LIFE SKILL TRAINING IN COMPETENCY DEVELOPMENT OF ISLAMIC BOARDING SCHOOL STUDENTS SPECIAL CIREBON CAMPERS

Fatichatin Najibah[1], Barnawi[2-], Daffa Aurellia Athar[3]

[1,2]Universitas Islam Bunga Bangsa Cirebon (Indonesia), [3]Universitas Negeri Yogyakarta (Indonesia)

Email : [1]fatichatinn@gmail.com, [2]barnawioke@gmail.com, [3]dafaaurellia@gmail.com

Abstract
This research aims to describe life skills training in skills development of students of Khas Kempek Cirebon Islamic Boarding School through Al Ghadier Community BLK. This research uses qualitative research methods, with a case study approach. Data collection techniques involve observation, interviews and documentation. Meanwhile, the data analysis technique was carried out using Miles and Huberman's interactive analysis through the stages of data collection, data reduction, data display and conclusion. The research results show that: the implementation of graphic design training within the Al Ghadier BLK community went well according to the set objectives and refers to the vision, mission and objectives of the community Al Ghadier BLK. This life skills training made the students of Khas Kempek Cirebon Islamic Boarding School proficient in the field of graphic design in terms of knowledge, skills and attitude after undergoing training organized by the Al community Ghadier BLK. This achievement also realizes the vision of KHAS Kempek Cirebon Islamic Boarding School. The resulting skills meet the qualifications required for the world of work and are capable of becoming new entrepreneurs capable of reducing unemployment and improving the economy.

Keywords: *Training, Life Skill, Competency*

INTRODUCTION

Islamic boarding schools are the oldest Islamic Education institutions in Indonesia that have all their own uniqueness and distinctiveness. Islamic boarding schools are one of the strengths of accommodating Indonesian education that represents the cultural conditions of the archipelago. In Abdurrahman Wahid's language, pesantren are referred to as subcultures (Wahid, 2001).

The main purpose of the Islamic boarding school is to prepare students to explore and master Islamic religious knowledge or better known as Tafaqquh fi al-din, which is expected to produce clerical cadres and contribute to educating the Indonesian people. Then followed by the task of da'wah spreading Islam and the fortress of the ummah and morals. In line with this, the material taught in Islamic boarding schools consists of religious material directly extracted from classical books in Arabic. Student formation activities need to be accompanied by positive leadership (Qodriah et al., 2019; Erik et al., 2024), such as ethical leadership (Karim et al., 2019), also pay attention to aspects of communication, and surrounding culture (Syabibi et al., 2021; Widiantari et al., 2022; Kulthum et al., 2022; Rinto et al., 2020). Other contexts that need to be seen are also role models and characters (Fikriyah et al., 2021; Mansir, F., &; Karim, A. 2020) and move with creativity (Casta et al., 2021), also *aware* of the surrounding people with special needs so that da'wah can be accepted by anyone (Purnomo et al., 2022).

In Law of the Republic of Indonesia No. 20 of 2003 Article 3 concerning the National Education System, it is explained that educational institutions within the territory of the Unitary State of the Republic of Indonesia have a function to develop and shape the character and civilization of a dignified nation in order to educate the nation's life, aiming to develop the potential of students to become human beings who believe and fear God Almighty, Have noble character, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen. Seeing the task of national education, Islamic boarding schools have long been institutions that shape the character and civilization of the nation and educate the nation based on faith and piety to Allah SWT and noble morals. In addition, currently Islamic boarding schools are not only religious educational institutions, but Islamic boarding schools also have functions as non-formal institutions. Islamic boarding schools as non-formal institutions the students are guided and educated to have skills and skills or life skills in accordance with the talents of the students. In accordance with the mandate contained in the law, competencies are needed that are built and developed education in Indonesia. National education not only aims to develop

the potential of students to become people who are pious and faithful, have noble character, healthy, have good cognitive abilities, capable, creative, have a democratic and responsible spirit, but also aims to form students / students who are competent according to their interests and talents.

Along with the rhythm and development of science has made a paradigm shift in the body of pesantren from one paradigm to another. Islamic boarding schools are now not only capable of producing kyai, da'i, hadith experts, and readers of the yellow book. This reality is further clarified by the emergence of pesantren that have succeeded in making changes, innovations, etc. But more than that, with intermediaries spreading their wings through general education channels so that pesantren are able to produce knowledgeable human resources, master all fields of science and are able to unite religious sciences with general science that concerns people's lives (Adhim, 2021). This is based on the fact that in today's era, it is not enough for humans to only have good religious and moral knowledge, but need to be equipped with expertise or skills that are relevant to the world of work.

