



Blue Ocean Strategy for Preserving Javanese Script through Islamic Education Management

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Abstract: This study explores the application of the Blue Ocean Strategy in preserving the Javanese script through educational institutions. In this context, the strategy is utilized to develop a new, more effective approach to increasing students' interest in learning the Javanese script. A qualitative methodology is employed, with interviews serving as the primary instrument to assess students' awareness and responses to the implemented learning methods. The findings indicate that the methods used in the examined educational institution are more accessible and comprehensible for students compared to traditional Javanese script instruction commonly practiced in elementary to high schools. This conclusion is based on interview data showing heightened student interest in the Javanese script as a result of a more innovative and adaptive teaching approach. Although the study does not report a specific increase—such as 35% or 40%—in interest, the interviews suggest that the implemented methods enhance students' enthusiasm and understanding of the script. The study implies that innovation in teaching the Javanese script can serve as an effective strategy for cultural preservation. Consequently, the Blue Ocean Strategy offers a relevant model for educational institutions seeking to develop more engaging and accessible learning experiences for students.

Abstrak: Penelitian ini membahas penerapan strategi Blue Ocean dalam pelestarian aksara Jawa melalui lembaga pendidikan. Dalam konteks ini, strategi Blue Ocean digunakan untuk menciptakan pendekatan baru yang lebih efektif dalam meningkatkan ketertarikan peserta didik terhadap pembelajaran aksara Jawa. Penelitian ini menggunakan pendekatan kualitatif dengan metode wawancara sebagai instrumen utama untuk mengukur kesadaran dan respons peserta didik terhadap metode pembelajaran yang diterapkan. Hasil penelitian menunjukkan bahwa metode yang digunakan di lembaga pendidikan yang menjadi objek penelitian lebih mudah dipahami oleh peserta didik dibandingkan dengan metode pembelajaran aksara Jawa yang umum diterapkan di tingkat SD hingga SMA. Temuan ini didasarkan pada wawancara yang mengungkapkan adanya peningkatan ketertarikan peserta didik terhadap aksara Jawa karena pendekatan yang lebih inovatif dan adaptif. Data wawancara menunjukkan bahwa metode yang diterapkan mampu meningkatkan minat dan pemahaman peserta didik terhadap aksara Jawa. Implikasi dari penelitian ini menunjukkan bahwa inovasi dalam metode pembelajaran aksara Jawa dapat menjadi strategi yang efektif dalam upaya pelestarian budaya. Oleh karena itu, pendekatan Blue Ocean dapat menjadi model yang relevan bagi institusi pendidikan dalam mengembangkan strategi pembelajaran yang lebih menarik dan mudah diakses oleh peserta didik.

1. Introduction

The preservation of the Javanese *Carakan* script through educational institutions, particularly within the boarding school environment, remains an underexplored area in



both academic discourse and practical implementation.¹ While previous studies have highlighted the decline in Javanese script usage due to modernization and globalization, limited research has examined strategic educational interventions aimed at sustaining its relevance. Educational institutions play a crucial role in cultural preservation; however, many Islamic boarding schools have yet to integrate structured efforts to maintain local linguistic heritage. A notable exception is Bina Aksara Mulya Islamic Boarding School, which has taken an active role in revitalizing the learning of Javanese literature and script. This institution implements a distinctive learning program designed to counter the marginalization of the *Carakan* script in the modern era. Given the increasing dominance of global languages and cultural exchanges,² preserving local scripts demands innovative strategies. By adopting a culture-based education model integrated with the Blue Ocean Strategy, Bina Aksara Mulya offers an alternative approach that not only sustains Javanese script literacy but also enhances its cultural and educational value. This study contributes to the discourse on cultural education management by proposing a replicable strategy for institutions seeking to implement effective and sustainable preservation efforts.

The decline in the use of the Javanese *Carakan* script in society has been widely studied, especially concerning globalization, demographic shifts, and national education policies. Both the quantity and quality of Javanese language and script users have decreased, particularly among the younger generation, who increasingly adopt informal “slang” in daily communication. Many individuals who once relied solely on local languages as their mother tongue are now bilingual or multilingual. They are also expected to master national and international languages, which function as identity markers, including indicators of social identity. In some cases, individuals feel greater pride in being perceived as internationalists rather than nationalists or localists.³ However, existing research—such as that by Suparta (2017)—has lacked a focus on concrete solutions to preserve the Javanese language and script in the modern context.⁴ A more in-depth investigation is required, particularly of institutions actively involved in such preservation efforts.

Strategic management in Islamic educational institutions is essential for adapting to contemporary challenges and optimizing resources.⁵ This management includes the planning, implementation, and evaluation of strategies to support institutional development.⁶ In the realm of cultural preservation, *pesantren* can employ strategic management—specifically the Blue Ocean Strategy—to innovate and create new educational spaces that enhance the relevance of Javanese script learning. By eliminating outdated methods and introducing creative approaches, *pesantren* can

¹ Ching-yi Wang, “Building a Network for Preserving Intangible Cultural Heritage through Education : A Study of Indonesian Batik,” *International Journal of Art and Design Education (ijADE)* 38, no. 2 (2019): 398–415, doi:<https://doi.org/10.1111/jade.12200>.

² Hendarto Suparta, “Pengikisan Bahasa Dalam Masyarakat Jawa Catatan tentang Proses Kepunahan Bahasa Jawa,” *Sabda : Jurnal Kajian Kebudayaan* 10, no. 2 (2017): 1–16.

