

## ***Santri Mengajar: The Amaliyah Tadris Model in Shaping the Spirit and Teaching Skills at Nurul Hakim Islamic Boarding School, West Lombok***

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### ABSTRACT

This study aims to analyze the "Santri Mengajar" (Students Teach) model through the implementation of the *Amaliyah Tadris* program in developing the pedagogical and professional competencies of students (*santri*) at the Nurul Hakim Islamic Boarding School (*Pesantren*) in Kediri, West Lombok. Using a qualitative descriptive approach with a case study method, the researcher acted as the primary instrument. Primary data were obtained through non-participatory observation, documentation of learning plans, and semi-structured interviews with the boarding school leadership, teachers (*asatidz*), supervisors (*musyrif/musyrifah*), and students. Data analysis was conducted interactively, encompassing data condensation, data display, and conclusion drawing, with validity checks performed through prolonged observation and triangulation. The results of the study show that: **First**, the *Amaliyah Tadris* program is implemented through a structured systemic cycle that integrates the curricula of the Ministry of Religious Affairs, Medina, and Gontor. This includes the stages of lesson plan preparation (*I'dad*), teaching practice (*Tadris*), and critical evaluation through a *Naqd* (critique) session based on the values of *al-'adl* (justice), *ash-shihah* (truth), *at-ta'aawun* (cooperation), and *al-ifadah* (usefulness). **Second**, this program simultaneously succeeds in developing the students' pedagogical competence by forming the profile of *Mudarris al-Mahir* (skilled teacher) and professional competence by fostering *Ruh al-Mudarris* (the spirit of an educator). Nevertheless, a critical-reflective analysis indicates challenges in the form of procedural rigidity and tight clinical supervision patterns, which potentially limit the instructional creativity space of the practicing students.

**Keywords:** *Amaliyah Tadris*, Pedagogical Competence, Professional Competence, Santri Mengajar, Islamic Boarding School (*Pesantren*).

### INTRODUCTION

Regulatory frameworks for the training of professional teachers in Indonesia are constrained by rigid constitutional barriers. Law No. 14 of 2005 on Teachers and Lecturers stipulates that the minimum academic qualification for teachers is a bachelor's degree (S1) or a four-year diploma (D4) from an education programme.<sup>1</sup> On the other hand, the government issued Ministry of Education, Culture, Research and Technology Regulation No. 5 of 2022 on Graduate Competency Standards (SKL) for Senior High Schools/*Madrasah Aliyah*, which positions upper secondary students merely as 'recipients of knowledge' (passive learners or those preparing for further study), rather than as subjects possessing practical teaching agency.<sup>2</sup> This

<sup>1</sup> Law of the Republic of Indonesia Number 14 of 2005 concerning Teachers and Lecturers, accessed June 23, 2020, <https://jdih.kemenkeu.go.id/fulltext/2005/14tahun2005uu.htm>.

<sup>2</sup> Regulation of the Minister of Education, Culture, Research, and Technology of the Republic of Indonesia

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has created a significant gap, as undergraduate Education students often experience a pedagogical culture shock when undertaking their Field Experience Placement (PPL) towards the end of their studies due to a lack of early pedagogical immersion.

Amidst these rigid formal regulations, the Islamic boarding school ecosystem—particularly at upper secondary level (*Madrasah Aliyah/KMI*)—offers a unique model for deconstructing teacher education through programmes such as ‘*Santri Mengajar*’ (Students Teaching), including *Amaliyah Tadris* or *Tarbiyah Amaliyah*. This programme does not merely train technical teaching skills, but also transfers the “spirit of the teacher”, which is the core essence of Islamic education. Interestingly, these practical teaching skills are integrated at a young age (16–18 years), a phase of psychological development in which self-efficacy and the formation of social identity are reaching their peak, as outlined by Bandura.<sup>3</sup>

Whilst graduates of mainstream secondary schools are criticised for lacking practical skills if they fail to go on to university, Islamic boarding schools have successfully mitigated this risk by equipping senior-level students with teaching skills that are immediately applicable in the community (*TPA, madrasah diniyah*, or primary schools). On the other hand, higher education in teacher training currently tends to be mechanistic—focusing on the administrative fulfilment of the curriculum and mastery of technology (TPACK). The practices of Islamic boarding schools offer an antithesis in the form of strengthening the affective-spiritual aspects of teaching (the spirit of the teacher) before cognitive-pedagogical competencies are imparted in the classroom.

This phenomenon of student teaching has, in fact, attracted considerable attention from scholars of Islamic education. The studies that have emerged demonstrate a variety of contexts and research focuses: Novezry examined the implementation of *Tarbiyah Amaliyah* at Gontor Putri Campus 2, focusing specifically on improving students’ competence in teaching religious subjects.<sup>4</sup> Musyayyidah, Elhady, and Hadi examined *Tarbiyah Amaliyah* in general as an essential instrument for improving practical teaching competence.<sup>5</sup> Billah and Amani highlight the context of the Al-Amien Madura Islamic Boarding School, emphasising that the *Amaliyah Tadris* programme is directly correlated with the growth of pedagogical competencies among final-year TMI students.<sup>6</sup> Selpiana conducted a similar analysis on Year 12 students at the Al-Azhaar Lubuklinggau Islamic Boarding School to examine patterns of adoption in their learning assessments.<sup>7</sup> Hidayati positions *Amaliyah Tadris* as a vehicle for character development among vocational school students, demonstrating the relevance of this practice beyond the boarding school environment.<sup>8</sup> Meanwhile, Pranoto investigated a similar practice at the Darul Huda

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Number 5 of 2022 concerning Graduate Competency Standards for SMA/MA (Jakarta: Kemendikbudristek, 2022), accessed June 2, 2026, <https://peraturan.go.id/id/permen/2022/5>.

