

**Leadership Rhetoric and Organizational Strategies  
in the Book Wasiat Renungan Masa Pengalaman Baru by TGKH  
Muhammad Zainuddin Abdul Madjid**

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**ABSTRACT**

This research examines the leadership rhetoric and organizational strategies within the book *Wasiat Renungan Masa Pengalaman Baru* by TGKH Muhammad Zainuddin Abdul Madjid. The study aims to analyze how the text conveys principles of leadership and organizational management, emphasizing the relevance of Islamic values and cultural principles. Using a qualitative approach with a textual analysis method, the study investigates key themes related to leadership rhetoric, such as unity, obedience, loyalty, and brotherhood, as well as organizational strategies focusing on collective action, ethical leadership, and resilience. The findings reveal that the text provides timeless guidance on leadership, highlighting the importance of ethical behavior, collective effort, and adherence to spiritual practices. Furthermore, the organizational strategies outlined in the text align with Islamic teachings and Sasak cultural values, offering a framework for modern organizational leadership, especially within Islamic educational institutions. The research contributes to the understanding of Islamic leadership, offering practical insights for contemporary leaders and organizations, promoting the integration of moral and spiritual values into organizational practices.

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**INTRODUCTION**

Rhetoric and leadership are two interconnected concepts that have a significant impact on various aspects of life, ranging from politics, business, education, to social organizations. (Zair et al., 2024) When rhetorical principles are applied to leadership, leaders are not only able to communicate their vision and mission clearly but also build strong relationships and motivate their teams to achieve success. (Zair et al., 2024)

Leadership involves the ability of an individual to influence and motivate others to act in alignment with shared goals. It encompasses the process of influencing organizational objectives, motivating followers to achieve goals, and shaping the group's culture. (Sarasnita et al., 2023) Leadership also plays a critical role in regulating organizational movement, far beyond merely guiding and managing competent potential to realize the goals and ideas that have been collaboratively formulated. (Purnama, 2024)

In his book *The Art of Public Speaking*, Stephen E. Lucas highlights public speaking as a critical communication skill. This skill comprises several stages: organizing thoughts logically, tailoring messages to the audience, narrating stories for maximum impact, and adapting to audience feedback. (Hairunnisa et al., 2021) Similarly, rhetoric, as an effective language skill, is essential for public speaking. It involves the ability to articulate sounds, pronounce words, and express thoughts, ideas, and feelings through speech. (Resticka et al., 2024) One fundamental activity humans perform as social beings is speaking—both to themselves and to others. The development of speaking activities, especially public speaking, is integral to the art of rhetoric. (Meliala, 2020)

The influence of organizational culture can be classified into three aspects: direction (guiding the organization towards specific objectives), pervasiveness (the degree to which culture permeates and becomes shared awareness among members), and strength (the extent to which culture is deeply rooted and voluntarily practiced). (Moch Tohet & Suriyanto, 2023) For organizations to be effective, individuals must possess competencies such as self-competence, communication competence, diversity competence, team competence, change competence, ethical competence, and cross-cultural competence. Without these, the organization cannot function effectively. (Ambarita, 2012)

Organizational education and character education empower individuals to understand and manage social, economic, and environmental conditions, ultimately improving societal welfare. This educational process aims to foster awareness and knowledge, which equip individuals with the ability to enhance their well-being. (Susilo & Rijal, 2021)

Wasiat Renungan Masa Pengalaman Baru reflects Maulana Syaikh T.G.K.H. Muhammad Zainuddin Abdul Madjid's life experiences and thoughts, creatively expressed to uphold truth and combat falsehood. This work addresses a wide range of knowledge—religion, ethics, law, politics, history, and culture. It conveys moral messages and showcases values aligned with Islamic principles. Furthermore, it reflects societal, cultural, and political issues, making it a rich educational resource. (Gunawan & Mardani, 2024)

The poetic structure of Wasiat Renungan Masa is extraordinary. Composed of 433 stanzas, each containing four lines, the poem uses rhyming patterns and diction that captivate readers, delivering moral messages both explicitly and implicitly. Its aesthetic qualities make it an invaluable teaching material for building national character and moral values. (Emasari, 2021; Sapiin et al., 2020)

Wasiat Renungan Masa serves as a life guide for society, offering insights into education, culture, social matters, and religious beliefs. The embedded values make it a source of inspiration for personal and communal development. (Nasip et al., 2019; Turmuzi, 2024)