³ Sri Budiman dan Suparjo Suparjo, “Manajemen Strategik Pendidikan Islam,” *JISIP (Jurnal Ilmu Sosial dan Pendidikan)* 5, no. 3 (2021): 515–23, doi:<http://dx.doi.org/10.58258/jisip.v5i3.2197>.

⁴ Suparta, “Pengikisan Bahasa Dalam Masyarakat Jawa Catatan tentang Proses Kepunahan Bahasa Jawa.”

⁵ Iqbal Fawaidul Muhsinin, Sedya Sentosa, dan Fina Umu Rif Athi, “Manajemen Strategi untuk Meningkatkan Mutu Lembaga Pendidikan Islam,” *Studia Manageria : Jurnal Manajemen Pendidikan Islam* 5, no. 2 (2023): 88, <http://jurnal.radenfatah.ac.id/index.php/studiamanageria>.

⁶ Nisaul Jannah, Nurhayati, dan Na'imah, “Manajemen Pemasaran Lembaga PAUD pada Masa Pandemi Covid-19,” *Kindergarten: Journal of Islamic Early Childhood Education*, 4, no. 2 (2021); M Khatami dan Zainal Arifin, “Manajemen Strategik Pada Lembaga Pendidikan Islam,” in *Proceedings of International Conference on Islamic Studies “Islam & Sustainable Development,”* vol. 1, 2021, 219.

reposition cultural education as an appealing and sustainable element of their curricula. Thus, strategic management not only fosters institutional growth but also plays a vital role in safeguarding local heritage within the framework of modern education.

The Blue Ocean Strategy, introduced by W. Chan Kim and Renée Mauborgne, presents a way to escape saturated market competition by generating untapped market spaces.⁷ Unlike the intense rivalry found in red oceans, this strategy emphasizes innovation by redefining value and eliminating direct competition.⁸ Within Islamic education, *pesantren* can adopt this strategy to revitalize Javanese script learning through interdisciplinary curricula, digital tools, and novel learning experiences. The strategy is built on four key actions: eliminate, reduce, raise, and create.⁹ *Elimination* refers to removing rigid, monotonous, and outdated teaching methods;¹⁰ *reduction* involves minimizing less essential components to improve efficiency; *raising* entails emphasizing high-value aspects such as integrating Javanese cultural content rich in philosophy and moral values; and *creation* refers to developing innovative methods tailored to the needs of each institution. Through the Blue Ocean Strategy, *pesantren* can reframe cultural education as a compelling and enduring part of their academic vision, ensuring the continued relevance of the Javanese script in contemporary society.

The Javanese script is a vital component of Indonesia's cultural heritage, holding deep historical and cultural significance. It reflects the civilization and identity of the Javanese people, who possess a rich tradition of knowledge and customs.¹¹ As a form of intangible cultural heritage, the script serves not only as a communication tool but also as a symbol of intellectual and aesthetic achievement. Cultural heritage—both material and immaterial—plays a crucial role in preserving history, identity, and the continuity of human civilization. Artifacts, traditions, and ways of life transmitted through generations mirror the evolving social fabric of society. Thus, preserving cultural heritage such as the Javanese script is not merely about retaining the past; it also reinforces collective identity, imparts local wisdom to future generations, and promotes a future grounded in cultural diversity and historical awareness.

The ongoing decline of the Javanese language and script highlights the urgent need for innovative preservation initiatives, particularly within Islamic boarding schools (*pesantren*). This study investigates how the Blue Ocean Strategy can be applied in

⁷ Rafiwue Muhammad, Richard Davies Evans, dan Muhammad Tahir Nawaz, "Absorptive capacity: A hub of blue ocean and red ocean strategies and capability transformation in innovative business environments," in *International Conference on Knowledge-Based Engineering and Innovation (KBEL)*, vol. 2 (Tehran, 2015), 60–65, doi:<https://doi.org/10.1109/KBEL.2015.7436022>.

⁸ Sri Rezeki et al., "Blue ocean strategy for creating value of the organization: Examination of differentiation with red ocean strategy," *International Journal of Recent Technology and Engineering* 8, no. 2 Special Issue 11 (2019): 3827–31, doi:<http://www.doi.org/10.35940/ijrte.B1504.0982S1119>; Lis Sintha, "Blue Ocean Strategy Vs Red Ocean Strategy," *Jurnal Keuangan dan Perbankan* 1, no. 1 (2013): 46–66, [http://repository.uki.ac.id/623/1/Lis Sintha%2C SE%2C MM.pdf](http://repository.uki.ac.id/623/1/Lis%20Sintha%20SE%20MM.pdf).

⁹ Agus Zaenul Fitri, "Blue Ocean Strategy for Improving Quality and Competitiveness of Islamic Educational Environment," *Asian Social Science and Humanities Research Journal (ASHREJ)* 3, no. 2 (2021): 18–28, doi:<https://doi.org/10.37698/ashrej.v3i2.75>.