<sup>3</sup> Albert Bandura, *Self-Efficacy: The Exercise of Control*. (New York: W.H. Freeman, 1997).

<sup>4</sup> Ai Rinda Novezry, “Implementasi *Tarbiyah Amaliyah* dalam meningkatkan kompetensi santri mengajar materi keagamaan di Pondok Modern Darussalam Gontor Putri Kampus 2” (Master’s thesis, Universitas Islam Negeri Maulana Malik Ibrahim, 2022), <http://etheses.uin-malang.ac.id/37991/>.

<sup>5</sup> Ainul Musyayyidah, Aminullah Elhady, and Sofyan Hadi, “*Tarbiyah Amaliyah* Sebagai Upaya Peningkatan Kompetensi Mengajar,” *Aulad: Journal on Early Childhood* 7, no. 1 (2024): 97–103, <https://doi.org/10.31004/aulad.v7i1.588>.

<sup>6</sup> Mustaqim Billah and Izzat Amani, “Implementation of The *Amaliyah Tadris* Program to Grow and Develop Pedagogical Competencies: Study of Sixth Grade Student *Tarbiyatul Mu’allimien Al-Islamiyah* in Al-Amien Islamic Boarding School,” *Darajat: Jurnal Pendidikan Agama Islam* 7, no. 1 (December 2024): 54–74, <https://doi.org/10.58518/darajat.v7i1.2330>.

<sup>7</sup> Ayu Selpiana, “Analisis Implementasi Program *Amaliyah Tadris* Pada Santri Kelas Xii Di Pondok Pesantren Al-Azhaar Lubuklinggau” (Undergraduate thesis, Institut Agama Islam Negeri Curup, 2023), <https://e-theses.iaincurup.ac.id/5040/>.

<sup>8</sup> Zayyini Ulfah Hidayati, *Kegiatan Amaliyah Tadris sebagai Wahana Pengembangan Character Siswa SMK* (Undergraduate thesis, Institut Agama Islam Ponorogo, 2018).

Mayak Islamic Boarding School in Ponorogo, focusing on the enhancement of students' pedagogical competencies.<sup>9</sup>

The majority of the aforementioned *Amaliyah Tadris* studies are set against the sociological background of *pesantren* in Java or Madura with rigid KMI traditions. This study takes its locus at the Nurul Hakim Islamic Boarding School in West Lombok, NTB, which features a characteristic acculturation of local Sasak culture and a transformation of the madrasah/pesantren model typical of regions outside Java.

## RESEARCH METHOD

This study employs a qualitative approach with a case study design to gain an in-depth understanding of the implementation of the *Amaliyah Tadris* program as a "Santri Mengajar" model in shaping the pedagogical and professional competencies of students (*santri*) at the Nurul Hakim Islamic Boarding School (*Pesantren*) in Kediri, West Lombok. The case study approach was selected because the research focuses on a phenomenon that is contextual, unique, and takes place naturally within the boarding school environment. The study was conducted at the Nurul Hakim Islamic Boarding School in Kediri, West Lombok, West Nusa Tenggara, which has a long-standing tradition of implementing *Amaliyah Tadris* as an integral part of the *Kulliyatul Mu'allimin wal Mu'allimat Al-Islamiyah* (KMMI) educational system.

The research data sources consist of primary data and secondary data. Primary data were obtained through in-depth interviews with informants directly involved in the execution of the *Amaliyah Tadris* program, including the Director of KMMI, field coordinators, *musyrif/musyrifah* (supervisors), the organizing committee, and final-year students participating in the program. Secondary data were gathered from institutional documents, the *At-Tarbiyah al-Amaliyah* and *At-Tarbiyah al-Islamiyah* guidebooks, committee archives, lesson plans (*I'dad*), evaluation sheets (*Naqd*), as well as various literatures relevant to boarding school education and teacher competency development.



Data collection techniques were carried out through non-participatory observation, semi-structured interviews, and documentation studies. Observations were conducted to directly monitor the implementation process of *Amaliyah Tadris*, starting from the briefing phase, the preparation of *I'dad*, teaching practices, to the *Naqd* sessions. Semi-structured interviews were used to obtain information regarding the experiences, perceptions, and meanings constructed by the program actors. Meanwhile, documentation was utilized to complement and verify the data obtained from observations and interviews.

<sup>9</sup> Yongki Ade Pranoto, *Kegiatan Amaliyatu Tadris dalam Meningkatkan Kompetensi Pedagogik Santri: Studi Kasus di Pondok Pesantren Darul Huda Mayak* (Undergraduate thesis, IAIN Ponorogo, 2022).

Data analysis was performed interactively using the model by Miles, Huberman, and Saldaña, which includes three stages: data condensation, data display, and conclusion drawing and verification. In the data condensation stage, all results from observations, interviews, and documentation were classified based on themes related to the implementation of *Amaliyah Tadris*, the formation of pedagogical competence, and the development of professional competence among the students. Next, the data were presented in the form of thematic narratives and analysis matrices to facilitate the identification of patterns, relationships, and meanings emerging from the research findings. The final stage was conducted through continuous data interpretation and verification until a credible conclusion was reached regarding the "Santri Mengajar" model at the Nurul Hakim Islamic Boarding School.

To ensure data validity, the study applied source triangulation, technique triangulation, and member checking techniques. Source triangulation was performed by comparing data obtained from various informants, while technique triangulation was carried out by comparing the results of observations, interviews, and documentation. Additionally, member checking was conducted by requesting confirmation from the informants regarding the researcher's interpretation of the data. Through these procedures, the research results are expected to have an adequate level of credibility, dependability, and confirmability.