The Indonesian government recognized the contribution of T.G.K.H. Muhammad Zainuddin Abdul Madjid by honoring him as a national hero in Presidential Decree No. 115/TK/2017. (Kementrian Sosial Republik Indonesia, 2017) A Sasaknese preacher, educator, and national hero, he played a vital role in advancing Islamic education and movements in Indonesia. (Salim & Mohd. Shafie bin Hamzah, 2022)

Previous studies have explored various aspects of Wasiat Renungan Masa Pengalaman Baru. For example, Gunawan and Hermansyah (2022) examined the ethnographic communication in the text, revealing its nuanced use of language and rhetorical devices. Meanwhile, Hapizin and Ihsan (2017) highlighted the character education values embedded in the text, linking them to Islamic teachings and societal needs. Halqi et al. (2022) analyzed the Tasrih Wasiat Renungan Masa from

the perspective of Ki Hadjar Dewantara's Sistem Among, emphasizing its alignment with compassionate educational practices.

Despite these valuable contributions, limited attention has been given to the specific interplay between leadership rhetoric and organizational strategies within the context of Wasiat Renungan Masa Pengalaman Baru. This study seeks to address this gap by examining how TGKH Muhammad Zainuddin Abdul Madjid's rhetoric and strategic principles can serve as a guide for contemporary leadership and organizational practices.

This research uniquely contributes to the discourse by integrating the analysis of leadership rhetoric and organizational strategies as presented in Wasiat Renungan Masa Pengalaman Baru. Unlike previous studies, which primarily focused on character education and ethnographic communication, this study emphasizes the synergy between rhetorical elements and strategic frameworks, offering practical insights for modern leadership.

This study addresses the following research questions: 1) How is leadership rhetoric expressed in Wasiat Renungan Masa Pengalaman Baru by TGKH Muhammad Zainuddin Abdul Madjid?; 2) What organizational strategies are outlined in the text, and how do they align with Islamic values and cultural principles?; and 3) In what ways does the text serve as a guide for leadership and organizational management in modern contexts?. The objectives of this study are 1) To analyze the expression of leadership rhetoric in Wasiat Renungan Masa Pengalaman Baru by TGKH Muhammad Zainuddin Abdul Madjid; 2) To explore the organizational strategies presented in the text and evaluate their alignment with Islamic values and cultural principles; and 3) To investigate how the text serves as a guide for leadership and organizational management in contemporary contexts.

The findings of this study are expected to contribute to the broader understanding of Islamic leadership and organizational management, offering practical insights for educators, leaders, and organizational practitioners. By highlighting the enduring relevance of TGKH Muhammad Zainuddin Abdul Madjid's work, this research also seeks to promote the integration of Islamic values into leadership and organizational frameworks, fostering ethical and sustainable practices.

## **METHODS**

This study employed a qualitative research method with a textual analysis approach to explore the leadership rhetoric and organizational strategies in *Wasiat Renungan Masa Pengalaman Baru* by TGKH Muhammad Zainuddin Abdul Madjid. The research was designed to examine the content, context, and underlying messages conveyed in the text, focusing on its relevance to leadership and organizational principles within an Islamic framework. A descriptive-analytic design was adopted, wherein the content of the text was systematically analyzed to identify key themes, patterns, and strategies. This design facilitated a detailed examination of how the text conveyed leadership rhetoric and organizational strategies and their alignment with Islamic values and cultural principles.

The primary data source for this study was the book *Wasiat Renungan Masa Pengalaman Baru*. Secondary data sources included academic journals, books, and articles related to Islamic leadership, organizational strategies, and cultural studies, which provided contextual and theoretical support for the analysis. Data collection involved document analysis, which included careful reading and note-taking from the primary text to identify key elements of leadership rhetoric and organizational strategies. Additionally, thematic categorization was conducted to organize the identified elements into themes related to leadership, organizational management, Islamic values,

and cultural principles. A literature review of secondary sources was also undertaken to enrich the analysis and validate the findings.

The data analysis followed an interpretative approach. Content analysis was conducted to extract and interpret textual elements that reflected leadership rhetoric and organizational strategies. This was followed by thematic analysis, which identified and categorized recurring themes and motifs within the text. Finally, comparative analysis was employed to compare the identified themes with contemporary leadership and organizational management concepts to assess their modern applicability.

To ensure the credibility of the findings, triangulation was used, involving cross-referencing primary and secondary data sources. Expert consultations on Islamic leadership and organizational management further supported the validation of interpretations, enhancing the reliability and accuracy of the study.

