ Adif,¹⁰ Tahang,¹¹ and Nyi Mas Arum Sari¹² show that facilities and infrastructure management in Islamic educational institutions (pesantren/madrasahs) still faces challenges in reaching optimal conditions. Therefore, this study addresses the gap concerning the implementation of facilities and infrastructure management that is more systematic, accountable, and integrated with Islamic values through a case study at Pesantren Darullughah Wadda'wah.

This study aims to analyze the implementation of facilities and infrastructure management at Pesantren Darullughah Wadda'wah based on Islamic values; describe its management cycle from planning to asset disposal; identify the challenges and opportunities encountered in managing facilities and infrastructure; and formulate a pesantren facilities and infrastructure management model that integrates Islamic values, modern management systems, and information technology to improve the effectiveness, accountability, and sustainability of educational asset management.

This study offers a new perspective on pesantren facilities and infrastructure management by systematically integrating modern educational management theory with Islamic values. Unlike previous studies that generally discuss facilities and infrastructure management functions primarily from an administrative perspective, this study shows that

⁶ Feiby Ismail Et Al., 'Problematika Manajemen Sarana Dan Prasarana Di Madrasah Swasta', *Journal Of Islamic Education Leadership* 1, No. 2 (2021): 108–24.

⁷ Lumban Raja Yuda Kristian, *Pengaruh Manajemen Sarana Dan Prasarana Terhadap Hasil Belajar Peserta Didik*, 2026, <https://Digilib.Unila.Ac.Id/99300/>.

⁸ Moh Nasir Et Al., 'Strategi Pemberdayaan Sekolah Sebagai Upaya Peningkatan Manajemen Pendidikan', *Journal Of International Multidisciplinary Research* 1, No. 2 (2023), https://www.researchgate.net/profile/Fauzan-Firdaus-4/publication/387027211_Strategi_Pemberdayaan_Sekolah_Sebagai_Upaya_Peningkatan_Manajemen_Pendidikan/links/675cfc58a08a27dd0c0f9f4/Strategi-Pemberdayaan-Sekolah-Sebagai-Upaya-Peningkatan-Manajemen-Pendidikan.Pdf.

⁹ Hidayati Suhaili Et Al., 'Evaluasi Pengelolaan Sarana Dan Prasarana Pendidikan Islam Di Pondok Pesantren Asy Syarif Untuk Optimalisasi Infrastruktur Dalam Mendukung Pembelajaran', *Menara Ilmu : Jurnal Penelitian Dan Kajian Ilmiah* 19, No. 2 (2025): 188–96, <https://doi.org/10.31869/mi.v19i2.6141>.

¹⁰ Adif Wiansyah, 'Manajemen Sarana Dan Prasarana Pendidikan Di Madrasah Tsanawiyah Pondok Pesantren Al-Ishlah Danau Pauh Kabupaten Merangin Provinsi Jambi' (Other, Uin Sts Jambi, 2025), <http://digilib.uinjambi.ac.id/id/eprint/4718/>.

¹¹ Tahang Tahang, 'Implementasi Manajemen Sarana Dan Prasarana Dalam Meningkatkan Mutu Pendidikan Di Pondok Pesantren Bustanul Ulum Tanjung Jabung Timur' (Other, Uin Sts Jambi, 2024), <http://digilib.uinjambi.ac.id/id/eprint/1956/>.

¹² Nyi Mas Arum Sari, 'Manajemen Sarana Dan Prasarana Di Madrasah Aliyah Nahdlatul Ulama Putri Buntet Pesantren Cirebon Tahun 2024' (Diploma, S1 - Manajemen Pendidikan Islam Uin Ssc, 2025), <https://web.syekhnujati.ac.id/>.

pesantren asset management is not only oriented toward organizational effectiveness but is also grounded in the values of amanah, ikhlas, anti-israf, and maslahah as normative foundations for decision-making.

METHOD

This study employed a qualitative approach with a case study design, selected to obtain an in-depth, holistic, and contextual understanding¹³ of the implementation of facilities and infrastructure management at Pesantren Darullughah Wadda'wah. The primary research participants were the Head of Facilities and Infrastructure and the Deputy for Facilities and Infrastructure as direct managers, while supporting informants included pesantren leaders, asatidz, students, and administrative staff. Pesantren Darullughah Wadda'wah was selected as the research site because it accommodates thousands of students and has a high level of asset-management complexity, thereby providing rich and relevant data.

Data were collected using three methods. First, semi-structured in-depth interviews were conducted with key informants to explore practices of planning, procurement, distribution, use, maintenance, and disposal of facilities and infrastructure. Second, participant observation was used to directly observe asset-management processes, facility conditions, and interactions between the facilities and infrastructure team and members of the pesantren community. Third, documentation was examined, including inventory books, asset-disposal reports, foundation audit reports, and photographs of maintenance activities.