## RESULTS AND DISCUSSION

### The "Santri Mengajar" Model: Implementation of the *Amaliyah Tadris* Program at Nurul Hakim Islamic Boarding School

The Nurul Hakim Islamic Boarding School in Kediri, West Lombok, is strategically located at Taruna Street No. 5, South Kediri Village. Since its initiation by TGH. Abdul Karim in 1924, this boarding school (*pesantren*) has developed into a mass-based educational center with high social capital and public trust. The academic and spiritual culture built within it consistently integrates classical intellectual traditions through the study of the yellow books (*kitab kuning*) with institutional modernization (KMMI, MA, and SMK). Socioculturally, this integration culminates in the vision of creating "intellectual ulama and ulama-minded intellectuals." The independent and inclusive boarding system culture functions as a fortress for transmitting noble character values (*akhlakul karimah*) as well as a space for social articulation.

When analyzed through the sociological lens of Pierre Bourdieu, the total interaction within the dormitory acts as a space for the formation of *habitus*—a system of dispositions that internalizes religious values into everyday practices—while the public trust network becomes the *social capital* that strengthens the institution's bargaining position.<sup>10</sup> Through this ecosystem, senior students (*santri*) are habituated from late adolescence to become agents of social change through a practical program titled "Santri Mengajar" (Students Teaching).

The "Santri Mengajar" program, formally referred to as *Amaliyah Tadris* or *Tarbiyah Amaliyah*, has been an educational tradition at this institution since 1948. Through the integration of the curricula from the Ministry of Religious Affairs, Medina, and Gontor, students are not only trained to master the cognitive content of the material but are also shaped in the dimensions of discipline, responsibility, and educator character. The Gontor philosophy emphasizes that: "*Al- ar qatu ahammu mina al- m ddah, wa al- mudarris ahammu mina al- ar qah, wa r u al- mudarris ahammu mina al- mudarris nafsih*" (The method is more important than the material, the teacher is more important than the method, and the soul of the teacher is more important than the teacher themselves). This philosophy serves as the core spirit that brings the program to life. This value is manifested in practical realities that emphasize the urgency of exemplary role-modeling (*uswah hasanah*) and devotion, ensuring that teaching is

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<sup>10</sup> Pierre Bourdieu, *The Forms of Capital*, dalam *Handbook of Theory and Research for the Sociology of Education*, ed. J. Richardson (New York: Greenwood, 1986), 241–58.

understood as a calling of the soul. The empirical manifestation of this philosophy is hierarchically translated into systematic and interdependent operational stages in the field.

Historically and methodologically, the entire design of the *Amaliyah Tadris* program at the Nurul Hakim Islamic Boarding School is a strategic instrument that combines academic achievement and the early formation of teaching character by adopting the *Kulliyatul Mu'allimin al-Islamiyyah* (KMI) system of Pondok Modern Darussalam Gontor. This macro system rests on three main pillars: *i'dad* (lesson plans/instructional modules), *tadris* (teaching practice), and *naqd* (evaluation), which are formally internalized through the *At-Tarbiyah al-Amaliyah* and *At-Tarbiyah al-Islamiyah* guidebooks.<sup>11</sup> The Director of KMMI at Nurul Hakim Islamic Boarding School, TGH. Muzakkar Idris, Lc., M.Si., emphasized that the conceptual content in the *Amaliyah Tadris* design has not undergone substantial changes since its inception; adaptations are merely contextual, targeting the dynamic clusters of formal school subjects.<sup>12</sup>

Managerially and organizationally, the pre-preparation for the implementation of this program is controlled by a special committee through the intensive involvement of the *musyrif* (supervisors). The program's field coordinator, Ustaz Islahul Azmi, Lc., M.Si., explained that the management cycle begins with timeline arrangement (scheduling), the selection of external supervisors, to the grouping of students (*mudarris*) based on the clusters of examined subjects.<sup>13</sup> The *musyrif* provide continuous mentoring from the moment the draft plan is consulted, offering mental reinforcement simulations, correcting methodology, to leading the post-practice evaluation sessions.<sup>14</sup> This managerial network is operationally broken down into five sequential stages that all final-year students must pass:

#### **First, Briefing of *At-Tarbiyah al-Amaliyah***

As the initial instructional phase, the implementation of this program begins with the *At-Tarbiyah al-Amaliyah* phase, which involves providing intensive theoretical briefing for three days to class XI students.<sup>15</sup> The Director of KMMI at the Nurul Hakim Islamic Boarding School, TGH. Muzakkar Idris, Lc., M.Si., emphasised that the conceptual content of this training programme's curriculum has not undergone any substantive changes since its inception; developments have been purely contextual, focusing on the dynamic nature of formal subject clusters.<sup>16</sup> Research data indicates that in this phase, students are equipped with a deep understanding of educational codes of ethics (*teacher professional ethics*), student developmental psychology, and teaching methodologies (*thariqatut tadris*).<sup>17</sup>

Specifically, students are trained to master the syntax components of formal boarding school learning in a structured sequence, which includes the stages of: *ta'aruf* (introduction/classroom conditioning), *muqoddimah* (apperception and motivation), *'ard* (presentation of core material), *rabht* (correlation between concepts), *istinbath* (drawing conclusions), *tathbiq* (application/exercises), up to *ikhritam* (closing the class).<sup>18</sup> This instructional sequence methodologically aligns with the principles of *set induction* to *formative assessment* in modern learning theories.<sup>19</sup>

<sup>11</sup> KMMI Pondok Pesantren Nurul Hakim, *Buku Panduan Academic: At-Tarbiyah al-Amaliyah dan At-Tarbiyah al-Islamiyah* (Lombok Barat: Seksi Pendidikan KMMI PP. Nurul Hakim, 2025).

<sup>12</sup> Muzakkar Idris (Director of KMMI), interview by author, Kediri, West Lombok, January 7, 2026.

<sup>13</sup> Islahul Azmi (Ustaz/Field Coordinator), interview by author, Kediri, West Lombok, December 31, 2025.

<sup>14</sup> Research Team, "Field Observation Data: Mentoring and Guidance of Lesson Plans (I'dad) by Musyrif" (West Lombok: Nurul Hakim Islamic Boarding School Complex, August 12, 2025).