## RESULTS

### Leadership Rhetoric in *Wasiat Renungan Masa Pengalaman Baru*

The leadership rhetoric in *Wasiat Renungan Masa Pengalaman Baru* by TGKH Muhammad Zainuddin Abdul Madjid is characterized by a blend of moral exhortation, strategic guidance, and a deep commitment to Islamic values. The text employs poetic language to emphasize the importance of unity, obedience, and integrity among organizational members. Key findings include:

#### 1. Call for Unity and Obedience:

*"Aduh sayang!  
Organisasi ada imamnya,  
Pengurus Besar (PB) namanya.  
Wajib ditaati Instrukasinya,  
selama berjalan menyelamatkannya".*

This verse highlights the central role of leadership within an organization, advocating for collective alignment under a central figure—the "Imam" or leader—as a prerequisite for organizational success.

#### 2. Warning Against Individualism and Self-Interest:

*"Aduh sayang!  
Tak ada artinya Organisasi  
Kalan instruksi tak ditaati.  
Itu namanya ber napsi-napsi,  
Ber naspsu-napsu membakar diri".*

Here, the rhetoric underscores the destructive nature of disobedience and self-centered behavior, portraying them as obstacles to achieving organizational goals.

#### 3. Encouragement for Loyalty and Dedication:

*"Aduh sayang!  
Kalau anakku masih mengaku  
Bahwa NW Organisasimu,  
Pastilah nakku taat seribu  
Menurut 'imam' kompak selalu."*

This verse urges members to demonstrate loyalty through consistent adherence to leadership directives, positioning such loyalty as an essential trait of true organizational belonging.

#### 4. Promotion of Islamic Brotherhood:

*"Aduh sayang!  
Mari bersatu di satu barisan,  
Janganlah suka berkeliaran.  
Tetap bersatu bersama Ikhwan,  
Menurut Pimpinan Nabdlatul Wathan."*

The text emphasizes solidarity and collective effort, drawing on the concept of "Ikhwan" (brotherhood) to foster a sense of unity.

### **Organizational Strategies Aligned with Islamic and Cultural Principles**

The text delineates organizational strategies that reflect Islamic teachings and Sasak cultural values. Key strategies include:

#### **1. Emphasis on Collective Action:**

*"Aduh sayang!  
"Dasar selamat berstu kalimah,  
Bersatu derap bersatu langkah.  
Dasar bahaya berpecah belah,  
Terkadang membawa su'ul khatimah."*

This verse advocates for unified action as a pathway to organizational success while warning against the perils of division.

#### **2. Integration of Islamic Rituals and Values:**

*"Aduh sayang!  
'shalawat taisir' amatlah perlu  
Dibaca oleh penuntut ilmu,  
Oleh pedagang yang ingin maju,  
Oleh pemimpin oleh penghulu."*

The text incorporates religious practices such as reciting "Shalawat Taisir" as a means to seek divine guidance and blessings in leadership and organizational endeavors.

#### **3. Resilience Amid Challenges:**

*"Aduh sayang!  
Zaman sekarang zaman mungkarat,  
Memerlukan banyak membaca shalawat,  
Membaca qur'an, zikir dan taubat,  
Mengingat tuhan setiap saat."*

The rhetoric addresses the moral and spiritual resilience required to navigate modern challenges, promoting continuous remembrance of God as a foundation for organizational strength.

#### **4. Ethical Leadership and Accountability:**

*"Aduh sayang!  
Ujub, takabbur, ria', dan hasad,  
Perusak amal, perusak jasad.  
Kalau seorang berjijwa hasad,  
Dzahir batinnya semua fasad."*

The text warns against destructive traits such as arrogance and envy, advocating for humility and sincerity in leadership.

### **Modern Applicability of the Text**

The text serves as a timeless guide for leadership and organizational management, offering principles that resonate with contemporary contexts:

### 1. **Guidance for Modern Organizational Leadership:**

The emphasis on unity, obedience, and ethical behavior remains relevant in modern organizational structures, where collaboration and integrity are critical for success.

### 2. **Inspiration for Islamic Educational Institutions:**

*"Aduh sayang!  
"NWDI dan NBDI mu,  
Jalan menuju ke langit ilmu,  
Terus ke bulan sampai bertemu  
Sinar yang lima nyinari penjuru."*

This verse encapsulates the vision of Nahdlatul Wathan as a beacon of knowledge, providing a model for Islamic educational institutions to pursue excellence.