Data analysis followed the Miles and Huberman model: data reduction, data display in descriptive narrative form, and interactive conclusion drawing until data saturation was reached. Data validity was ensured through source triangulation (comparing information from managers, teachers, and students), method triangulation (interviews, observations, and documentation), and member checking with informants.¹⁴

RESULTS AND DISCUSSION

Implementation of Facilities and Infrastructure Management at Pesantren Darullughah Wadda'wah

To understand the implementation of facilities and infrastructure management at Pesantren Darullughah Wadda'wah, it is first necessary to clarify what educational facilities and infrastructure mean, why their management is important, and which values should underpin their management from an Islamic perspective. These three issues form a conceptual foundation that cannot be ignored if facilities and infrastructure management is to be understood comprehensively rather than merely technically.

Bafadal explains that educational facilities are all equipment, materials, and furnishings directly used in the educational process at school, such as desks, chairs, whiteboards, books, laboratory equipment, and computers.¹⁵ Educational infrastructure,

¹³ Prof Dr, 'Sugiyono, Metode Penelitian Kuantitatif Kualitatif Dan R&D', *Cv. Alfabeta, Bandung* 25 (2008).

¹⁴ Mathew B. Miles Et Al., *Analisis Data Kualitatif: Buku Sumber Tentang Metode Metode Baru* (Penerbit Universitas Indonesia (Ui-Press), 1992).

¹⁵ Murni Murni, 'Manajemen Sarana Dan Prasarana Pendidikan', *Jurnal Mimbar Akademika* 2, No. 2 (2018): 40–

meanwhile, refers to basic supporting facilities that indirectly support the educational process, such as buildings, classrooms, school grounds, access roads, and electricity and water installations.¹⁶

In the context of Pesantren Darullughah Wadda'wah, where thousands of students live and study within the pesantren complex, the scope of facilities and infrastructure requiring management is extensive, ranging from major buildings (mosques, dormitories, classrooms, and laboratories) to facilities supporting daily life (kitchens, bathrooms, sports facilities, and health clinics). As Saefudin, Head of the Development Division, explained:

“Here, development is grounded in devotion and service to seekers of knowledge. In the management practice of a pesantren such as Dalva, facilities and infrastructure cannot really be separated. Take bathrooms, for example. The building itself is infrastructure, but if the water dippers and buckets are broken, the students immediately complain because their hygiene activities are disrupted. Therefore, in the facilities and infrastructure division, we prefer to view everything as a single supporting system. A more difficult issue is arranging the use schedule of the computer laboratory for thousands of students when the number of computers is limited. That is primarily a facilities issue, but it also affects the infrastructure because the laboratory remains continuously crowded.”

From the perspective of Islamic educational management, facilities and infrastructure management cannot be separated from the framework of Islamic values that should permeate all aspects of institutional management.¹⁷ At least four Islamic values are highly relevant to facilities and infrastructure management.¹⁸ First is amanah, which denotes trust and responsibility.¹⁹ In Islam, every property and asset entrusted to an individual or institution is an amanah that must be managed as well as possible.²⁰ Qur'an, Surah An-Nisa verse 58, explicitly commands those entrusted with responsibilities to fulfill them to those entitled to them.²¹ In the pesantren context, facilities and infrastructure are an amanah entrusted by waqif (waqf donors), donors, and the wider community and must therefore be managed responsibly and accountably.²²

This means that facilities and infrastructure management in pesantren is not merely a matter of compliance with formal regulations, but also a spiritual commitment to perform

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¹⁶ Juita Gusniati Et Al., ‘Standar Sarana Dan Prasarana Pendidikan Dasar Dalam Meningkatkan Proses Pembelajaran Yang Efektif’, *Elementary School: Jurnal Pendidikan Dan Pembelajaran Ke-Sd-An* 11, No. 2 (2024): 572–82.

¹⁷ Nispi Syahbani Et Al., ‘Optimalisasi Manajemen Sarana Dan Prasarana Di Lembaga Pendidikan Islam: Kajian Normatif Dan Strategi Implementatif’, *Al-Zayn: Jurnal Ilmu Sosial & Hukum* 3, No. 4 (2025): 5354–64.

¹⁸ Icha Aulia R. Sormin And Muhammad Sirozi, ‘Prinsip-Prinsip Perencanaan Pengembangan Sarana Dan Prasarana Pendidikan Islam’, *Jurnal Inovasi, Evaluasi Dan Pengembangan Pembelajaran (Jiepp)* 4, No. 3 (2024): 472–77.