¹⁰ Ratnasari, Srihandi Kumadji, dan Edy Yulianto, "Penerapan Blue Ocean Strategy (BOS) Dalam Upaya Meningkatkan Keunggulan Bersaing (Studi Pada Waroeng Steak and Shake)," *Jurnal Administrasi Bisnis* 30, no. 1 (2016): 103–8; Samrin dan Irawan, "Formulasi Blue Ocean Strategy: Studi Kasus Kopi Gayo di Kabupaten Takengon," *Jurnal AKMAMI (Akuntansi Manajemen Ekonomi)* 2, no. 2 (2021): 413, <https://jurnal.ceredindonesia.or.id/index.php/akmami/article/view/197>.

¹¹ Ratna Wijayanti, Astiana Ajeng Rahadini, dan Djoko Sulaksono, "Media Pembelajaran Kaligrafi Sebagai Upaya Meningkatkan Minat dan Keterampilan Siswa Dalam Menulis Aksara Jawa," *Sabdasastra: Jurnal Pendidikan Bahasa Jawa* 8, no. 1 (2024): 59–66, doi:<https://doi.org/10.20961/sabpbj.v8i1.74113>.

education to open new pathways for Javanese script learning—beyond conventional approaches that often fail to captivate students.¹² The research aims to explore how *pesantren* can act as pivotal agents in cultural preservation by implementing value innovation—that is, by offering unique learning methods that distinguish them from traditional institutions. By focusing on Bina Aksara Mulya Islamic Boarding School, this study contributes to scholarly discussions on strategic educational management while presenting a practical framework for cultural revitalization within *pesantren*. In contrast to previous studies that primarily address cultural erosion as a social issue, this research offers a concrete model for integrating business strategy into education, illustrating how *pesantren* can actively promote cultural sustainability through innovative planning.

Innovative strategy planning is essential to ensure meaningful change in the learning process. Ramasimu (2024) argues that educational innovation may include adopting modern teaching methods, integrating new concepts into curricula, updating instructional materials, and introducing new approaches to evaluating learning outcomes.¹³ The results section of this study will illustrate how Bina Aksara Mulya Islamic Boarding School has applied such strategies to create learning methods that are more accessible and comprehensible than conventional ones. This strategic framework not only enhances students' understanding but also facilitates the expansion of educational methodologies. By cultivating a distinct educational environment, Bina Aksara Mulya Islamic Boarding School lays the foundation for a differentiated model of learning, as further explored in the subsequent discussion.

To support this innovation, steps should be taken to create new market spaces within educational institutions focused on differentiated learning of the Javanese language and script. The strategic management approach implemented at Bina Aksara Mulya has played a key role in increasing students' interest in the *Carakan* script. Furthermore, the use of the Blue Ocean Strategy has contributed to heightened community awareness and engagement with the Javanese script in daily life. This research offers both theoretical and practical contributions. Theoretically, it extends the application of the Blue Ocean Strategy beyond business contexts into the fields of education and cultural preservation, demonstrating how strategic differentiation can support the survival of endangered local scripts. Practically, it presents a replicable model for Islamic educational institutions to integrate cultural preservation into their curricula, offering an innovative pathway for revitalizing Javanese script learning. The core argument of this study is that applying the Blue Ocean Strategy in educational settings creates a new market space for Javanese language and script education, ensuring its long-term relevance and sustainability.

2. Method

This study employs a qualitative case study approach to explore the strategies used by Bina Aksara Mulya Islamic Boarding School in preserving the Javanese language and script. Primary data were collected through in-depth interviews guided by a structured interview framework, and observations based on predefined indicators were conducted to systematically assess aspects such as student engagement, teaching methods, and program effectiveness in enhancing Javanese script literacy. This approach provides a

¹² Lismawati dan Lili Nur Amaliyah, "Peran Blue Ocean Strategy Dalam Manajemen Pendidikan," *Jurnal Ilmiah Multidisiplin* 2, no. 2 (2023).

¹³ Ntsieni Fitzgerald Ramasimu, "Innovative Teaching Strategies: A Principlal Component Analysis," *Corporate and Business Strategy Review* 5, no. 1 (2024): 87–98, doi:<https://doi.org/10.22495/cbsrv5i1art9>.

comprehensive understanding of how the *pesantren* integrates the Blue Ocean Strategy into cultural education, examining institutional processes, challenges, and innovations in Javanese script preservation.

The study involved all five students from Bina Aksara Mulya Islamic Boarding School, along with one teacher—who also serves as the administrator and head of the *pesantren*—and one staff member responsible for facilities and infrastructure. Respondents were selected purposively based on the following criteria: (1) active participation in Javanese script learning, (2) involvement in cultural preservation activities, and (3) direct engagement in the implementation of educational strategies. Including all available students ensured a comprehensive representation of learning experiences, while the teacher and staff member contributed pedagogical, managerial, and operational perspectives, thereby enhancing the validity and depth of the data.

Data were collected using several qualitative methods, including in-depth interviews,¹⁴ participatory observation,¹⁵ and document analysis.¹⁶ Interviews were conducted with students and teachers to gather insights into the strategies and methods employed in Javanese language and script preservation. Participatory observation allowed for direct observation of classroom activities, particularly those focused on Javanese language and script instruction. Additionally, relevant documentation—such as textbooks, learning modules, and written records of language preservation activities—was collected to support and triangulate the interview and observational data.

To ensure the validity and reliability of the findings, this research employed data triangulation.¹⁷ Triangulation was carried out by comparing data from multiple sources—interviews, observations, and documentation—to verify consistency and accuracy.¹⁸ Data from students, the teacher, and the staff member were cross-checked to capture a range of perspectives on Javanese script preservation efforts. Moreover, member checking was conducted by asking respondents to review and confirm their interview transcripts, ensuring that the data accurately reflected their experiences and viewpoints. This validation process strengthened the study's credibility by confirming findings through multiple, independent sources.