### 3. **Framework for Conflict Resolution:**

*"Aduh sayang!  
"Tetap bersama kaum mukblisin,  
Tetap beserta kaum shalibin,  
Teguhkan hubungan dengan muhibbin,  
Putuskan hubungan dengan mufsidin."*

The emphasis on associating with sincere and righteous individuals offers a framework for resolving conflicts and fostering constructive relationships.

The rhetoric and strategies in *Wasiat Renungan Masa Pengalaman Baru* by TGKH Muhammad Zainuddin Abdul Madjid provide profound insights into leadership and organizational management rooted in Islamic values and cultural principles. The text's emphasis on unity, ethical behavior, and resilience underscores its relevance as a guide for contemporary leaders and organizations navigating the complexities of modern society.

## **DISCUSSION**

### **Leadership Rhetoric in Wasiat Renungan Masa Pengalaman Baru**

The research findings reveal a multidimensional approach to leadership rhetoric in *Wasiat Renungan Masa Pengalaman Baru* by TGKH Muhammad Zainuddin Abdul Madjid. The text intertwines moral, strategic, and spiritual guidance with Islamic and cultural principles. Below is a detailed analysis of the results:

#### 1. Leadership as a Pillar of Unity and Obedience

The text's advocacy for centralized leadership, expressed through the metaphor of the "Imam," underscores the pivotal role of obedience in achieving organizational success. By stressing loyalty to the leader and adherence to instructions, the rhetoric aims to foster collective alignment. This principle is highly applicable to modern organizations, where clear leadership and shared vision are critical for cohesion and productivity. As noted by Sarasnita et al. (2023), leadership involves the ability of an individual to influence and motivate others to act in alignment with shared goals, which directly correlates with the message of obedience and unity found in the text.

#### 2. Critique of Individualism and Disobedience

The denunciation of self-centered behaviors and disobedience reflects the importance of communal harmony. The portrayal of such traits as detrimental to organizational well-being resonates with the need for collaborative attitudes in contemporary teams. This aspect reinforces the timeless value of prioritizing group objectives over personal interests, a concept in line with modern leadership principles that emphasize collective success over individual gain.

### 3. Loyalty and Dedication as Core Organizational Values

The text links organizational loyalty to a sense of identity and belonging, encouraging unwavering support for leadership directives. This aligns with modern leadership theories emphasizing employee engagement and commitment as key drivers of organizational effectiveness. Purnama (2024) highlights that leadership plays a critical role in regulating organizational movement, far beyond merely guiding and managing competent potential to realize collaboratively formulated goals, a sentiment echoed in the loyalty and dedication discussed in the text.

### 4. Promotion of Brotherhood and Solidarity

The emphasis on *Ikhwan* (brotherhood) to cultivate unity reflects the integration of Islamic principles in organizational culture. This notion aligns with modern diversity and inclusion practices, where fostering solidarity among members strengthens the collective mission. The inclusion of ethical competence in organizational culture, as discussed by Ambarita (2012), supports this principle, emphasizing how values such as solidarity enhance a collaborative and inclusive environment.

## **Organizational Strategies Rooted in Islamic and Cultural Principles**

### 1. Collective Action as a Path to Success

The poetic emphasis on unified steps (*bersatu derap bersatu langkah*) warns against the dangers of division. This principle parallels contemporary organizational strategies that prioritize teamwork and shared goals to achieve long-term success. It echoes the view presented by Moch Tohet & Surianto (2023) that for organizations to be effective, individuals must possess competencies like team competence and change competence.

### 2. Integration of Religious Practices

The recommendation of reciting *Shalawat Taisir* as a spiritual practice integrates religious rituals into organizational endeavors. This demonstrates the importance of spirituality in maintaining morale and seeking divine guidance, a concept increasingly explored in faith-based and value-driven leadership models. Zair et al. (2024) discuss how rhetorical principles in leadership build relationships, and the integration of spirituality exemplifies this approach.

### 3. Resilience Amid Challenges

The text calls for moral and spiritual resilience through practices like prayer and remembrance of God. This serves as a timeless reminder of the importance of mental and emotional fortitude in overcoming challenges, an attribute vital for modern leadership. Gunawan & Mardani (2024) emphasize that the text reflects moral values and societal issues, demonstrating how resilience is framed within the Islamic cultural and spiritual context.