¹⁹ Kholishudin Kholishudin, ‘Nilai Filosofis Tanggung Jawab; Etika Dan Moral Dalam Perspektif Islam’, *Journal Of Sharia Economics* 7, No. 1 (2025): 34–52.

²⁰ Iwan Hermawan Et Al., ‘Konsep Amanah Dalam Perspektif Pendidikan Islam’, *Qalamuna: Jurnal Pendidikan, Sosial, Dan Agama* 12, No. 2 (2020): 141–52.

²¹ Sulastris Sulastris And Ainur Rosyidah, ‘Penafsiran Amanah Dalam Kitab Tafsir Al-Munir Oleh M. Wahbah Az-Zuhaili: (Study Of The Quran Surah Al-Ahzab: 72, Surah An-Nisa’: 58 And Surah Al-Anfal: 27)’, *Al-Bayan: Jurnal Ilmu Al-Qur’an Dan Hadist* 3, No. 2 (2020): 212–34.

²² Ahmad Gazali, ‘Analisis Manajemen Wakaf Dalam Pemberdayaan Aset Wakaf Pada Pondok Pesantren Al-Risalah Batetangnga’ (Phd Thesis, Iain Parepare, 2024), <https://Repository.Iainpare.Ac.Id/Id/Eprint/8519/>.

one's work as well as possible for the sake of Allah.²³ Mulyasa emphasizes that the value of itqan lies at the heart of Islamic educational management and distinguishes it from purely secular educational management.²⁴ Another important value is efficiency and avoidance of excess (israf).²⁵

Islam explicitly prohibits wastefulness and excessive use of resources.²⁶ In facilities and infrastructure management, this means that procurement, use, and maintenance of assets must be efficient—neither insufficient to the point of obstructing the educational process nor excessive in a manner that constitutes israf and cannot be justified under Islamic principles.²⁷ This principle has highly practical implications, ranging from data-based needs planning and careful analysis to selecting building materials that are high quality without being unnecessarily luxurious.²⁸ As Ahmad, Deputy for Facilities and Infrastructure, explained:

“Providing the best, from our perspective, does not mean buying the most luxurious or most expensive items, but choosing what is most appropriate, durable, and beneficial to students in the long term. For example, for mattresses in the student dormitories, we do not buy cheap folding mattresses that last only a year, but neither do we purchase expensive branded mattresses costing three times as much. We choose mattresses with good foam density, solid wooden frames, and a two-year warranty. The price is slightly above average, but they have proven to remain usable after five years. That is what we consider the best because it is efficient in the long term and avoids israf.”

The value of maslahah prioritizes collective interests and welfare.²⁹ Facilities and infrastructure management in pesantren should therefore always be oriented toward the maslahah of students, teachers, and the entire pesantren community.³⁰ This means that decisions regarding procurement priorities, space allocation, and maintenance must be based on careful analysis of which options have the greatest impact on the quality and comfort of the educational process.³¹ Baharuddin and Makin emphasize that this maslahah orientation should serve as the primary compass in management decision-making throughout Islamic educational institutions.³²

²³ Umar Sidiq And Wiwin Widyawati, 'Kebijakan Pemerintah Terhadap Pendidikan Islam Di Indonesia', *Ponorogo: Cr. Nata Karya*, 2019, <https://Repository.Iainponorogo.Ac.Id/483/1/Kebijakan%20pemerintah%20thd%20pend%20islam.Pdf>.

²⁴ H. Enco Mulyasa, *Manajemen Dan Kepemimpinan Kepala Sekolah* (Bumi Aksara, 2022).

²⁵ Baitul Hamdi, 'Prinsip Dan Etika Konsumsi Islam (Tinjauan Maqashid Syariah)', *Islamadina: Jurnal Pemikiran Islam* 23, No. 1 (2022): 1–15.

²⁶ Siti Nurun Nadhifah And Ahmad Syakur, 'Etika Konsumsi Dan Tantangan Hedonisme Perspektif Al-Qur'an Dan Hadis', *Jesya (Jurnal Ekonomi Dan Ekonomi Syariah)* 8, No. 1 (2025): 557–68.

²⁷ Junaidi Bashri Et Al., 'Peran Sarana Dan Prasarana Dalam Menunjang Kualitas Pendidikan', *Serumpun: Journal Of Education, Politic, And Social Humaniora* 3, No. 2 (2025): 155–71.

²⁸ Bintang Noor Prabowo Et Al., 'Peran Arsitek Dalam Facility Management (Fm) Di Level Bangunan Gedung: Perspektif Dan Konteks Indonesia', *Modul* 24, No. 1 (2024), <https://Ejournal.Undip.Ac.Id/Index.Php/Modul/Article/View/64622>.