One solution that can be done is the development of human resources in Islamic boarding schools to improve the *soft skills* of students. Thus, the output produced from Islamic boarding schools is able to meet the needs of productive and creative human resources and is able to solve local problems that surround it. Graduates from Islamic boarding schools do not become job seekers, and do not increase the number of unemployed in the future. To change these conditions, the community, especially the students, must change their orientation in the future from looking for work but creating jobs and business opportunities.

Thus, the competence of students is not only seen in the mastery of broad religious sciences, good morals and diplomas, but also in the field of technological knowledge and career. The competence of students is generally measured by their understanding of Islamic concepts. But over time, students are also required to fill other fields in society. Therefore, Masyhud formulated two student competencies, namely intellectual competence and career competence (Masyhud &; Khusnuridlo, 2004).

Kempek Islamic boarding school as one of the Islamic educational institutions not only focuses on the development of religious science, but is also oriented towards the future by integrating its educational pattern through various activities with life skills insight. This proves that there has been modernization in the Khas Kempek Cirebon Islamic boarding school.

Based on the grand tour observation conducted by researchers at the KHAS Kempek Islamic boarding school in Cirebon through interviews with caregivers, it was said that the students must be independent, creative and work in addition

to the students understanding religion but also skilled and mastering general sciences that can be applied in community life after graduating from the Islamic boarding school. This is exemplified by the caretaker that Imam Abu Haneefa at that time had a convection business, the fruit of his competence in the field of fashion, so that the students were expected to take ibrah and say 'to Imam Abu Haneefa besides being an expert in the field of religion but also an expert in other sciences.

In connection with that, one of the ways carried out by the KHAS Kempek Islamic boarding school to develop the competence of students is through graphic design training organized by BLK Komunitas Al Ghadier. The existence of *life skills* training in the field of graphic design is expected when they become alumni of the KHAS Kempek Cirebon Islamic boarding school students can have jobs, open and manage independent businesses and can even create a job with the skills that have been received so that they can improve the welfare of the community from the knowledge they have gained while in the pesantren.

The reason for the KHAS Kempek Cirebon Islamic boarding school to hold training in the field of design is to welcome the era of society 5.0, it is hoped that it can equip students with *soft skills* and *hard skills* and can produce highly competitive students. Society 5.0 is considered a concept built on the basis of humans and technology. In this era, people will be faced with a life accompanied by technological sophistication. Therefore, HR competence must be improved so that it is able to utilize and maximize every technological innovation such as the *Internet of Things, Big Data*, robots, and *Artificial Intelligence*, so that society is able to overcome various social problems and life challenges (Tahar et al., 2022). Points that are considered in efforts to develop human resources towards superior competencies in the digital era are *digital skills for digital competency*, the application of *digital competency development*, and increasing *human value* through training.

Training is any effort to improve work performance in a particular job that is being his responsibility (Faustino, 2003). While training according to Rivai is a systematic process of changing employee behavior to achieve organizational goals (Veithzal &; Sagala, 2004). According to Hasibuan, training is a short-term process using systematic and organized procedures so that operational employees learn knowledge, techniques, workmanship, and expertise for specific purposes (Hasibuan Malayu, 2003).

Life skills or life skills are skills, abilities and skills that must be possessed by every individual. Because everyone who lives needs to manage daily life well, including time management, communication, finance, leadership and problem solving effectively and efficiently. People who master skills can handle

everything better, from regulating emotions, creativity and positive thinking to interacting with others. Life skills training is education that provides basic provisions and correct training to participants on life values that are necessary and beneficial for the development of participants' lives (Saidah &; Handajani, 2016).

In the Islamic perspective the work must be done by people who know the knowledge, or in other words the work must be done by people who are experts. This makes it necessary to develop competency-based human resources or students through training. As Allah Almighty says in Surah Al Isra' verse 36 below:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ ۚ اِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ اُولٰۤىِٕكَ كَانَ عَنْهُ مَسْئُوْلًا ٣٦

Meaning: Do not follow something you do not know. Indeed, hearing, sight, and conscience will all be held accountable. (Q.S Al Isra' [15]:36)

This study aims to describe the implementation of graphic design life skills training that has been carried out by BLK Komunitas Al Ghadier. This research contribution offers the concept of *life skill* development that has been empirically practiced in BLK Komunitas Al Ghadier.