Thematic analysis was used to analyze the data,¹⁹ following the six-step framework proposed by Braun and Clarke (2006)²⁰: (1) Familiarization with data, involving repeated reading of interview transcripts, observation notes, and documents to gain an initial understanding; (2) Generating initial codes, where key patterns were identified and

¹⁴ John L Campbell et al., "Coding In-depth Semistructured Interviews: Problems of Unitization and Inter-coder Reliability and Agreement," *Sociological Methods & Research* 42, no. 3 (2013): 294–320, doi:<https://doi.org/10.1177/004912411350047>.

¹⁵ Andrew Clark et al., "Learning to see: lessons from a participatory observation research project in public spaces," *International Journal of Social Research Methodology* 12, no. 4 (2009): 345–60, doi:<https://doi.org/10.1080/13645570802268587>.

¹⁶ Eko Murdiyanto, *Metode Penelitian Kualitatif (Sistematika Penelitian Kualitatif)*, Lembaga Penelitian dan Pengabdian Pada Masyarakat UPN "Veteran" Yogyakarta Press, 2020.

¹⁷ Scott F Turner, Laura B Cardinal, dan Richard M Burton, "Research Design for Mixed Methods: A Triangulation-based Framework and Roadmap," *Organizational Research Methods* 20, no. 2 (2017): 243–67, doi:<https://doi.org/10.1177/1094428115610808>.

¹⁸ Wiyanda Vera Nurfajriani et al., "Triangulasi Data Dalam Analisis Data Kualitatif," *Jurnal Ilmiah Wahana Pendidikan* 10, no. September (2024): 826–33.

¹⁹ Ashley Castleberry dan Amanda Nolen, "Thematic analysis of qualitative research data: Is it as easy as it sounds?," *Currents in Pharmacy Teaching and Learning* 10, no. 6 (2018): 1–9, doi:<https://doi.org/10.1016/j.cptl.2018.03.019>.

²⁰ Virginia Braun dan Victoria Clarke, "Using thematic analysis in psychology," *Qualitative Research in Psychology* 3, no. 2 (2006): 77–101, doi:<https://doi.org/10.1191/1478088706qp0630a>.

categorized; (3) Searching for themes, in which related codes were grouped into broader thematic categories such as teaching methods, the role of *pesantren* in cultural preservation, and challenges in Javanese script learning; (4) Reviewing themes, to ensure internal coherence and consistency; (5) Defining and naming themes, clarifying their significance in relation to the Blue Ocean Strategy in cultural education; and (6) Producing the report, integrating findings into a cohesive discussion and linking them to relevant theoretical frameworks.

In addition to thematic analysis, narrative analysis was employed to capture the personal experiences of students and teachers, emphasizing their perspectives on the importance of Javanese script learning. To strengthen the narrative approach, direct excerpts from respondents are presented in the results section, illustrating how the Blue Ocean Strategy influences their motivation and engagement in preserving the Javanese script. By combining thematic and narrative approaches, this study offers an in-depth understanding of the educational strategies employed by the boarding school, highlighting both institutional practices and individual experiences in cultural preservation.

3. Result

3.1. Blue Ocean Strategy as a Marketing Strategy

The implementation of the Blue Ocean Strategy at Bina Aksara Mulya Islamic Boarding School has resulted in a distinctive educational model that sets it apart from conventional *pesantren*. Based on interviews and observations, the institution has reoriented its curriculum by integrating Javanese script instruction and classical Javanese literature (*serat*) as core components. Unlike traditional *pesantren*, which predominantly emphasize Islamic studies, Bina Aksara Mulya reduces the exclusive focus on classical Islamic texts and elevates the role of local wisdom by making Javanese script literacy a fundamental skill.

An interview with one of the students provided insights into the "*Cara Ngapak Tajam*" method developed at the *pesantren*. The student remarked:

"I used to think learning Javanese script was difficult, but after using the 'Cara Ngapak Tajam' method, I memorized it much faster because the letters are grouped based on their shapes. So, I'm not just memorizing—I actually understand it better."

Regarding the curriculum, Kyai Akhmad Fikri, the *pesantren*'s leader, explained:

"We still study classical Islamic books like Riyadus Shalihin, but in a reduced portion so that students can focus more on understanding Javanese script. While other pesantren mainly study kitab kuning, here students also learn to write, read, and comprehend Javanese literary works, such as Serat Wedhatama."

Interviews with teachers confirmed that the strategy encompasses several key components. First, it reduces the dominance of Islamic studies without eliminating them, as demonstrated by the continued study of *Riyadus Shalihin*. Second, it enhances the emphasis on cultural preservation, particularly through Javanese script and classical literature. Third, it eliminates the perception that *pesantren* are solely focused on Islamic texts (*kitab kuning*), thus creating a broader educational space. Fourth, it introduces innovations such as the "*Cara Ngapak Tajam*" method, which simplifies script learning, and the development of *Kampung Aksara*, a community initiative that integrates Javanese script into daily life. Through these efforts, Bina Aksara Mulya has not only cultivated a unique learning environment but has also created a new educational market where Islamic studies coexist with cultural preservation.