²⁹ Mufarrihul Hazin Et Al., 'Hak Asasi Manusia Dalam Perspektif Islam Dan Maqashid Al-Syari'ah', *Cendekia: Jurnal Studi Keislaman* 7, No. 1 (2021): 101–14.

³⁰ Ainur Rofiq, 'Konseling Kiai Terhadap Manajemen Pesantren', *Conseils: Jurnal Bimbingan Dan Konseling Islam* 2, No. 1 (2022): 14–39.

³¹ Laila Wahyuni, *Manajemen Strategi Pengelolaan Sarana Dan Prasarana Dalam Mencapai Prestasi Madrasah*, N.D., Accessed 5 June 2026, <https://Eprints.Iainu-Kebumen.Ac.Id/Id/Eprint/1376/>.

³² Baharuddin Baharuddin And Moh Makin, 'Manajemen Pendidikan Islam', Uin-Maliki Press, 2016,

Normatively, facilities and infrastructure management in pesantren must also refer to applicable regulatory standards.³³ The National Education Standards (SNP), regulated under Government Regulation Number 19 of 2005 and its amendments, establish minimum facilities and infrastructure standards covering land, buildings, classrooms, laboratories, libraries, and various supporting spaces.³⁴ For pesantren, Minister of Religious Affairs Regulation Number 30 of 2020 concerning the Establishment and Administration of Pesantren provides a more specific regulatory framework.³⁵ Although these regulations provide useful minimum standards, Mulyasa cautions that minimum standards should not become the final objective; quality educational institutions should strive to exceed them and continuously improve the quality of their facilities and infrastructure.³⁶

Based on observations and interviews, Pesantren Darullughah Wadda'wah has begun internalizing these Islamic values in its facilities and infrastructure management practices. The institution demonstrates a strong commitment to integrating Islamic values into facilities and infrastructure management. Amanah is implemented through a transparent inventory-recording system and periodic audits by the foundation, allowing each asset to be accounted for to waqif and donors. Efficiency and avoidance of israf are reflected in procurement policies that consistently rely on analysis of actual needs rather than ceremonial desires, as stated by Ahmad, Deputy for Facilities and Infrastructure.

Within the broader framework of educational management theory, George Terry identifies four management functions—planning, organizing, actuating, and controlling—which also apply to facilities and infrastructure management.³⁷ When these four functions are implemented consistently in pesantren facilities and infrastructure management and are infused with the Islamic values described above, a form of Islamic value-based facilities and infrastructure management emerges: a management model that is not only managerially effective but also spiritually and ethically meaningful.³⁸ This represents an ideal vision that can guide Pesantren Darullughah Wadda'wah and other modern pesantren.³⁹

Facilities and Infrastructure Management Cycle at Pesantren Darullughah Wadda'wah

The facilities and infrastructure management cycle at Pesantren Darullughah Wadda'wah integrates the four management functions—planning, organizing, actuating, and

[Http://Repository.Uin-Malang.Ac.Id/1440/](http://Repository.Uin-Malang.Ac.Id/1440/).

³³ Nabila Zoenda Nashirah Et Al., 'Administrasi Sarana Dan Prasarana Dan Implementasinya Di Pesantren', *Penerbit Tahta Media*, 2025, <https://Tahtamedia.Co.Id/Index.Php/Issj/Article/View/1559>.

³⁴ Miftahul Fikri, 'Konsep Dasar Manajemen Pendidikan & Peran Standar Operasional Prosedur (Sop)', *Konsep Dasar Manajemen Pendidikan & Peran Standar Operasional Prosedur (Sop)* 24 (2020): 1–18.

³⁵ Yusuf Hanafiah, 'Madrasah Diniyah: Antara Realitas, Political Will, Dan Political Action', *Al-Fabim: Jurnal Manajemen Pendidikan Islam* 2, No. 1 (2020): 35–61.

³⁶ Mulyasa, *Manajemen Dan Kepemimpinan Kepala Sekolah*.

³⁷ Neri Wijayanti And Febrian Arif Wicaksana, 'Implementasi Fungsi Manajemen George R Terry Dalam Meningkatkan Mutu Lembaga Pendidikan', *Jurnal Cerdik: Jurnal Pendidikan Dan Pengajaran* 3, No. 1 (2023): 30–43.

³⁸ Dwi Retno Setyowati, 'Implementasi Integrasi Nilai-Nilai Pendidikan Agama Islam Pada Pembelajaran Biologi Di Tarbiyatul Mu'allimin Wal Mu'allimat Al Islamiyyah Pondok Pesantren Darunnajah Jakarta' (Phd Thesis, Universitas Islam Sultan Agung Semarang, 2025), <https://Repository.Unissula.Ac.Id/42542/>.