<sup>15</sup> Pebriawati, interview.

<sup>16</sup> Muzakkar Idris (Director of KMMI), interview by author, Kediri, West Lombok, January 7, 2026.

<sup>17</sup> Ibid.; Research Team, "Participant Observation Data on the Learning Process of At-Tarbiyah al-Amaliyah" (West Lombok: PP. Nurul Hakim Complex, August 11, 2025)

<sup>18</sup> Ibid.

<sup>19</sup> Helmiati, *Micro Teaching: Melatih Keterampilan Mengajar secara Praktis* (Yogyakarta: Aswaja Pressindo,

**Second, Formulation of *I'dad***

After mastering the theoretical foundations in the briefing phase, students enter a crucial stage, namely drafting the *I'dad* (Lesson Plan [RPP]/Instructional Module) independently.<sup>20</sup> Under the control of the special committee and field coordination of Ustaz Islahul Azmi, Lc., M.Si., the managerial cycle of this phase proceeds through the following sequential field steps:

1. **Selection of *Maddah* (Subject):** Three weeks prior to the practice, a total of 229 male and female students are given the right to choose the *maddah* (subject) they are interested in. This submission must pass a verification session by the organizing committee to consider student readiness, material complexity, and curriculum balance.<sup>21</sup> This independent selection rule excludes students appointed for the inaugural exam, as their *maddah* is determined top-down.<sup>22</sup>
2. **Division of *Firqah* and *Musyrif/Musyrifah*:** The committee distributes participants into several *firqah* (small groups) of 9-10 people per group, accompanied by a team of supervisors (*musyrif/musyrifah*). At the time this research was conducted, there were 59 supervisors.<sup>23</sup> The *musyrif* provide close assistance starting from the drafting of the *I'dad*.<sup>24</sup>
3. **The Challenge of Handwritten *I'dad*:** The creation of the *I'dad* files must be handwritten in a detailed, neat, and rigid manner with zero tolerance for errors or scratch-outs.<sup>25</sup> Student informant, Saskia Ramadhani, admitted that this handwriting obligation triggered its own academic pressure because their drafts frequently underwent repeated revisions due to redactional or methodological errors.<sup>26</sup>
4. **Approval of *Musyrif/Musyrifah*:** Student Nihla Yadiya Maliha confirmed the strictness of this clinical supervision phase; even the slightest mistake forced them to rewrite the entire *I'dad* page from the beginning just to secure an official signature of approval.<sup>27</sup> Once approved, the *I'dad* draft is duplicated into three copies for the student teacher (*mudarris/mudarrisah*), the *musyrif*, and the group archives.<sup>28</sup>

Theoretically, the activity of handwriting the *I'dad* document activates the motor-sensory regions of the brain more intensively compared to digital typing, thereby aiding the students' *long-term memory* regarding the teaching syntax they will deliver in class. The rigorous correction and revision process from the *musyrif* until the draft is declared clean without any scratches is a form of habituation for character building. The boarding school utilizes this momentum to forge values of patience, mental resilience against pressure (*adversity quotient*), earnestness (*man jadda wajada*), and educational administrative discipline.

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<sup>20</sup> Research Team, "Field Observation Notes Data on the Preparation Phase of *I'dad*" (West Lombok: PP. Nurul Hakim Complex, August 22, 2025)

<sup>21</sup> Tri Pebriawati (Committee/Musyrifah), interview by author, Kediri, West Lombok, December 31, 2025.

<sup>22</sup> Lalu Muhammad Siddiq, interview by author, Kediri, West Lombok, December 29, 2025.

<sup>23</sup> KMMI Pondok Pesantren Nurul Hakim, "Committee Documentation Data of Amaliyah Tadris for the 2025/2026 Academic Year" (internal archive, Academic Section of KMMI, December 2025).

<sup>24</sup> Research Team, "Field Observation Data: Mentoring and Guidance of Lesson Plans (*I'dad*) by *Musyrif*" (West Lombok: Nurul Hakim Islamic Boarding School Complex, August 12, 2025).

<sup>25</sup> Pebriawati, interview.

<sup>26</sup> Saskia Ramadhani (Female Student of Class XI KMMI), interview by author, Kediri, West Lombok, December 29, 2025

<sup>27</sup> Nihla Yadiya Maliha (Female Student of Class XI KMMI), interview by author, Kediri, West Lombok, December 30, 2025.

<sup>28</sup> Research Team, "Observation Notes Data on the Writing and Duplication Phase of *I'dad*" (West Lombok: PP. Nurul Hakim Complex, August 25, 2025).

### Third, Inaugural *Amaliyah Tadrīs* (Guided Practice)

As a practical bridge toward independent examinations, the boarding school organizes the Inaugural *Amaliyah Tadrīs* (First Practice). This phase functions as a real-world replication model as well as a performance benchmark for all final-year students. The appointment of the student assignment as the inaugural *mudarrīs* is based on recommendations and tight discussions between the Director of KMMI and the ranks of *musyrif* to guarantee an ideal exemplary quality.<sup>29</sup>

Based on observation data on August 26, 2025, at the Female Campus 2 Yard, this inaugural exam mandatorily tests the *Muthala'ah* subject.<sup>30</sup> The characteristics of *Muthala'ah* material are deliberately selected due to its comprehensive structure, which encompasses integrative language teaching methods, classroom management techniques, and mastery of complex theoretical content.<sup>31</sup> On this occasion, all students from the same batch attend and act as a team of evaluators (*naqid*), sitting in a circular formation to observe, record, and recapitulate every detail of theoretical or practical errors.<sup>32</sup> The evaluation results (*naqd*) are then produced in duplicate and presented in an open session to secure legitimacy of adequacy (*maqbul*).<sup>33</sup>

The implementation of the Inaugural *Amaliyah Tadrīs* provides a compelling *novelty* in the secondary education ecosystem. This practice manifests the concepts of *Situated Learning* and *Legitimate Peripheral Participation* by Lave and Wenger (1991). Students are not positioned as passive objects who merely study teaching theory, but are directly involved in a real “community of practice.”