METHOD

Penelitian ini menggunakan pendekatan kualitatif, sedangkan metode penelitian yang digunakan adalah penelitian studi kasus. Creswell, (2014) menyatakan *Case studies are a design of inquiry found in many fields, especially evaluation, in which the researcher develops an in-depth analysis of a case, often a program, event, activity, process, or one or more individuals. Cases are bounded by time and activity, and researchers collect detailed information using a variety of data collection procedures over a sustained period of time.*

Sumber data dari penelitian ini adalah instruktur pelatihan, pengelola BLK, staff BLK dan alumni pelatihan. Pengambilan sampel dalam penelitian ini menggunakan teknik *purposive sampling* yaitu dipilih dengan pertimbangan dan tujuan tertentu.

Teknik pengumpulan data yang digunakan yaitu observasi, wawancara, dan dokumentasi. Observasi merupakan pengamatan dan pencatatan secara sistematik terhadap unsur-unsur yang tampak dalam suatu gejala atau gejala-gejala dalam objek penelitian (Afifuddin & Saebani, 2009). Wawancara merupakan teknik pengumpulan data dengan interview pada satu orang atau lebih pada yang bersangkutan untuk bertukar informasi dan ide sehingga dapat dikontruksikan maknanya dalam suatu topik tertentu (Sugiyono, 2014).

Dokumentasi adalah teknik pengumpulan data yang ditujukan kepada subjek penelitian untuk memperoleh data tentang objek yang diteliti (Sugiyono, 2014).

Data penelitian ini merupakan data hasil wawancara, studi dokumentasi, dan observasi. Analisis data yang digunakan menggunakan analisis data model interaktif menurut Miles dan Huberman yang meliputi reduksi data, display data dan penarikan kesimpulan (Sugiyono, 2014). Teknik keabsahan data dalam penelitian ini yaitu uji credibility, uji transferability, uji depandability, dan uji confirmability.

RESULTS AND DISCUSSION

1. Pelaksanaan Penelitian

The graphic design training program is included in the scope of vocational *life skills* training . The graphic design *life skills* training organized by the BLK AL Ghadier community has been held from November 10, 2022 to December 10, 2022 with a total of 16 training participants.

Based on the findings of research conducted by researchers, it can be explained that the implementation of training conducted by BLK Al Ghadier is competency-oriented job training. This activity is aimed at improving the knowledge, skills, attitudes and quality of productivity of students in order to be able to compete in the world of work. The implementation of the training has gone well according to the schedule that has been prepared. The training activity runs for 1 month with a learning capacity of 240 JP.

The implementation of the training uses interesting methods and media to help absorb and understand the knowledge of the participants. The subject matter provided is in accordance with the standard curriculum of the Directorate General of Training and Productivity Development. For the competence of competent instructors, the list of training attendance is carried out regularly, namely every day during the training process by affixing marks to the available attendance. The following is a description of the implementation of graphic design training at BLK Al Ghadier community

Table 1. Description of the training implementation

Aspects	Factor	Research Results	Criterion
Purpose	1. Not all students have graphic design skills 2. Provide opportunities for students to learn	1. Equipping students with general knowledge 2. Santri melek digital 3. Santri can preach through digital media 4. Improve student	Good

	graphic design. 3. HR Improvement 4. Government assistance	competence	
Principle	The socioreligious ethics of the nation based on pancasila.	The principle of life skills is in accordance with graphic design training activities at BLK Al Ghadier community	Good
Competency Standards	1. Apply basic design principles 2. Apply basic principles of communication 3. Implement a design brief 4. Operate graphic design software. 5. Creating design work.	Life skill activities with activities in the Al Ghadier Community BLK are appropriate	Good
Method	On the job training	The training method at BLK Komunitas is in accordance with the life skill method	Good
Media	1. LCD 2. Computer 3. Printer	The media used at BLK Komunitas Al Ghadier is in accordance with the life skills training media	Good
Process	Apply methods 30% theory and 70% practice.	The process of graphic design training activities according to the design of the life skill program	Good
Impact	1. Trainees gain knowledge 2. Skilled and professional	Impact of graphic design training activities in accordance with the life skill program	Good

	trainees create works and products. 3. The trainees have a religious attitude and good character and have applied it in daily life.		