³⁹ Paul Hersey And Kenneth H. Blanchard, 'Management Of Organizational Behavior', *prentice-Hall Inc.*, 1969 (Cloth And Soft Cover. Soft Cover \$3.95): Utilizing Human Resources', *Academy Of Management Journal* 12, No. 4 (1969): 526–526, <https://Doi.Org/10.5465/Amj.1969.19201155>.

controlling—within the overall management of facilities and infrastructure. Planning is carried out through annual deliberations involving pesantren leaders, asatidz, and student representatives to map facility needs according to priorities oriented toward collective masalah.

The organizing function is reflected in the structure of the Facilities and Infrastructure Division, which has a clear division of responsibilities ranging from the inventory coordinator and technical maintenance team to a dedicated facilities treasurer. Implementation is guided by the principles of efficiency and anti-israf, whereby every procurement decision is based on the best specifications appropriate to actual needs rather than superficial luxury. Control is carried out through periodic reports to the foundation and open audits at the end of each academic year. As Anwar explained:

“Every year we hold a planning meeting, then procure the best and most durable goods according to actual needs. After that, the items are distributed to the units, used according to schedules and regulations, maintained routinely, and, when assets are severely damaged, they are disposed of through official procedures.”

The educational facilities and infrastructure management cycle at Dalwa is consistent with Barnawi’s view that facilities and infrastructure management comprises six interrelated stages: planning, procurement, distribution, use, maintenance, and disposal. Each stage has its own characteristics, challenges, and best practices that need to be understood in depth.⁴⁰

In the context of the continuously developing Pesantren Darullughah Wadda’wah, planning must consider projected growth in student numbers, the development of new programs, and facility standards required to maintain academic excellence. This is consistent with Robbins and Coulter’s assertion that without good planning, facilities and infrastructure procurement tends to be reactive—responding to needs only after they have become crises—rather than proactive in anticipating needs before problems arise.⁴¹ Planning is the first and most critical stage and is often neglected, especially in institutions such as pesantren that grow rapidly and organically. Good planning includes a systematic needs assessment: what is already available, what is lacking, what is damaged and needs replacement, and what will be needed to support future program development.

Barnawi identifies two types of facilities and infrastructure planning that should be undertaken simultaneously: short-term (annual) operational planning and long-term (five- to twenty-year) strategic planning.⁴² In the context of Pesantren Darullughah Wadda’wah, as an established and continuously developing institution, both forms of planning are essential. Short-term planning ensures the availability of facilities and infrastructure to meet current-year operational needs, while long-term planning ensures that physical development remains aligned with the pesantren’s overall academic and institutional vision.

⁴⁰ M. Arifin Barnawi, ‘Manajemen Sarana Dan Prasarana Sekolah’, *Ar-Ruḥ Media*, 2012.

⁴¹ Stephen P. Robbins And M. Coulter, ‘Principles Of Management’, 1995 , <https://Middleeast.Pearson.Com/Content/Dam/Region-Core/Middle-East/Pearson-Middle-East/Catalog-Files-2025/Discipline-Based/Management2025.Pdf>.

⁴² Ruang Lingkup Manajemen Sarana Dan, ‘Bab Ii Ruang Lingkup Manajemen Sarana Dan Prasarana Pendidikan’, *Manajemen Sarana Dan Prasarana*, 2023, 15.

Integrating facilities and infrastructure development plans with the pesantren's overall strategic plan is one of the keys to successful management and is often overlooked.⁴³ Mulyasa emphasizes that transparency and accountability should always be prioritized in every procurement decision, particularly because pesantren generally manage public funds such as waqf, donations, and tuition fees, which must be accountable to stakeholders.⁴⁴ This is highly relevant to Pesantren Darullughah Wadda'wah, which, as a prominent pesantren, receives significant trust (*amanah*) in the form of donations and waqf from many parties.⁴⁵

For waqf-based pesantren, as is common in Indonesia, waqf asset management has its own fiqh dimension that managers need to understand properly.⁴⁶ A *nazhir* (waqf manager) is obligated to manage waqf assets productively and in accordance with their designated purposes.⁴⁷ In the context of pesantren facilities and infrastructure, this means that waqf assets may not be sold, transferred, or repurposed without strict sharia-compliant procedures.⁴⁸ A sound understanding of waqf law is therefore an important competency for pesantren facilities and infrastructure management teams and is one feature that distinguishes management in Islamic educational institutions from management in general educational institutions.