### Fourth, *Amaliyah Firqah* (Independent Group Practice)

Following the completion of the inaugural exemplary model, all students enter the *Amaliyah Firqah* phase, which is independent teaching practice inside regular classrooms based on the designated small group divisions.<sup>34</sup> In this stage, male students act as *mudarrīs* and female students as *mudarrisah*, facing junior students directly as their pupils, while other group members act as peer evaluators (*naqid*).<sup>35</sup>

Referring to the explanation of Ustaz Islahul Azmi, Lc., M.Si., the physical layout in the exam classroom is specifically arranged in a "U" shape formation, where the *musyrif* along with all *naqid* stand at the edges and corners of the class to observe the teaching instructions.<sup>36</sup> Observation data on Wednesday, September 3, 2025, at Female Campus 2 shows that this "U"-shaped layout provides a broad clinical field of view for evaluators to assess educational competence objectively without disrupting the students' learning focus.<sup>37</sup> The professional and

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<sup>29</sup> Muzakkar Idris, interview by author, Kediri, West Lombok, January 7, 2026.

<sup>30</sup> Research Team, "Observation Data on Learning Practice Activities and Recapitulation of Naqd Notes in the Inaugural *Amaliyah Tadrīs*" (West Lombok: Nurul Hakim Islamic Boarding School Complex, September 2, 2025); Research Team, "Field Documentation and Observation Notes on the Inaugural *Amaliyah Tadrīs* for *Muthala'ah* Subject" (West Lombok: Female Campus 2 Yard, August 26, 2025).

<sup>31</sup> Lalu Muhammad Siddiq, interview by author, Kediri, West Lombok, December 29, 2025.

<sup>32</sup> Research Team, "Observation Data on Learning Practice Activities and Recapitulation of Naqd Notes in the Inaugural *Amaliyah Tadrīs*" (West Lombok: Nurul Hakim Islamic Boarding School Complex, September 2, 2025); Research Team, "Field Documentation and Observation Notes on the Inaugural *Amaliyah Tadrīs* for *Muthala'ah* Subject" (West Lombok: Female Campus 2 Yard, August 26, 2025).

<sup>33</sup> Research Team, "Field Documentation and Observation Notes on the Inaugural *Amaliyah Tadrīs* for *Muthala'ah* Subject," August 26, 2025.

<sup>34</sup> Athia Humaida (Practicing Female Student), interview by author, Kediri, West Lombok, December 29, 2025.

<sup>35</sup> Ibid.; Islahul Azmi, interview by author, Kediri, West Lombok, December 31, 2025.

<sup>36</sup> Ibid.

<sup>37</sup> Research Team, "Field Observation Notes Data on Small *Firqah* *Amaliyah Tadrīs* Activities" (West Lombok: Female Campus 2 Classroom of PP. Nurul Hakim, September 3, 2025).

pedagogical aspects tested in this phase include mastery of substantive material (*isti'abul maddah*), the psychological condition of the teacher (*halul mudarris*), linguistic articulation (*lughatul mudarris*), method utilization (*thariqah*), and the effectiveness of using instructional media (*wasa'ilul idhooh*).<sup>38</sup>

The involvement of *musyrif* and teachers as clinical assistance actors underscores the relevance of implementation policy theories from Browne and Wildavsky. The success of an educational program in the field is not merely determined by the availability of written regulatory drafts (*textual policy*), but highly depends on the capability, commitment, and dynamic interactions of the implementing actors in the field (*street-level bureaucrats*).<sup>39</sup> In the context of Nurul Hakim, the *musyrif* act as facilitators who ensure that the *I'dad* drafts compiled by students are not rigid, but flexible, creative, and responsive to classroom dynamics.<sup>40</sup>

#### **Fifth, Naqd (Reflective Evaluation)**

The crucial phase that serves as the downstream of the entire "Santri Mengajar" ecosystem is the *Naqd* stage or the Forum of the *Naqd* (Critique) Hearing.<sup>41</sup> After the classroom teaching practice concludes, the *mudarris*, the *naqid* group, and the *musyrif* gather in a special closed forum to completely and deeply dissect the learning process.<sup>42</sup> Critiques in this session cover corrections of linguistic mistakes, errors in material concepts, discrepancies between teaching steps and the *I'dad* draft, down to the details of official attire appearance (the use of a black suit) and vocal intonation.<sup>43</sup>

To ensure this evaluation process remains within constructive educational boundaries and does not demoralize the students, the institution establishes four pillars of *Naqd* requirements, namely: *Al-'Adl* (objective justice), *Ash-Shihah* (scientific truth), *At-Ta'aawun* (commitment to mutual cooperation for improvement), and *Al-Ifadah* (providing mutual benefit). Critiques deemed valid by the forum are classified as *naqd makbul* (accepted critique).<sup>44</sup>

Ustaz Islahul Azmi, Lc., M.Si., explained that after the session ends, the *mudarris* is required to copy all evaluation points back into an official document called *i'tiq d t maqbul t* to request a signature of endorsement from the *musyrif*.<sup>45</sup>

The final documentation in the form of an accumulative bundle combining the *I'dad* papers and the *naqd* sheets must be bound into a unified institutional archive so it can be examined by future generations.<sup>46</sup>

The evaluation mechanism applied reflects a clinical supervision model based on *collaborative evaluation*, which is highly advanced for a senior secondary education institution. The process of accumulating peer critiques that lead to the *i'tiq d t maqbul t* document does not merely function as a technical score sheet, but rather as an instrument for forming students' metacognitive awareness. Sociocultural learning is accommodated well through the assignment of peers as *naqid*. This phenomenon reflects the concept of *Peer-Assessment* in modern educational evaluation. Being a *naqid* requires students to think critically, carefully spot

<sup>38</sup> Lalu Muhammad Siddiq, interview by author, Kediri, West Lombok, December 29, 2025.