Based on the table above, the results of this study show that graphic design *life skills* training at BLK Komunitas Al Ghadier has run well in accordance with the technical instructions of the program and has achieved the specified goal, namely that students can become independent and have entrepreneurial skills. The graphic design training program organized by the Khas kempek Islamic boarding school in Cirebon through BLK Komunitas Al Ghadier includes *a life skills* training program. Because the implementation of graphic design training refers to the characteristics of *life skill learning*. The characteristics of *life skill* learning are:

- a. There is a process of identifying learning needs
- b. There is an awareness process to learn together
- c. There is a harmony of learning activities to develop themselves, independent business, joint effort
- d. There is a process of mastering personal, social, vocational, academic, managerial, entrepreneurial skills
- e. There is a process of providing experience in doing the right job, producing quality products
- f. There is a process of interaction of mutual learning from experts
- g. Competency assessment process takes place
- h. There is technical assistance to work or to form a joint business

According to researchers, the impact received by participants is to improve the knowledge and skills of graphic design vocational participants. The students who attended the training experienced firsthand the change from attending the training to completing and obtaining a training certificate. Previously, students who could not operate computers until students could make products and make art with graphic design software and even get jobs thanks to the skills they have.

2. Pengembangan Kompetensi

Competence is a fundamental characteristic of a person related to his effectiveness in doing work. These competencies are individual and can be used to determine and predict individual performance levels. It can also be interpreted as a person's ability to complete a job or task according to predetermined performance standards, including knowledge, skills, attitudes or KSA (knowledge, skills, attitudes). The following competencies are obtained after the students attend graphic design training:

a. Knowledge

The students managed to understand the material so that they gained new knowledge to make graphic designs through graphic design applications such as corel draw, adobe photoshop, etc., participants knew how to process photos, knew how to make good and aesthetic color gradations, etc. after attending this graphic design training. This process makes the students who take part in the training gain knowledge from those who know to know better, from those who can become more able and from competent to more competent.

b. Skills

The students become skilled and professional in making works and products with graphic design so that they can help obtain job opportunities and business opportunities. These skills are the success of students in achieving the goals obtained through the process of learning repeatedly so that they become skilled.

c. Sicup *(atitate)*

The students apply the character education that has been obtained in pesantren with changes in attitudes shown. Changes in attitude include becoming more disciplined, independent, responsible, able to work together, having charity.

This is in accordance with Matutina's opinion (in Winanda and Mubarak), the quality of human resources refers to 3 things, namely *knowledge, skills, abilities* (Winanda &; Mubarak, 2020). This means that BLK Komunitas Al Ghadier has succeeded in improving the quality of human resources, namely by providing knowledge, skills and attitudes during graphic design training.

In essence, BLK Komunitas Al Ghadier has succeeded in developing the competence of the students of the KHAS Islamic boarding school kempek Cirebon. This training is important to increase knowledge and improve the life skills of students so that they can realize the vision of the KHAS Kempek Cirebon Islamic boarding school. This means that the Khas Kempek Cirebon Islamic

boarding school has succeeded as *an agent of change* because it has succeeded in educating its students through competency development both from *hard skills* and *lifeskills* taught at the Islamic boarding school.

The scope of life skills formation activities at the Kempek Cirebon Islamic boarding school are:

a. Personal skills include: five daily congregational prayer activities, recitation of the yellow book, recitation of Surat Yasin, istighosah, tahlil, and prayers of the prophet.

b. Social skills include: organization of Islamic boarding school students, social services, and cooperation with other agencies.

c. Academic skills include: madrasah diniyah activities, bahtsul masail, muhadhoroh.

d. Vocational skills include: extracurricular activities including guidance of the Qur'an (Tartil, / Tahfidz, and Qur'an Art), Marching Band, Modern Music, Graphic Design, Community BLK, Tafsir, Hadith, and Sufism, Arabic and English Language Development, Computer and Internet Development, Paskibra, Scouts, PMR, KIR, Journalism, Multimedia, Tambourine, and Calligraphy / hadroh.

Life skills produced in accordance with the Ministry of National Education (2002) include:

a. Personal skills: include the ability to know oneself and think rationally. Rational thinking skills consist of the ability to dig and find information, process information, make decisions and solve problems.

b. Social skills: include communication skills with empathy.

c. Academic skills: includes the ability to identify variables, formulate hypotheses, design and conduct research to prove ideas.

d. Vocational skills or vocational skills

The above findings are relevant to the concept of Slamet PH (2002) which defines life skills as the ability to work in addition to being oriented towards academic pathways. According to Slamet PH, life skills are divided into two, namely: basic skills which are skills that are universal independent of time and space, and instrumental skills which are skills related to access or use of knowledge, skills, and technology so that they can change according to environmental developments.

