



## BOARDING MANAGEMENT DEVELOPMENT IN ISLAMIC RELIGIOUS EDUCATION

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### ABSTRACT

Boarding school is one of the oldest education institution in the national education system. Pesantren functions as a center for the spread of Islam, with a concentration of education in shaping Muslim people with a high understanding of three main problems, namely God, humans, and nature. Regarding its function as an educational institution, the aim of the Pesantren is to form individuals who excel in the field of understanding and practicing Islamic teachings for students or students in their daily lives. therefore it is necessary to have a good management of Pesantren in the development of Islamic religious education. Therefore, through this paper, the author wants to reveal how good management of Islamic boarding schools is in the development of Islamic religious education in the regional office of the Ministry of Religion of Jambi province. To obtain data that supports this article, the author uses a qualitative-naturalistic approach. Through this qualitative approach, it is hoped that a picture of the quality, social reality and perceptions of the research objectives will be exposed without being contaminated by formal measurements. So it can be concluded that there are several obstacles and recommendations for solutions in the management of Pesantren in the development of Islamic religious education in the regional office of the Ministry of Religion of Jambi province.

**Keyword:** *Management, Islamic Boarding Schools, Islamic Religious Education*

### I. Introduction

Pesantren is the oldest education system and is considered a genuine Indonesian cultural product. That is why Nurcholish Madjid said that in terms of historicity, Pesantren is not only synonymous with Islamic meaning, but also contains the meaning of Indonesian authenticity (*indigenous*).<sup>1</sup>

This view was reinforced by Spokesman who in his research proved that pesantren and learning systems were genuine Indonesian products. Pesantren according to him is "*a form of Islam indigenous to Indonesia*" (a form of Islamic education that is originally Indonesian product).<sup>2</sup>

The history of the Pesantren's existence has allegedly started since the beginning of the spread of Islam to Indonesia, by taking the center of activities in mosques. So the Pesantren is claimed to have started since the 13th century. Furthermore, it grew into an educational institution along with the development of the Islamic empire in the archipelago. This development began with the establishment of dormitories for the students, and for 24 hours a day immersed themselves in learning knowledge from the Kyai. Furthermore, these places and activities are called Pesantren.<sup>3</sup>

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<sup>1</sup> Nurcholish Madjid, *Bilik-bilik Pesantren*, Jakarta: Paramadina, 1997, hal, 3

<sup>2</sup> Spokesman. (2002). State Department Funded Training for Indonesian Islamic School. <http://www.state.gov/r/pa/prs/ps/2002/13615>

<sup>3</sup> Nurcholish Madjid, 1997, *Bilik-bilik Pesantren*, Jakarta: Paramadina, hal, 3



The deepening of Islamic religious knowledge as a characteristic of Pesantren was also stated by Subandi through an article he wrote in *Crescent Life*, an institution that concentrates on promoting a healthy life physically and spiritually.<sup>4</sup>

As a center for the spread of Islam, Islamic boarding schools focus their education in shaping Muslim people with a high understanding of three main problems, namely God, man and nature. In addition, Pesantren products are expected to have high competence to respond to the challenges and demands of life in the context of existing space and time.<sup>5</sup>

Historically, according to Azyumardi Azra, Islamic boarding schools are the forerunners of Islamic education in Indonesia, which spawned various patterns and patterns of Islamic education that currently exist, such as salafiyah education, diniyah education, madrasas, Ma'had Ali, Madrasah huffadz, and other institutions. other Islamic education institutions, including Majelis Taklim, Halaqah, recitation Majelis, Koran recitation for children and so on.<sup>6</sup>

In short, according to its basic understanding, Pesantren is a place to study for students. Pesantren is a model for Islamic education institutions in Indonesia. Therefore, Pesantren can be said to be a place of learning that automatically becomes the center of Islamic culture institutionalized by the community. Therefore, Pesantren can also be said to be a model of community-based education, which in its development is also recognized by the government.

The issuance of Law Number 20 of 2003 concerning the National Education System is a milestone for the development of Pesantren in the national education arena. The law is a *win-win solution* for the government and Pesantren, after a tug of war between the two. As is understood, prior to the Reformation era, the government wanted Pesantren to fully comply with government policies in implementing the education curriculum, while Pesantren had their own agenda to maintain their curriculum, which was mainly based on the yellow book. The "cold conflict" ultimately made the Islamic boarding school certificate output not recognized nationally as long as it did not comply with the government's agenda. UU no. 20 of 2003 is a meeting point, that the government gives freedom to Pesantren to develop their unique learning activities, and with separate provisions, Pesantren have the right to take the National Examination and the right to give their graduates a diploma that is nationally accredited.