Within the context of Blue Ocean Strategy, the learning management at Bina Aksara Mulya represents the creation of a new market space in the Islamic education sector. This

strategy emphasizes offering unique values that are not typically found in comparable institutions.²¹ In general, Islamic boarding schools concentrate on teaching Islamic sciences, such as *fiqh*, *hadith*, and the Qur'ān. However, Bina Aksara Mulya has differentiated itself by embedding Javanese language and script into its formal curriculum. This innovation not only broadens students' intellectual horizons but also contributes to preserving a local culture increasingly threatened by modernization.

The approach appeals to students with a personal interest in Javanese culture and to parents seeking a culturally rooted educational experience. Through this differentiation, the *pesantren* has established a unique niche as a tradition-based educational institution that preserves the Javanese language and script via a carefully designed curriculum.

Table 1. Explanatory Table of Findings 1

Source of Reference	Data	Coding
Observation	The implementation of the Blue Ocean Strategy in educational institutions has led to the creation of a new market that integrates Javanese script learning. A teacher stated: "Unlike other <i>pesantren</i> , here students not only learn Islamic texts but also master Javanese script, which makes them more versatile."	Blue Ocean, new market creation
Observation	Marketing strategy management applies the Blue Ocean Strategy framework through the four key actions: eliminating, reducing, raising, and creating. The school principal explained: "We reduced the portion of traditional <i>kitab kuning</i> studies and raised the emphasis on Javanese literature. This approach gives our students a unique skill set."	Eliminate, Create, Raise, Reduce
Observation and Interview	The use of the Blue Ocean Strategy in creating new educational opportunities has successfully increased students' interest in learning the Javanese script. A student shared: "I used to think Javanese script was difficult, but with the ' <i>Cara Ngapak Tajam</i> ' method, I learned faster and understood better."	Attracting interest in Javanese script

3.2. Strategic Management in Preserving the Javanese Language and Script

The success of Javanese language and script preservation is significantly influenced by promotional efforts as part of the marketing strategy for educational services. Even a high-quality program may fail to attract interest if potential participants are unaware of its existence or uncertain about its value. Through a strategic marketing approach, educational institutions such as *pesantren* can design culturally appealing programs that draw student interest.

A concrete example of this success is the active involvement of *santri* (students) at Bina Aksara Mulya Islamic Boarding School in promoting the Javanese script to schools and relevant government agencies. Additionally, the development of *Kampung Aksara Pacibita*, which normalizes the use of Javanese script in naming public facilities, strengthens this movement. These initiatives not only preserve the presence of the

²¹ Elsa Regina Monteiro Vieira dan João José Ferreira, "Strategic framework of fitness clubs based on quality dimensions: the blue ocean strategy approach," *Total Quality Management & Business Excellence* 29, no. 13-14 (2017): 1648-1667, doi:<https://doi.org/10.1080/14783363.2017.1290523>.

Javanese language but also instill pride in the younger generation, encouraging more frequent and confident use of the language in daily life and the public sphere.

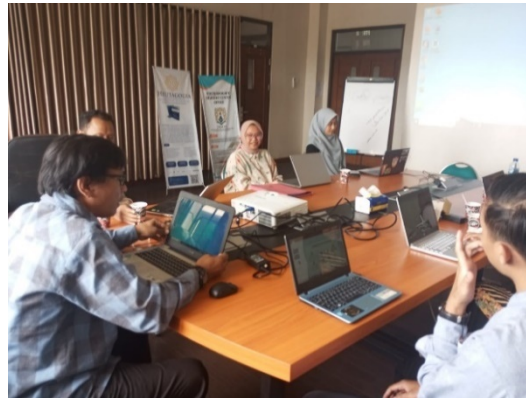


Figure 1. *Javanese Script Training Conducted in Formal Educational Institutions*

The image above documents a Javanese script training session at a higher education institution in Yogyakarta. The event included a presentation on the Javanese script learning program implemented at Bina Aksara Mulya Islamic Boarding School using the “*Cara Ngapak Tajam*” method. This training, led by Kyai Akhmad Fikri, also served as a promotional event to raise awareness of the *pesantren*’s unique contributions to cultural preservation.

Kyai Akhmad Fikri applies the “Ca-Ra-Nga-Pa-Ka-Ta-Ja-Ma” (*Cara Ngapak Tajam*) method to teach the Javanese script. This method begins with the foundational script characters “ꦕꦫꦲꦤꦒꦏꦥꦏꦠꦗꦩ,” and expands them into a total of 20 characters. The characters are grouped by structural types, such as “spikes,” “knots,” “legs,” “curves,” “serrations,” and “crests,” to aid memorization and comprehension. In addition to script instruction, students study classical Javanese literary works such as *Serat Ngajab al-Qulub* and *Serat Wedhatama*, and participate in the “*paribasan jawi*” (Javanese proverbs) program to explore the philosophical meanings embedded in language. Islamic studies continue through texts like *Riyadus Shalihin*, *Aqidatul Awwam*, and *Nashoihul Ibad*, ensuring a balanced curriculum that supports both religious and cultural literacy.