Given the scale of Pesantren Darullughah Wadda'wah, with thousands of assets distributed across various units and locations, an information-technology-based inventory system using an integrated digital database accessible to all relevant units is no longer merely a desirable option but an urgent necessity.⁴⁹

In a pesantren such as Dalwa, which has many older and historically significant buildings alongside newer structures, a planned and scheduled maintenance program is a crucial investment because preventive maintenance costs are substantially lower than corrective repair costs after damage occurs. Bush and Middlewood, in their study of school asset management in various countries, found that institutions with structured preventive maintenance programs can save an average of 30–40% in long-term maintenance costs compared with institutions that rely solely on reactive maintenance.⁵⁰

Amid the current wave of modernization, a challenge arises in preserving the traditional values that underpin pesantren education.⁵¹ At Dalwa, the maintenance of facilities and infrastructure also has an educational dimension. Student involvement in maintaining

⁴³ Bernawi Arifin, 'Manajemen Sarana Dan Prasarana Sekolah', *Jogyakarta: Ar-Ruzz Media*, 2012.

⁴⁴ Shokib Nasirudin, 'Implementasi Akuntabilitas Dan Transparansi Pengelolaan Dana Zakat, Infak, Shadaqah Dan Wakaf Pada Yayasan Lembaga Amil Zakat, Infak, Shadaqah Dan Wakaf (Lazis Dan Wakaf) Sabilillah Malang' (Phd Thesis, Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2018), <http://etheses.uin-malang.ac.id/13900/>.

⁴⁵ Mulyasa, *Manajemen Dan Kepemimpinan Kepala Sekolah*.

⁴⁶ Kepentingan Umat And Irfan Faiz Almalik, *Strategi Pengelolaan Harta Benda Wakaf Untuk*, N.D., Accessed 5 June 2026.

⁴⁷ Abdurrahman Kasdi, 'Peran Nadzir Dalam Pengembangan Wakaf', *Ziswaf: Jurnal Zakat Dan Wakaf* 1, No. 2 (2016): 1–14.

⁴⁸ Walidah Mubarakah, *Analisis Pengelolaan Dan Pemberdayaan*, N.D., Accessed 5 June 2026.

⁴⁹ Gareth R. Jones And Gareth R. Jones, *Organizational Theory, Design, And Change*, 2013, https://kaizen-ju.com/storage/images/files/file_17534721143ewab.pdf.

⁵⁰ Tony Bush, *Theories Of Educational Leadership And Management*, 2020, <https://www.torrossa.com/Gs/Resourceproxy?An=5018841&Publisher=Fz7200>.

⁵¹ Barlian Fajri And Naser Ali Abdulghani, 'Symbolic Interactionism Between Students And Caregivers In Pesantren', *Al-Jadwa: Jurnal Studi Islam* 5, No. 1 (2025): 1–19.

cleanliness and caring for the pesantren environment—traditionally known as kerja bakti (communal service)—is not merely a mechanism for reducing cleaning costs, but also part of student character formation. Values such as responsibility, care for the environment, and a sense of ownership toward the institution are cultivated through direct involvement in environmental maintenance. This long-standing pedagogical wisdom within the pesantren tradition should be maintained even as pesantren modernize and increasingly employ professional cleaning services. As a member of the facilities and infrastructure management team explained in an interview:

“We have transparent and documented procedures. Every asset proposed for disposal because it is severely damaged or has reached the end of its useful life must go through a team meeting involving the facilities and infrastructure division, the finance division, and a foundation representative. We prepare an asset-disposal report clearly stating the reason. Everything is recorded in the inventory book, and this is part of our amanah.”

Dalwa has an asset-disposal mechanism, which constitutes the final stage of the facilities and infrastructure management cycle: releasing facilities and infrastructure from existing accountability obligations for justifiable reasons. According to Bafadal, reasons for disposal may include facilities or infrastructure that are severely damaged and uneconomical to repair, have reached the end of their useful life, are lost, or are no longer appropriate to current needs. Proper disposal should be conducted through transparent and well-documented mechanisms and, particularly for waqf assets, in accordance with sharia provisions.⁵² In practice, many pesantren in Indonesia remain weak in this area; numerous assets that are no longer fit for use are not formally written off, resulting in inaccurate inventory records and potential legal problems.

An important point to understand from the management cycle at Pesantren Darullughah Wadda’wah is that it is not a linear process undertaken only once, but a continuously recurring cycle. The disposal of one asset should trigger evaluation and planning for its replacement; routine maintenance provides valuable information for future planning; and effective use requires a sound distribution system. Integration and coherence among all stages are therefore key to genuinely effective and sustainable facilities and infrastructure management and should serve as a standard for Dalwa in managing its assets of substantial value.