<sup>39</sup> Syafruddin Nurdin, *Guru Profesional dan Implementasi Kurikulum* (Jakarta: Ciputat Press, 2002).

<sup>40</sup> Research Team, "Participant Observation Data on the Learning Process of At-Tarbiyah al-Amaliyah," August 11, 2025.

<sup>41</sup> Azmi, interview.

<sup>42</sup> Research Team, "Observation Notes Data on Group Naqd Hearing Activities" (West Lombok: PP. Nurul Hakim Complex, September 2, 2025). Research Team, "Field Observation Notes Data on Small Firqoh Amaliyah Tadris Activities," September 3, 2025.

<sup>43</sup> Ibid.

<sup>44</sup> Azmi, interview.

<sup>45</sup> Ibid.

<sup>46</sup> Ibid.; See also, Research Team, "Field Observation Notes Data on Small Firqoh Amaliyah Tadris Activities," September 3, 2025.

deviations in methods, and remain objective in giving evaluations; meanwhile, for the *mudarris*, the accepted critiques train open-mindedness and humility (*tawadhu*). This is reinforced by statements from female students that the program successfully reduced social anxiety, transforming closed characters into individuals with high public self-confidence.<sup>47</sup>

This cycle closes with graduation standardization by the Head of Teaching Affairs, Ustaz Lalu Muhammad Siddiq, S.Pd., with a minimum passing grade of 5.5 (*maqbul* predicate) up to a prestigious achievement of at least 7.5 (*mumtaz* predicate).<sup>48</sup> Students who obtain an accumulated score below 5.5 are declared failed and are required to take a remedial practical examination (*remidi*) according to the timeline allocated by the committee.<sup>49</sup>

In the dimension of graduation standardization, the establishment of this boundary score proves that the boarding school possesses a criterion-referenced grading system (PAK) that is transparent and accountable. The grading parameters that separate document performance (*I'dad*) and field performance (*Tadris*) have essentially adopted the evaluation principles of modern teacher competency. The assessment of the *thariqah* and *wasa'ilul idhooh* aspects represents pedagogical competence, while *halul mudarris* and *lughatul mudarris* serve as key indicators of the personal and social competencies of an educator.

The existence of a remedial practical examination policy for students who have not achieved the standard score confirms that *Amaliyah Tadris* adheres to the principles of *Mastery Learning* (complete learning). This exam ensures that no graduation is a mere formality; every student must truly master basic teaching competencies before being released into society. Through this integrative framework, the *Amaliyah Tadris* program at the Nurul Hakim Islamic Boarding School successfully deconstructs the juridical limitations of formal upper secondary education—which generally only targets graduates for further studies—into a teaching vocational laboratory that is adaptive, independent, and rich in spiritual values in response to the teacher competency crisis in Indonesia.

Nonetheless, the success of instilling educational competencies through the "Santri Mengajar" model must not escape deep, critical-reflective notes. From the perspective of the sociology of education, standardizations that are highly rigid, mechanistic, and the absolute requirement to compile flawless handwritten *I'dad* documents reflect a pedagogical pattern that tends to lead toward "technocentrism" and a cultural reproduction that perpetuates traditional authority structures.<sup>50</sup> An overly dominant emphasis on procedural compliance, the replication of rigid syntactical models from the Gontor system (the macro system), and the lack of space for critical reasoning corrections regarding the substance of the material are at risk of being trapped in what Paulo Freire criticized as the danger of alienating the creative consciousness of learners.<sup>51</sup>

This challenge becomes more evident when students are confronted with the reality of the 21st-century digital education ecosystem, which demands Higher Order Thinking Skills (HOTS), instructional flexibility, and massive modern technological literacy.<sup>52</sup> If the curriculum adaptation of *Amaliyah Tadris* at Nurul Hakim only touches the surface through the diversification of formal subject clusters without reforming its instructional epistemology, there

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<sup>47</sup> Lalu Muhammad Siddiq, interview by author, Kediri, West Lombok, December 29, 2025.

<sup>48</sup> Ibid.

<sup>49</sup> Ibid.

<sup>50</sup> Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium Baru* (Jakarta: Kencana, 2012), 83-85.

<sup>51</sup> Paulo Freire, *The Politics of Education: Culture, Power, and Liberation* (South Hadley: Bergin & Garvey, 1985), 102.

<sup>52</sup> Siti Zubaidah, "Keterampilan Abad Ke-21: Keterampilan yang Diajarkan melalui Pembelajaran," *Jurnal Pendidikan Biologi 2*, no. 2 (2016): 3-5.

is a risk of a *skills gap*. Students are threatened with becoming awkward subjects when transitioning from a strictly controlled boarding environment (*total institution*) to secular classrooms in society that are plural, fluid, and based on cyber technology.<sup>53</sup>

Therefore, philosophical reflection on this program demands a dialectical balance: maintaining *r u al-mudarris* and the ascetic discipline of the boarding school as a moral anchor, while conducting creative deconstruction on its clinical methodology so that the "Santri Mengajar" program does not merely become a ritual repetition of history, but an emancipatory instrument capable of producing globally competitive agents of social transformation.