Strategic marketing plays a vital role in preserving the Javanese language and script through structured educational management. This process involves three key stages: planning, implementation, and evaluation; (1) Planning: The school leadership designs programs to enhance students’ reading, writing, and interpretative skills in Javanese script. Initiatives include literary studies, scriptwriting workshops, creative writing projects, and the publication of weekly bulletins written in Javanese script. The *pesantren* also partners with formal educational institutions, such as junior and senior high schools, to expand outreach. (2) Implementation: Students undergo intensive training and engage in community outreach. This includes hosting script training sessions for school students and publishing their own works in a Javanese script newsletter. Public events such as writing competitions, seminars, and cultural discussions are also held to raise broader awareness of the script’s importance. (3) Evaluation: This stage assesses the effectiveness of the implemented strategies. Key indicators include student participation, program outcomes, and sustainability. When interest among youth declines, adjustments are made to promotional tactics and instructional methods to ensure long-term relevance.

This strategic approach has led to a growing interest in Javanese script among students. For instance, Figure 2 documents a visit by Master’s students in Islamic Education Management (2024) who spent two days learning the script at Bina Aksara Mulya. One participant shared the following reflection:

"I was very impressed with the method of learning the Javanese script using the 'Cara Ngapak Tajam' technique. Throughout my education from elementary to high school, I learned Javanese script but never fully mastered it. With the 'Cara Ngapak Tajam' method, which is easy to understand by recognizing each script character, I found it easier to grasp without memorization. In just two days, I was able to start practicing reading Javanese script, although not fluently yet, as it still requires time for habituation."



Figure 2. The Process of Learning Javanese Script Using the "Cara Ngapak Tajam" Method at Bina Aksara Mulya Islamic Boarding School

Table 2. Explanatory Table of Findings 2

Source of Reference	Data	Coding
Observation at Bina Aksara Mulya Boarding School	The role of marketing strategy in promoting Javanese script education in Islamic boarding schools	Marketing Strategy
Observation at Bina Aksara Mulya Boarding School	The success of the "Cara Ngapak Tajam" method in increasing students' mastery of Javanese script	Javanese <i>Carakan</i> Script Learning Method
Observation at Bina Aksara Mulya Boarding School	Collaboration with schools and government institutions to introduce Javanese script	Institutional Collaboration
Observation at Bina Aksara Mulya Boarding School	Implementation of Javanese script training for students and the community as a form of socialization	Community Engagement
Observation at Bina Aksara Mulya Boarding School	Program evaluation to assess the effectiveness and sustainability of Javanese script learning	Program Evaluation

3.3. Implication of Blue Ocean Strategy Implementation in Javanese Language and Script Preservation

The implementation of the Blue Ocean Strategy at Bina Aksara Mulya Islamic Boarding School signifies a dynamic transformation in the *pesantren* education market by incorporating the Javanese language and script into its curriculum. According to Kim and Mauborgne (2005),²² the key to creating new market space lies in identifying unmet needs and offering distinctive solutions. In this case, the *pesantren* positions itself by addressing the underexplored need for cultural preservation—specifically the Javanese script—thereby differentiating itself from institutions that primarily emphasize Islamic sciences.

²² W. Chan Kim dan Renée Mauborgne, *Blue ocean strategy*, Harvard Business Review, vol. 82 (Boston: Harvard Business School Publishing Corporation, 2005).

Using the Eliminate, Reduce, Raise, Create (ERRC) framework, the institution has implemented a strategic approach to curriculum development. It has eliminated outdated or ineffective teaching methods that hinder student engagement and learning outcomes. Additionally, it has reduced irrelevant curricular content that does not align with the institution's cultural preservation goals. At the same time, the school has raised awareness of local cultural values, positioning them as essential components of the educational experience. Most notably, it has created specialized educational programs centered on the Javanese script, which serve as a distinctive feature of the curriculum and contribute directly to efforts in preserving local heritage.

A notable example of this strategy is the school's collaboration with the Yogyakarta Special Region's cultural office to promote the Javanese language. As part of this initiative, Bina Aksara Mulya publishes a weekly study bulletin in Javanese script. This bulletin is currently distributed to 80 mosques across 110 villages, significantly increasing community exposure to and familiarity with the script.

Through such collaborative efforts, Bina Aksara Mulya has successfully differentiated itself from other *pesantren* by shifting its focus from solely Islamic studies to include cultural preservation. As Todeva and Knoke (2005) highlight, forming strategic alliances with local stakeholders can expand institutional reach and improve reputation.²³ Observations at Bina Aksara Mulya reveal that students not only gain religious knowledge but also develop practical literacy skills in the Javanese script—a skillset seldom prioritized in comparable educational settings. This clear differentiation has positioned the school as a niche institution with limited direct competition in the domain of regional cultural revitalization.

Interview data with students and instructors (2024) further confirm that the Blue Ocean Strategy has increased public interest, particularly among those who are culturally aware. This strategic shift strengthens the school's mission to revitalize the Javanese language and script, while maintaining its Islamic educational foundation.

Table 3. Explanatory Table of Findings 3

Source of Reference	Data	Coding
Observation	Creation of innovation in Javanese language preservation through the application of the Blue Ocean Strategy	Innovation
Observation and Documentation	Collaboration between institutions to create new value in the educational sector as part of Javanese language preservation efforts	Inter-agency Collaboration
Observation and Documentation	The shift from direct competition to differentiation in the educational institution market	Differentiation

4. Discussion

The findings of this study show that the implementation of the Blue Ocean Strategy (BOS) not only creates differentiation through innovation²⁴ at the Bina Aksara Mulya Islamic Boarding School through the Javanese script learning program, but also opens a new market space in the context of *pesantren* education. Interview and documentation data reveal that these *pesantren* actively integrate local cultural values into the curriculum—for example, through the “*Cara Ngapak Tajam*” method—which generates significant

²³ Emanuela Todeva dan David Knoke, “Strategic alliances and models of collaboration,” *Management Decision* 43, no. 1 (2005): 123–48, doi:<https://doi.org/10.1108/00251740510572533>.