Challenges and Opportunities in Facilities and Infrastructure Management at Pesantren Darullughah Wadda’wah

Every pesantren faces practical challenges in implementing effective facilities and infrastructure management, as well as opportunities and innovative models for addressing them. This study identified several major challenges faced by Pesantren Darullughah Wadda’wah as a large, modern, and continuously developing pesantren. As Saefudin explained:

“In serving in the facilities and infrastructure division, we acknowledge that we face challenges. In general, pesantren tend to focus more deeply on classical Islamic texts and religious sciences. For

⁵² Bafadal, *Manajemen Perlengkapan Sekolah Teori Dan Aplikasinya*.

managing buildings, electricity, or asset inventories, we learn formally when possible and also directly through experience. Now, however, we have begun involving students who have technical and computer skills and collaborating with alumni who graduated in management and with other parties who can contribute. Students serving in this division are gradually trained. The point is that limitations are not an excuse for failing to improve.”

A major challenge in *pesantren* is the limited availability of human resources competent in facilities and infrastructure management. *Pesantren* are generally managed by *kiai* and *ustadz* who possess strong competence in religious sciences but do not always have formal backgrounds in asset management, civil engineering, or educational administration. Consequently, facilities and infrastructure are often managed intuitively and based on experience rather than according to structured management principles.

As Mujamil Qomar explains in relation to Islamic educational management, weaknesses in managerial human resources constitute one of the most fundamental challenges faced by Islamic educational institutions in Indonesia.⁵³ For *Pesantren Darullughah Wadda’wah*, the most realistic solution is a combination of training and capacity building for existing staff and the recruitment of professionals for specific technical positions requiring specialized expertise.

The second challenge is the limited documentation and record-keeping system. Many *pesantren*, including relatively large institutions, still manage facilities and infrastructure inventories manually or through very simple systems. This creates various problems: difficulty in determining the current condition of assets, potential loss or misuse of assets that goes undetected, and inability to make procurement decisions based on accurate data. Barnawi and Arifin emphasize that a sound inventory system is a prerequisite for all other facilities and infrastructure management functions; without accurate inventory records, planning, procurement, maintenance, and disposal all rest on a fragile foundation.⁵⁴

Another challenge is the tension between tradition and modernization in *pesantren* management. *Pesantren* such as *Dalwa*, which are deeply rooted in Islamic tradition while also being open to modernization, often face a dilemma: how far should management modernization be pursued, and how can it be ensured that modernization does not displace the values and ethos that have long constituted the *pesantren*’s strengths? In facilities and infrastructure management, this dilemma appears, for example, in the question of whether *pesantren* need to build highly modern and luxurious facilities to compete with international schools or whether physical simplicity is itself part of the educational values intended to be instilled in students. Nata offers an important perspective: the required standard is not the most luxurious facility, but the one that is most functional and conducive to achieving educational objectives.⁵⁵

A further contemporary challenge is the sustainability of facilities and infrastructure management amid environmental change and growing demands for environmentally responsible practices. In recent years, environmental sustainability has received increasing attention in the management of educational institutions worldwide. Fullan argues that

⁵³ Mujamil Qomar, *Manajemen Pendidikan Islam* (2016).

⁵⁴ Barnawi, ‘Manajemen Sarana Dan Prasarana Sekolah’.

⁵⁵ H. Abuddin Nata, *Manajemen Pendidikan: Mengatasi Kelemahan Pendidikan Islam Di Indonesia* (Kencana, 2012).

educational institutions that fail to integrate sustainability principles into the management of their physical environments not only face higher long-term operational costs but also lose opportunities to educate students about environmental responsibility.⁵⁶

For Pesantren Darullughah Wadda'wah, which educates thousands of students each year in Islamic values that include the human responsibility of stewardship on earth (khalifatullah fil ardh), integrating sustainability principles into facilities and infrastructure management is not merely a sound strategic choice but also reflects consistency between values taught and practices implemented. Pesantren education seeks to nurture individuals who are honest, disciplined, courteous, caring (through mutual assistance, cooperation, tolerance, and peaceful conduct), responsible, responsive, proactive in family, school, and community environments, and concerned about the natural environment.⁵⁷

On the opportunity side, developments in information technology open significant possibilities for innovation in pesantren facilities and infrastructure management. Increasingly affordable and user-friendly asset-management software enables pesantren to digitize inventories, schedule maintenance automatically, track asset conditions in real time, and generate accurate reports for planning and accountability. Such applications, long standard in large organizations, can now be adapted relatively easily to educational institutions, including pesantren. Bush and Middlewood explain that implementing technology-based asset-management systems in schools across various countries consistently produces significant cost savings and measurable improvements in accountability.⁵⁸

Based on observations, in-depth interviews, and document analysis, the financing of facilities and infrastructure development and maintenance at Pesantren Darullughah Wadda'wah is also supported through strategic partnerships with various parties, including central and local government through grant programs for religious educational institutions, businesses and corporations through Corporate Social Responsibility (CSR) programs, successful alumni through structured donation and waqf programs, and educational and research institutions interested in collaborating on the development of research and innovation facilities. In the current era, the ability to manage external partnerships is an increasingly critical managerial competency for nonprofit organizations, including Islamic educational institutions, as demands for high-quality facilities continue to rise while internal resources remain limited.