This recognition of Pesantren is strengthened by Government Regulation Number 55 of 2007 concerning Religious Education and Religious Education. Although the PP created sharp controversy in the process of its ratification in the DPR, because along with the recognition of Pesantren, it also gave the same recognition to religious education institutions of all recognized religions in Indonesia. In other words, the government's recognition of Pesantren is equivalent to recognition of Christian and Catholic religious education organized by the Church both in the Church and in officially established institutions, Hindu religious education (Pasraman and Pesantian), Buddhist religious education (Sunday schools and pabbajja samanera). ), and Confucian religious education held in Xuetang, Litang, Miao and Klenteng.<sup>7</sup>

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<sup>4</sup> Subandi, 1999, Religious & Medical Mental Health Care In Western & Eastern Context, dalam Jurnal of Crescent Life ([www.crescentlife.com/religious](http://www.crescentlife.com/religious))

<sup>5</sup> Nurcholish Madjid, Bilik-bilik Pesantren, Jakarta: Paramadina, 1997, hal, 18

<sup>6</sup> Azyumardi Azra. 1996. Pendidikan Islam Tradisi Dan Modernisasi Menuju Millenium Baru. Jakarta: Logos Ilmu Wacana, hal. 71

<sup>7</sup> Peraturan Pemerintah Nomor 55 Tahun 2007 tentang Pendidikan Agama dan Pendidikan Keagamaan



The milestone in the history of the highest recognition for the existence of pesantren was achieved by the issuance of Law no. 18 of 2019 concerning Islamic Boarding Schools, which gives recognition to Islamic boarding schools as educational institutions, preaching institutions and community empowerment institutions. This recognition is manifested in the form of affirmation and legal-formal recognition, so that the results of pesantren education are entitled to a diploma that is recognized as a formality nationally, in accordance with the form of the education unit held in it. In addition, there is also recognition of the government's obligation to facilitate the development of Islamic boarding schools.<sup>8</sup>

Regarding its function as an educational institution, the aim of the Pesantren is to form individuals who excel in the field of understanding and practicing Islamic teachings and / or becoming experts in Islam.

Based on the grand-tour at a number of Pesantren, the authors found a number of variations of Pesantren strategies in managing and developing Islamic education in Pesantren. This strategy is especially necessary in connection with the unique fact that Islamic boarding schools have an inherent curriculum, namely the yellow book or *Dirasah Islamiyah* which uses Arabic, faced with the government curriculum in Indonesian.

Related to that, this paper is prepared to reveal the management of pesantren in the development of Islamic Religious Education.

## II. Theoretical Study of

### 1. Management

The term management can be understood in two senses, namely management and administration. Management itself is taken from the English word *management* which is rooted in the Latin word *manus* which means hand. The word *manus* is absorbed into *manage* in English due to the influence of the word *mesnage* in Old French. The word means the management of a big house.<sup>9</sup> So in language, the term management is equivalent to the word management in Indonesian, which also means: arrangement, arrangement, regulation, or control.<sup>10</sup>

Management in the sense of management can be defined as a system, which is a framework consisting of various parts or components that are interrelated with one another and aim to achieve organizational goals.<sup>11</sup> Management is also seen as a process, which is a series of activities directed in order to achieve organizational goals by involving as many resources as possible in the organization.<sup>12</sup> Therefore, Harold Koontz and Heinz Weihrich interpret management as: "the process of designing and managing an environment in which everyone can work together in a working group efficiently in order to achieve the desired objectives".<sup>13</sup>

In addition, management can also be interpreted as a function, namely that management has special activities that can be carried out separately without waiting for other activities to be completed, even though these activities are related to one another in an effort to achieve organizational goals.

<sup>8</sup> Undang-undang Nomor 18 Tahun 2019 tentang Pesantren

<sup>9</sup> Talidzdu Ndraha. 1988, *Manajemen Perguruan Tinggi*, Jakarta: Bina Aksara

<sup>10</sup> Gouzali Saydam, 1996, *Manajemen Sumber Daya Manusia Jiid I*, Jakarta: Gunung Agung, h. 3

<sup>11</sup> Soenarmo Handayaniingrat, 1984, *Pengantar Studi Ilmu Administrasi dan Pengelolaan*. Jakarta: Inti Daya Press

<sup>12</sup> Nanang Fattah, 1996, *Landasan Manajemen Pendidikan*. Bandung: Remaja Rosdakarya; Made Pidarta. 1988, *Manajemen Pendidikan Indonesia*. Jakarta: Bina Aksara

<sup>13</sup> Harold Koontz dan Heintz Weihrich. 1993. *Management: A Global Perspective*. McGraw-Hill, Inc, hal. 4.