The above findings related to *life skills* training programs provide practical, used skills, related to job market needs, business opportunities and economic or industrial potential that exist in the community. These findings are also relevant to the concept of Tamba et al., (2020) which states that *life skills refer to the variety*

of various abilities needed by a person to live a life successfully, happily and with dignity in society.

This life skills education or training needs to be done. This is in accordance with Nasokha's opinion (in Rosidah et al., 2022) that in essence, life skill education is aimed at better educational development in the future. The purpose of *life skills* according to the Ministry of Education's Broad Base Education Team, namely:

a. Complement students' abilities so that they can be used to overcome the problems they face.
b. Provide freedom to schools to develop adaptive learning methods in accordance with expansive-based teaching standards (Broad-Based Training).
c. Facilitate the use of existing assets locally, according to school-based administrative standards (Ministry of Education, 2002).

Research findings are relevant to Unesco (in Kusmana &; Riyanto Yatim, 2020) which states *life skills* or life skills adhere to four pillars of learning, namely learning *to know*, learning to do / work *(learning to do),* learning to be useful *people (learning to be),* and learning to be able to live together *(learning to live together).* So it can be concluded that BLK Komunitas Al Ghadier has succeeded in improving the *life skills* of the students because it has adhered to four pillars of learning, namely *learning to know, learning to do, learning to be, learning to live together.*

The existence of *graphic design life skills* training organized by the Al Ghadier community BLK can provide significant benefits, because this training provides various skills, knowledge that can motivate the students of the Kempek Cirebon Islamic boarding school to make changes towards a better and independent life.

Basically, this *life skills* training can help Islamic boarding schools and the community in general so that they can learn to develop abilities and explore their potential to be developed and practiced so that they dare to face life's problems solutive and creatively.

CONCLUSION

The general conclusion obtained from this study is that the implementation of *the life skill* program is relevant to the goals set by BLK. In particular, the conclusion obtained from the results of this study is that the students of the Kempek Cirebon Islamic boarding school are competent in the field of graphic design after attending training organized by BLK Komunitas Al Ghadier. This achievement also realizes the vision of the KHAS Kempek Cirebon Islamic boarding school. The resulting competencies meet the qualifications of the world

of work and are able to become new entrepreneurs who can reduce unemployment and can improve the economy.

REFERENCES

Adhim, F. (2021). Arah Baru Manajemen Pondok Pesantren. CV Literasi Nusantara Abadi.

Afifuddin, B. A. S., & Saebani, B. A. (2009). Metodologi penelitian kualitatif. Bandung: Pustaka Setia.

Casta, C., Rohidi, T. R., Triyanto, T., & Karim, A. (2021). Production of Aesthetic Tastes and Creativity Education of Indonesian Glass Painting Artists. Harmonia: Journal of Arts Research and Education, 21(2), 266–277. https://doi.org/10.15294/harmonia.v21i2.30348

Creswell, J. W. (2014). Research Design (Qualitative, Quantitative, and Mix Methodes Approaches) (4th ed.). SAGE Publications, Inc.

Depdiknas, T. B. B. E. (2002). Pendidikan berorientasi kecakapan hidup (life skill) melalui pendekatan pendidikan berbasis luas (broad base education)(Buku I Konsep). Depdiknas.

Erik, E., Djalal, F., Hapidin, H., & Karim, A. (2024). Developoing leadership behavior through natural school. Journal of Law and Sustainable Development, 12(1), 1–20. https://doi.org/https://doi.org/10.55908/sdgs.v12i1.2758 DESENVOLVENDO

Faustino, C. G. (2003). Manajemen sumber daya manusia. Penerbit Andi.

Fikriyah, Karim, A., Huda, M. K., & Sumiati, A. (2021). Spiritual leadership: The case of instilling values in students through the Kiai's program in the globalization era. Journal of Leadership in Organizations, 3(1), 16–30. https://doi.org/https://doi.org/10.22146/jlo.63922

Hasibuan Malayu, S. P. (2003). Organisasi dan Motivasi Dasar Peningkatan Produktivitas (4th ed.). PT Bumi Aksara.