²⁴ Nabil Aisar Abra, “Strategic Management in the Study of Islamic Education,” *Pendas: Scientific Journal of Basic Education* 09, no. 02 (2024).

enthusiasm within the community. This aligns with studies conducted by Lismawati and Amaliyah (2023) and Hanifah et al. (2015), which emphasize the importance of culture-based innovation in increasing the attractiveness of non-conventional education.²⁵

The Blue Ocean Strategy is not only aimed at creating significant differentiation but also requires institutions to carefully map unmet market needs.²⁶ In the context of education, this strategy encourages institutions to introduce creative innovations.²⁷ It not only attracts public attention but also provides sustainable and tangible benefits to students and the surrounding community. One way to achieve this is by integrating unique and relevant programs based on local cultural heritage. For example, teaching the Javanese language and script can serve as a strategic initiative that not only strengthens the identity of educational institutions but also contributes significantly to cultural preservation. Thus, this strategy becomes a solution that is both economically relevant and valuable for cultural and educational development.

The Bina Aksara Mulya Islamic Boarding School demonstrates a fundamental difference. While most *pesantren* focus on conventional religious studies—such as Ali Maksum and Al Munawir in Yogyakarta—this institution explicitly adopts BOS to create a new “market space”,²⁸ emphasizing the elimination of outdated learning methods and the enhancement of unique cultural aspects. Studies by Fitri (2021)²⁹ and Adetya (2024)³⁰ highlight that such innovation is important for creating added value in education, although these studies have not explored its implementation in the *pesantren* context. Hence, the current findings contribute to the literature by providing concrete examples of differentiation strategies grounded in the preservation of local culture.

The achievement of an institution's goals is greatly influenced by the implementation of effective strategic management.³¹ In this case, strategic management must address both supporting and inhibiting factors in the application of BOS at Bina Aksara Mulya. Supporting factors include student enthusiasm and backing from the local cultural office (DIY Cultural Office), particularly through collaboration and the adoption of “Cara Ngapak Taja” as a method that can be easily understood within two days. Conversely, an inhibiting factor is the limited public interest in local culture. Although Bina Aksara Mulya has conducted training, collaborated with cultural offices, and introduced an accessible method for learning the Javanese script, market expansion

²⁵ Lismawati and Lili Nur Amaliyah, “The Role of Blue Ocean Strategy in Education Management,” *Multidisciplinary Scientific Journal* 2, no. 2 (2023); Hanifah Hanifah, Aswanti Setyawati, and Reni Dian Octaviani, “The Implementation of Blue Ocean Strategy To Create a Market Niche,” *Journal of Transportation & Logistics Management (JMTRANSLOG)* 2, no. 2 (2015): 191, doi:10.54324/j.mtl.v2i2.118.

²⁶ Hanifah, Setyawati, and Octaviani, “Implementation of the Blue Ocean Strategy to Create a Niche Market.”

²⁷ Gi Zen Liu, “Innovating research topics in learning technology: Where is the new blue ocean?: Colloquium,” *British Journal of Educational Technology* 39, no. 4 (2008): 738–47, doi:10.1111/j.1467-8535.2008.00851.x.

²⁸ Carl Savage dan Mats Brommels, “Innovation in medical education: How Linköping created a Blue Ocean for medical education in Sweden,” *Medical Teacher* 30, no. 5 (2008): 501–7, doi:https://doi.org/10.1080/01421590801953760.

²⁹ Fitri, “Blue Ocean Strategy for Improving Quality and Competitiveness of Islamic Educational Environment.”

³⁰ Aulia Adetya, “Systematic Literature REVIEW : The Influence Of Applying Blue Ocean Strategy (BOS) On Competitive Advantage And Performance Of SMEs,” *Jurnal Kebijakan pembangunan* 19, no. 1 (2024): 89–98, doi:https://doi.org/10.47441/jkp.v19i1.

³¹ Minnah El Widdah, “Madrasah Management Strategy as the Education Base for Religious Cadre,” *International Journal of Learning, Teaching and Educational Research* 21, no. 11 (2022): 227–42, doi:https://doi.org/10.26803/ijlter.21.11.13.

remains challenging due to the broader community's limited engagement with local cultural preservation efforts.