### **Developing Students' Teaching Competencies Through *Amaliyah Tadris***

The general purpose of conducting teaching practice is to prepare teacher candidates to fully face teaching duties in front of the class by equipping them with the knowledge, skills, and attitudes of a professional teacher. Through this program, it is expected that deficiencies and failures in teaching practice can be minimized.<sup>54</sup>

Based on the analysis of field data, the implementation of the *Amaliyah Tadris* program at the Nurul Hakim Islamic Boarding School (*Pesantren*) in Kediri, West Lombok, is not merely a routine agenda to close the academic year for final-year students (*santri*). More than that, this program works as a systemic conditioning instrument that incubates the birth of the two main pillars of an ideal educator profile, namely *mudarris al-mahir* (a skilled teacher) and *r u al-mudarris* (the spirit of an educator). These two qualifications are the real manifestation of the pedagogical and professional teacher competencies outlined in the national education system, yet they have been adaptively internalized alongside the noble values of the boarding school tradition.<sup>55</sup>

In contrast to general teacher education institutions which tend to separate the fulfillment of pedagogical competence (technical teaching skills) and professional competence (mastery of subject matter) into separate learning spaces, Nurul Hakim Islamic Boarding School successfully integrates both simultaneously through the mechanistic cycle of *Amaliyah Tadris*. In modern curriculum discourse, this integration reflects the concept of *Technological Pedagogical Content Knowledge* (TPACK)—specifically within the intersection of *Pedagogical Content Knowledge* (PCK)—where an educator is not only required to master the material in isolation, but must also be able to package that material into instructional actions that align with the psychological characteristics of the students. Through this ecosystem, students are forced to step out of their comfort zones as passive learners and become active educational agents through real manifestations in the field.

#### **First, Realizing *Mudarris al-Māhir* (The Skilled Teacher)**

Pedagogical competence is closely related to the theoretical and practical abilities of teacher candidates in managing student learning, starting from planning and execution to evaluation.<sup>56</sup> At the Nurul Hakim Islamic Boarding School, this competence is systematically

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<sup>53</sup> Erving Goffman, *Asylums: Essays on the Social Situation of Mental Patients and Other Inmates* (Chicago: Aldine Publishing, 1961), 4-6; Yudi Latif, *Inteligensia Muslim dan Kuasa: Genealogi Inteligensia Muslim Indonesia Abad ke-20* (Jakarta: Kencana, 2012), 211.

<sup>54</sup> Helmiati, *Micro Teacing Melatih Keterampilan Dasar Mengajar*, (Sleman: Aswaja Pressindo, 2013), hlm. 27.

<sup>55</sup> Undang-Undang Republik Indonesia Nomor 14 Tahun 2005 tentang Guru dan Dosen (Jakarta: Sekretariat Negara, 2005).

<sup>56</sup> Peraturan Menteri Pendidikan Nasional Republik Indonesia Nomor 16 Tahun 2007 tentang Standar Kualifikasi Akademik dan Kompetensi Guru (Jakarta: Depdiknas, 2007), diakses 2 Maret 2026, <https://peraturan.go.id/id/permen/2007/16>.

developed into the character of *mudarris al-m hir*, where students are shaped to master basic teaching skills effectively and purposefully. Its development includes several key indicators:

1. **The Ability to Design Learning through the Codification of *I'dād*:** The initial stage that determines the success of this practicum begins with the obligation to independently draft the *I'dād* (Lesson Plan [RPP]/Instructional Module). Through this written blueprint, students are trained to systematically prepare all learning components, including formulating objectives, organizing materials, selecting methods, and planning learning evaluations under the guidance of a *musyrif* (supervisor). This *I'dād* document functions as the primary operational guide that directs students to be more prepared, focused, orderly, and confident when opening the lesson and managing classroom discipline.<sup>57</sup> Evaluated from the perspective of *Cognitive Load Theory*, writing a rigid and structured *I'dād* serves as a cognitive blueprint (*schema acquisition*) that reduces the working memory load of the students when facing unpredictable classroom dynamics.<sup>58</sup>
2. **Mastery and Variation of Learning Methods:** Inside the classroom, students are trained to move away from the dominance of a single conventional lecture method. Through instructional guidance, students are able to dynamically blend the lecture method with various techniques, such as question-and-answer sessions, group discussions, and practical exercises. This methodological diversification is proven to help create a more dynamic and engaging classroom atmosphere, preventing monotony while triggering active enthusiasm from the pupils.<sup>59</sup> In the perspective of John Dewey's educational progressivism, this variety of methods facilitates a *learning by doing* environment that deconstructs monologue-based interaction patterns into an emancipatory dialogic space.<sup>60</sup>
3. **Reflective Evaluation Skills Through the Role of *Naqid*:** Pedagogical competence is not only honed when a student acts as a practicing teacher, but also when serving as a *naqid* (peer evaluator) in the *naqd* (critique) session. Through this role, students are trained to observe the instructional process carefully and keenly, identify the strengths and weaknesses of the lesson, and deliver objective, constructive critiques and feedback.<sup>61</sup> All accepted critique drafts (*naqd makbul*) must be copied back into the *i'tiqadad maqbulat* file before being endorsed by the *musyrif*. This activity sharpens the reflective thinking, attitude, and actions required of future educators. This peer evaluation practice reflects the concept of *metacognitive monitoring*, where students simultaneously evaluate the competence of others while reflecting on and calibrating their own pedagogical capacity.<sup>62</sup>

### ***Second, Fostering Rūh al-Mudarris (The Spirit of an Educator)***

Professional competence requires a teacher to master substantive knowledge broadly and deeply, while displaying professional ethics and personal responsibility both inside and outside the learning environment. At the Nurul Hakim Islamic Boarding School, this professional competence is fundamentally reinforced through the instillation of *rūh al-mudarris* (the soul/spirit of a teacher).

<sup>57</sup> Lalu Muhammad Siddiq, interview by researcher, Kediri, West Lombok, December 29, 2025.

<sup>58</sup> John Sweller, "Cognitive Load During Problem Solving: Effects on Learning," *Cognitive Science* 12, no. 2 (1988): 257-85.

<sup>59</sup> Research Team, *Field Observation Notes Data: Monitoring Results of I'dad Preparation and Students' Teaching Practice Performance* (West Lombok: Primary Data of Pesantren Ethno-Pedagogy Research, August 25, 2025).