Karim, A., Mardhotillah, N. F., & Samadi, M. I. (2019). Ethical leadership transforms into ethnic: Exploring new leader's style of Indonesia. Journal of Leadership in Organizations, 1(2), 146–157.

Kultsum, U., Parinduri, M. A., & Karim, A. (2022). Comparative studies between public and private Islamic schools in the era of globalization. International Journal of Evaluation and Research in Education (IJERE), 11(1), 421–430. https://doi.org/10.11591/ijere.v11i1.22182

Kusmana, M. H., & Riyanto Yatim. (2020). Pelaksanaan Program Pelatihan Operator Basic Office Di Upt Balai Latihan Kerja Tuban. Jurnal Pendidikan Untuk Semua, 04, 1–15. https://journal.unesa.ac.id/index.php/jpls/index

Mansir, F., & Karim, A. (2020). Fiqh learning methodology in responding social issues in Madrasa. Tarbiya: Journal of Education in Muslim Society, 7(2), 241–251. http://journal.uinjkt.ac.id/index.php/tarbiya

Masyhud, & Khusnuridlo. (2004). Manajemen Pondok Pesantren. Diva Pustaka.

Purnomo, H., Karim, A., Mansir, F., & Valero-Matas, J. A. (2022). Covid-19 Pandemic: Project-Based Learning as Interprofessional Learning Model to Improve Student With Special Needs' Self Efficacy. Sociologia y Tecnociencia, 12(2), 284–306. https://doi.org/https://doi.org/10.24197/st.2.2022.284-306

Qodriah, S. L., Hartati, W., & Karim, A. (2019). Self-leadership and career success: Motivation of college lecturers. Journal of Leadership in Organizations, 1(2), 79–95.

Rinto, Fikriyah, Iman, B. N., Hanikah, Munajim, A., Sati, Setiana, D., Darmini, M., & Karim, A. (2020). Scientific process skills learning, biotechnology materials, and character building. International Journal of Pharmaceutical Research, 12(4), 2044–2051. https://doi.org/https://doi.org/10.31838/ijpr/2020.12.04.314

Rosidah, I., Sauri, S., & Syaodih, C. (2022). Implementasi pembelajaran life skill pada program kesetaraan paket C untuk membekali warga belajar yang siap memasuki lapangan kerja. Jurnal Eduscience, 9(1), 182–194.

Saidah, S. A., & Handajani, S. (2016). Pengembangan Perangkat Pelatihan Kewirausahaan Berbasis Life Skill Bagi Santri Pondok Pesantren Darul Falah V Cukir Jombang. Jurnal Mahasiswa Teknologi Pendidikan, 5(3).

Sugiyono. (2014). Metode Penelitian Manajemen (3rd ed.). Alfabeta.

Syabibi, M. R., Karim, A., Kulkarni, S., & Sahil, A. (2021). Communicative cultural dakwah of Abdurrahman Wahid in pluralistic society. Karsa: Journal of Social and Islamic Culture, 29(2), 1–33. https://doi.org/10.19105/karsa.v29i2.5220

Tahar, A., Setiadi, P. B., & Rahayu, S. (2022). Strategi Pengembangan Sumber Daya Manusia Dalam Menghadapi Era Revolusi Industri 4.0 Menuju Era Society 5.0. Jurnal Pendidikan Tambusai, 6(2), 12380–12394.

Tamba, W., Rizka, M. A., & Andriani, I. (2020). Implementasi Pendidikan Masyarakat Melalui Pemberdayaan Perempuan Berbasis Life Skill Education. Jurnal Paedagogy, 7(3), 237–243.

Veithzal, R., & Sagala, E. J. (2004). Manajemen Sumber Daya Manusia Untuk Perusahaan. PT Raja Grafindo Persada.

Wahid, K. H. A. (2001). Menggerakkan Tradisi; Esai-Esai Pesantren. LKIS Pelangi Aksara.

Widiantari, D., Bin Samadi, M. I., & Karim, A. (2022). Charismatic Leadership

Effects of Teachers in Fostering Graduate Quality of Senior High School. Journal of Leadership in Organizations, 4(2), 179–190. https://doi.org/10.22146/jlo.74872

Winanda, Y. R., & Mubarak, A. (2020). Implementasi Strategi Balai Latihan Kerja (BLK) Padang Dalam Meningkatkan Kualitas Tenaga Kerja. Jurnal Manajemen Dan Ilmu Administrasi Publik (JMIAP), 2(2), 18–25.