Fitriyah's (2022) research indicates that the Blue Ocean Strategy has previously been applied in educational institutions, albeit in different contexts. In her article, she explains how LPI RA Al Muttaqin employed BOS to attract more students by implementing the right strategy in terms of utility, pricing, cost control, and execution—along with efforts to overcome obstacles and maintain strategy effectiveness.³² A critical reflection on these findings shows that while such innovations can create differentiation, their sustainability depends largely on how institutions appeal to broader public interests. In the case of Bina Aksara Mulya, this includes its involvement in preserving local culture—specifically the Javanese script—which addresses contextual challenges also highlighted by Campbell et al. (2013) and Turner et al. (2017).³³

The Bina Aksara Mulya Islamic Boarding School, in adopting the Blue Ocean Strategy to preserve the Javanese script, demonstrates innovation in management by implementing the Eliminate, Reduce, Raise, Create (ERRC) framework and collaborating with the cultural office to successfully create differentiation that garners public interest. Meanwhile, several studies on the development of Islamic boarding school culture based on local wisdom—in Bangil and Jember,³⁴ in Madura,³⁵ and in Cirebon³⁶—tend to focus more on the integration of traditional values in learning and daily activities without explicitly linking them to modern marketing strategy frameworks. Thus, this research contributes a new perspective to the discourse on cultural preservation within *pesantren* through a strategic management approach, whereas prior research has emphasized the organic internalization of local wisdom in maintaining institutional identity and relevance amid social change.

In this context, the implementation of BOS at Bina Aksara Mulya not only increases students' interest in learning Javanese script—although this interest remains relatively limited in the broader community—but also indicates potential for replicating the model in other settings. The *Cara Ngapak Tajam*" method developed at this *pesantren* exemplifies how culture-based learning innovations can generate tangible added value. Collaboration with cultural institutions and the use of media to disseminate learning activities are also key factors in establishing a new market" for preserving the Javanese script. Theoretically, this strategy can serve as a framework for other educational institutions—both within and beyond the *pesantren* system—seeking to preserve cultural heritage through innovative approaches, although adaptation to specific environmental contexts is essential.

³² Nur Fitriyah and Nurfaizah, "Implementation of Blue Ocean Strategy Management at LPI PG-Ra Al-Muttaqin Tasikmalaya," *Journal of Islamic education* 2, no. 2 (2022): 1–17.

³³ James Campbell et al., "Human resources for health and universal health coverage: fostering equity and effective coverage," *Bulletin of the World Health Organization* 91, no. 11 (2013): 853–63, doi:<http://dx.doi.org/10.2471/BLT.13.118729>; Turner, Cardinal, dan Burton, "Research Design for Mixed Methods : A Triangulation-based Framework and Roadmap."

³⁴ S Marwiyah, "Pengembangan Budaya Pesantren Berbasis Kearifan Lokal di Pondok Pesantren Putri Salafiyah Bangil dan Pondok Pesantren Ali Ba'alawi Kencong Jember," *Edukasi Islami: Jurnal Pendidikan Islam* 10, no. 2 (2022): 631–52, doi:<https://doi.org/10.30868/ei.v10i02>.

³⁵ Alfian Biroli dan Iskandar Dzulkarnain, "Pendidikan Pesantren Berbasis Nilai Kearifan Lokal Di Pulau Madura," *Seminar Nasional Sosiologi (Sensosio)* 2, no. 2 (2022): 40–50, <https://proceeding.unram.ac.id/index.php/sensosio/article/view/534>.

³⁶ Wardah Nuroniyah, "Tradisi Pesantren dan Konstruksi Nilai Kearifan Lokal di Pondok Pesantren Nurul Huda Munjul Astanajapura Cirebon," *Holistik* 15, no. 2 (2014): 2014–2393, <https://www.syekhnurjati.ac.id/jurnal/index.php/holistik/article/view/335>.

Overall, while the results show the significant potential of BOS in preserving the Javanese script, they also underscore the need for concrete data on market response and long-term impact evaluations. Future studies should incorporate quantitative indicators—such as increases in enrollment or surveys on public perception—to provide a more comprehensive picture of this strategy's success. Thus, this research not only contributes to the literature on culture-based educational innovations but also lays the groundwork for developing more comprehensive models of cultural preservation in the future.

5. Conclusion

This study aimed to explore the application of the Blue Ocean Strategy (BOS) within an Islamic boarding school context to preserve the Javanese script. It focused on the creation of new educational spaces that integrate cultural content with religious instruction. The findings reveal that Bina Aksara Mulya Islamic Boarding School successfully implemented a differentiated curriculum, combining classical Islamic texts with Javanese script instruction. This approach attracted both students and community members who value local cultural heritage. Innovative methods such as “*Cara Ngapak Tajam*” facilitated more accessible script learning, while collaboration with cultural institutions enhanced public awareness. These outcomes suggest that strategic differentiation grounded in local culture can revitalize learning interest and expand educational market opportunities in the *pesantren* setting.

Theoretically, this study extends the application of BOS beyond the commercial sector, showing how value innovation can be employed to counteract cultural erosion in Islamic education. Practically, it offers actionable steps—such as the adoption of unique teaching methods, cultural partnerships, and structured marketing strategies—that other educational institutions can adapt to preserve endangered scripts and practices. Additionally, the findings may inform cultural policy, particularly in regions experiencing cultural marginalization.

Nonetheless, this research is limited by its single-case design, which affects the generalizability of findings. The qualitative approach and small sample size may also introduce bias, particularly due to the researcher's direct involvement. Future studies should seek to replicate this model in other Islamic boarding schools or different educational contexts. Integrating quantitative measures—such as enrollment data, parental satisfaction, or public perception surveys—would help validate and enrich the current findings. Moreover, evaluating the effectiveness of the “*Cara Ngapak Tajam*” method across diverse settings and incorporating digital learning platforms may offer valuable insights into the broader applicability and sustainability of this approach. Overall, this research contributes to the literature on culture-based educational innovation and offers a foundation for more comprehensive models of cultural preservation in the future.

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