<sup>60</sup> John Dewey, *Democracy and Education* (New York: Macmillan, 1916), 160-63

<sup>61</sup> Imron Fauzi, *Etika Profesi Keguruan* (Jember: IAIN Jember Press, 2018), 144.

<sup>62</sup> John Flavell, "Metacognition and Cognitive Monitoring: A New Area of Cognitive-Developmental Inquiry," *American Psychologist* 34, no. 10 (1979): 906-11

1. **Mastery of Substantive Content:** Becoming a *mudarris al-m hir* obligates students to possess the cognitive ability to master the subject matter deeply. The experience of direct teaching practice under the supervision of the faculty board and peers drives students to comprehend the content extensively. This mature material readiness makes the delivery in class clearer, more structured, systematic, and easy for the pupils to understand.<sup>63</sup> This necessity to master the material prior to teaching intersects with Albert Bandura's *self-efficacy* theory, where content mastery (*enactive mastery experience*) acts as a primary stimulant that increases the self-confidence of candidate teachers in exploring the learning material dynamically.<sup>64</sup>
2. **Classroom Management Skills and Mental Conditioning:** Professional competence demands effectiveness in field execution through the mastery of basic teaching skills. Through the *Amaliyah Tadris* ecosystem, students gain concrete experience in communicating effectively, enforcing classroom discipline, conditioning a conducive learning environment, and channeling learning motivation to their pupils.<sup>65</sup>
3. **Internalization of Attitudes, Character, and the Catharsis of Self-Confidence:** A true professional character is reflected in the personality, attitude, and exemplary role-modeling presented by the teacher. Students are trained to bring the instructional process to life by embedding values of sincerity, enthusiasm, and a noble commitment to service. This humanistic conditioning contributes significantly to the growth of the students' character, especially regarding courage and self-confidence. The effects of habituation and direct practice work as a space for catharsis that successfully reduces students' social anxiety; transforming individuals who were initially introverted and afraid of public speaking into independent educator figures who confidently lead a class.<sup>66</sup> This phenomenon of behavioral and mental shift aligns with the theory of professional identity development (*teacher identity construction*), which asserts that the transition from "being a student" to "being a teacher" requires a temporary social articulation space (*liminal space*) that tests emotional resilience and matures an individual's leadership character.<sup>67</sup>

This integrative cycle closes with a highly valuable academic administrative compilation. After the entire *Amaliyah Tadris* process is completed, the instructional design documents (*I'dad*) and the evaluation sheets (*naqd*) are bound together into a single accumulative institutional portfolio. This archiving practice ensures that the results of teacher competency integration do not stop at a momentary assessment, but are well-documented as a legacy of educational literature ready to be studied by junior classes for the continuous sustainability of community quality.<sup>68</sup>

## CONCLUSION

The "Santri Mengajar" or *Amaliyah Tadris* program at the Nurul Hakim Islamic Boarding School in West Lombok demonstrates how boarding school traditions can serve as a practical learning space for final-year students (*santri*). Through the stages of *i'd d* (planning), *tadris* (teaching practice), and *naqd* (evaluation), students are trained to master basic teaching skills (*mudarris al-m hir*) while simultaneously fostering the attitude and spirit of an educator (*r al-mudarris*).

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<sup>63</sup> Lalu Muhammad Siddiq, interview.

<sup>64</sup> Albert Bandura, *Self-Efficacy: The Exercise of Control* (New York: Freeman, 1997), 80-84.

<sup>65</sup> Imron Fauzi, *Etika Profesi Keguruan*, 144.

<sup>66</sup> Islahul Azmi, interview by research, Kediri, Lombok Barat, 31 Desember 2025.

<sup>67</sup> Thomas S. C. Coleman, *The Formation of Professional Teacher Identity* (London: Routledge, 2021), 112-15.

<sup>68</sup> Nihla Yadiya Maliha, Interview by research, Kediri, Lombok Barat, 29 Desember 2025.

This model is not intended as an instant achievement, but rather as a gradual process that emphasizes a balance between technical mastery and character building. With this approach, *Amaliyah Tadris* functions as a realistic means to prepare students to face educational roles in society, while maintaining the boarding school's continuity of vision in producing skilled and spirited educators.

However, as a critical-reflective note, the success of this teacher incubation model still leaves epistemological challenges that warrant discussion. The rigid standardization inherited generationally from the Gontor macro system tends to prioritize procedural compliance, a mechanistic order of teaching syntax, and the physical writing of flawless *I'dad* drafts. Such characteristics of teaching, if not managed carefully, risk getting caught in the repetition of traditional pedagogical patterns oriented toward the dominance of authority structures—or what Michel Foucault identifies as a form of disciplining the body and mind through strict clinical supervision (*panopticism*).<sup>69</sup>

Amidst the rapid acceleration of 21st-century global education, the real challenge faced by boarding school alumni in society is no longer administrative compliance or smooth pulpit rhetoric, but rather the complexity of digital disruption, the need for cyber literacy, and the development of critical-constructive thinking skills (*critical thinking*). Therefore, the contextual adaptation carried out by the Nurul Hakim Islamic Boarding School must not stop at the mere diversification of formal subject clusters. Substantial revitalization must be directed toward the transformation of the *Amaliyah Tadris* methodology itself; namely by integrating modern technology-based learning media and loosening procedural rigidity to provide space for students' instructional creativity. This creative deconstruction step is crucial so that the spirit of *r al-mudarris* does not freeze into a mere glorification of historical romanticism, but instead transforms into a flexible, resilient, and relevant emancipatory instrument in addressing the quality crisis and dynamic teacher competencies in Indonesia.

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<sup>69</sup> Michel Foucault, *Discipline and Punish: The Birth of the Prison* (New York: Vintage Books, 1995), 195–200.

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