In addition, Pesantren Darullughah Wadda'wah is developing a green pesantren model as part of innovation in facilities and infrastructure management. The concept of green pesantren, which integrates sustainability principles into physical design and environmental management, is receiving increasing attention in Indonesian Islamic education discourse. Initiatives ranging from the use of solar panels to produce renewable energy, environmentally friendly wastewater treatment systems, community-based waste management involving students, and the development of pesantren agriculture are

⁵⁶ Michael Fullan, 'System Thinkers In Action', *Innovation. U.K. London: Dfes With NcsI*, 2004, [Http://Cmapspublic.Ihmc.Us/Rid=1j8m7dysh-Kpm40s-26wb/Systemthinkersinaction%20fullan.Pdf](http://Cmapspublic.Ihmc.Us/Rid=1j8m7dysh-Kpm40s-26wb/Systemthinkersinaction%20fullan.Pdf).

⁵⁷ Barlian Fajri And Oktio Frenki Biantoro, 'Nilai-Nilai Sholawat Wahidiyah Dalam Menumbuhkan Kecerdasan Spiritual Dan Akhlakul Karimah', *Jurnal Pendidikan Islam* 13, No. 1 (2023): 72–92, <https://doi.org/10.38073/Jpi.V13i1.1098>.

⁵⁸ Bush, *Theories Of Educational Leadership And Management*.

innovations that are not only environmentally responsible but can also serve as highly effective learning media for teaching human responsibility toward nature.

For Pesantren Darullughah Wadda'wah, which has substantial land resources and a strong tradition of innovation, developing a green pesantren model represents a promising opportunity to strengthen its identity as an institution that is not only academically excellent but also ecologically responsible.

Integrating the analysis above, this study proposes a facilities and infrastructure management model that can be adopted by both traditional (*salaf*) and modern pesantren: the Values- and Technology-Based Facilities and Infrastructure Management (MSPBNT) model. The model rests on three mutually reinforcing pillars. The first pillar is value integration, ensuring that every facilities and infrastructure management decision is infused with the values of *ikhlas*, *amanah*, honesty, efficiency, and *maslahah*. The second pillar is a structured management system that implements the complete management cycle—planning, procurement, distribution, use, maintenance, and disposal—with clear procedures, accurate documentation, and transparent accountability. The third pillar is technology adoption, utilizing information technology to improve the efficiency, accuracy, and sustainability of asset management. When implemented synergistically, these three pillars produce a facilities and infrastructure management system that is not only managerially effective but also educationally and Islamically meaningful.

CONCLUSION

This study demonstrates that facilities and infrastructure management in pesantren can be effectively strengthened through the integration of Islamic values, structured management processes, and adaptive institutional practices. The management system identified in this study operates through six interconnected stages: planning, procurement, distribution, utilization, maintenance, and asset disposal. These stages are not merely administrative procedures but are shaped by Islamic values such as *amanah*, *itqan*, efficiency, anti-*israf*, and *maslahah*. The integration of these values is reflected in transparent inventory recording, needs-based procurement, preventive maintenance, accountable asset management, and decision-making oriented toward long-term educational benefit.

The study also proposes the Values-Based and Technology-Oriented Facilities and Infrastructure Management Model (MSPBNT) as a conceptual framework for integrating Islamic values, structured management systems, and information technology in pesantren asset management. The framework highlights that effective infrastructure management in Islamic educational institutions should not rely solely on administrative efficiency, but also on ethical accountability, sustainability, and educational meaning. At the same time, the findings reveal several institutional challenges, including limited professional human resources, incomplete documentation systems, the tension between pesantren traditions and modernization, and increasing demands for environmental sustainability. These challenges also create opportunities for digital asset management, strategic partnerships, capacity development, and the development of environmentally responsible or *green pesantren* practices.

This study is limited by its single-case qualitative design, which focuses on one pesantren context and therefore does not allow broad generalization to pesantren with different organizational structures, financial capacities, traditions, or levels of technological readiness. In addition, the study primarily relies on qualitative evidence from interviews, observation, and institutional documents and does not quantitatively measure the effectiveness, efficiency, or financial impact of the proposed MSPBNT framework. Future research is therefore recommended to examine the model through multi-site or comparative studies involving different types of pesantren, as well as mixed-method or quantitative designs to test the relationships among value-based management, digital asset systems, cost efficiency, service quality, and institutional sustainability. Further studies may also explore the implementation of green infrastructure, digital inventory systems, and sustainable asset-management practices as emerging dimensions of facilities and infrastructure management in contemporary pesantren.

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