### 4. Ethical Leadership and Accountability

The warning against arrogance, envy, and other negative traits highlights the necessity of ethical leadership. In contemporary contexts, this aligns with corporate governance principles emphasizing transparency, integrity, and humility as hallmarks of effective leadership, a perspective supported by Zair et al. (2024), who note that leadership rhetoric builds a leader's credibility by promoting ethical behavior.

## **Modern Applicability of the Text**

### 1. Guidance for Contemporary Leadership

The emphasis on unity, ethical behavior, and obedience provides practical guidance for modern organizational leadership. The rhetoric aligns with frameworks that value collaboration, moral authority, and a shared vision. Hairunnisa et al. (2021) note that public speaking and rhetoric skills in leadership are integral for shaping relationships and motivating teams, much like the principles of unity and obedience in the text.

## 2. Inspiration for Islamic Educational Institutions

The reference to Nahdlatul Wathan as a beacon of knowledge offers a strategic model for Islamic educational institutions to focus on academic excellence and spiritual growth. The vision of *jalan menuju ke langit ilmu* (the path to the heavens of knowledge) serves as an enduring aspiration. The focus on education as a core value aligns with the Sasaknese preacher heritage of T.G.K.H. Muhammad Zainuddin Abdul Madjid, as recognized by the Indonesian government (Kementrian Sosial Republik Indonesia, 2017).

## 3. Framework for Conflict Resolution

By advocating association with the righteous and disassociation from harmful influences, the text offers a structured approach to conflict resolution. This strategy is particularly relevant for navigating interpersonal and organizational disputes. This approach reflects the ethos of moral and cultural guidance present in Islamic leadership principles, as seen in the work of Nasip et al. (2019), which integrates cultural values into personal and societal development.

The leadership rhetoric in *Wasiat Renungan Masa Pengalaman Baru* blends Islamic teachings with cultural wisdom, offering profound insights into effective leadership and organizational management. Its focus on unity, ethical behavior, and resilience positions the text as a timeless guide for navigating the complexities of both traditional and modern organizational contexts. As explored by scholars such as Meliala (2020), rhetoric and leadership are intertwined, with a critical impact on leadership effectiveness across various domains, from politics to education and beyond.

### **Comparison with Previous Studies**

Previous studies, such as those by Gunawan and Hermansyah (2022), Hapizin and Ihsan (2017), and Halqi et al. (2022), have explored various aspects of *Wasiat Renungan Masa Pengalaman Baru*, focusing on character education, ethnographic communication, and compassionate educational practices. This study builds on these contributions by examining the interplay between leadership rhetoric and organizational strategies, offering a nuanced perspective that integrates rhetorical elements with strategic frameworks. Unlike prior studies, this research emphasizes the practical implications of these principles for contemporary leadership.

### **Implications of Findings**

#### 1. Guidance for Contemporary Leadership

The emphasis on unity, ethical behavior, and obedience provides practical guidance for modern organizational leadership. The rhetoric aligns with frameworks that value collaboration, moral authority, and a shared vision.

#### 2. Inspiration for Islamic Educational Institutions

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### **Limitations of the Study**

While this study provides valuable insights, it acknowledges several limitations. First, the reliance on textual analysis may not capture the full extent of practical applications of the rhetoric. Second, the study is limited to the context of *Wasiat Renungan Masa Pengalaman Baru* and may require further validation in diverse organizational settings.

The leadership rhetoric in Wasiat Renungan Masa Pengalaman Baru blends Islamic teachings with cultural wisdom, offering profound insights into effective leadership and organizational management. Its focus on unity, ethical behavior, and resilience positions the text as a timeless guide for navigating the complexities of both traditional and modern organizational contexts.

## CONCLUSION

The study reveals that Wasiat Renungan Masa Pengalaman Baru by TGKH Muhammad Zainuddin Abdul Madjid presents a profound and practical framework for leadership and organizational strategies. The key findings highlight the importance of unity, obedience, loyalty, and ethical behavior in leadership, which are essential for the success of any organization. The organizational strategies outlined in the text, such as collective action, resilience amidst challenges, and ethical leadership, are deeply rooted in Islamic principles and Sasak cultural values, making them highly relevant for contemporary organizational contexts. This research demonstrates that the text not only serves as a guide for personal and communal development but also provides valuable insights for modern leadership and organizational management. It emphasizes the importance of integrating moral and spiritual values into leadership practices, contributing to ethical and sustainable organizational growth. The findings suggest that future research could further explore the practical applications of these principles in diverse organizational settings, particularly in Islamic educational institutions, to enhance leadership effectiveness and organizational success.

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