Meanwhile, management in the administrative sense refers to the English term *administration*. The word comes from Latin which consists of the syllable *ad* which means to or to; and *ministrare* which means directing, serving, leading, and guiding. The term administration in the dictionary "*Oxford Advanced Learner's Dictionary of Current English*", is also defined as the management of activities, especially those related to public activities and government.<sup>14</sup>

The term ordinary administration is also identified with the term management, which is defined by H. Malayu SP. Hasibuan as a science or art regulates the process of using human resources and other resources effectively and efficiently to achieve certain goals.<sup>15</sup>

As *applied science*, management functions can be translated into a process of action covering several things, namely planning, organizing, leading (leadership), and controlling (supervision). Several classical management theories mention managerial functions in various versions, for example Terry, Schooderberk, and Koontz mention planning, organizing, actuating and controlling.

## 1) Planning (*Planning*)

Planning is a determination of what to do and how to achieve goals. Some models of educational planning, among others:

- a. models of comprehensive planning (*Comprehensive Planning*)
- b. models targeting (*Objective Setting*)
- c. financing model (costing)
- d. model of PPBS (*Planning, Programming, Budgeting System*)<sup>16</sup>

## 2) Organizing (Organizing)

Organizing is the determination of personnel to carry out the tasks of the organization and determination of cooperation and communication patterns. So organizing should be done by people who are able to communicate with others, willing to implement, understand and share organizational goals.<sup>17</sup>

## 3) Leadership (Leading)

Koontz stated that leadership (*leadership*) is the art or process of influencing people so that he or they are enthusiastic about doing work for organizational goals.<sup>18</sup>

In Islam, leadership includes many things. Fakhri stated about Islamic leaders: A leader in an Islamic perspective has a dual function, namely as a Khalifatullah on earth who must realize his holy mission as a bearer of mercy for the universe. And at the same time as Abdullah (servant of Allah) who is obedient and always called to devote all his dedication in the way of Allah.<sup>19</sup>

According to Ahmad Syalabi, a leader has several criteria such as loving the truth, being able to maintain the trust and trust of others, being sincere and having a spirit of devotion, both in social interactions, and being wise. Leaders in the perspective of al Hadith, should have the criteria of leading to serve not to be served,

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<sup>14</sup> AS Hornby, 1974, *Oxford Advanced Learner's Dictionary of Current English*, London: Oxford University Press, hal. 12

<sup>15</sup> Malayu SP. Hasibuan, 2005. *Manajemen Sumber Daya Manusia*, Jakarta: Bumi Akasara, h. 1-2

<sup>16</sup> Schoderbek, Peter P. (1988) *Management*. Harcourt Brace Jovanovich, hal. 71

<sup>17</sup> Nanang Fattah. (2001). *Landasan manajemen pendidikan*. Bandung: Remaja Rosda Karya, hal. 71

<sup>18</sup> Harold Koontz dan Heintz Weihrich. 1993. *Management: A Global Perspective*. McGraw-Hill, Inc, hal. 506

<sup>19</sup> Fakhri Muhammad. (2001). *Kepemimpinan islam*. Yogyakarta. UII Press, hal. 3



zuhud to power, honest and not hypocritical, have a public vision or free from fanaticism, and have moral responsibility.<sup>20</sup>

#### 4) Supervision(Controlling)

suggests Schoderbek supervision activities to ensure work is done in accordance with the plan.<sup>21</sup> As an organizational function, supervision is one of the tasks that absolutely must be carried out by all people who hold managerial positions, from top managers to lower managers who directly control technical activities carried out by all operational officers.<sup>22</sup>

## 2. Islamic Boarding Schools

Based on Law no. 18 of 2019 concerning Islamic Boarding Schools, Article 1 states: "Pondok Pesantren, Dayah, Surau, Meunasah, or other names hereinafter referred to as Pesantren are community-based institutions established by individuals, foundations, Islamic organizations, and / or communities who instill faith and devotion to Allah SWT., cultivating noble morals and upholding the teachings of Islam rahmatan lil'alam which is reflected in the attitude of humility, tolerance, balance, moderation and the noble values of other Indonesians, through education, Islamic preaching, and community empowerment within the framework of the Unitary State Republic of Indonesia.

What is meant by pesantren education is education that is organized by the pesantren and is in the pesantren environment by developing a curriculum in accordance with the peculiarities of the pesantren, based on the yellow book or diasah Islam with the muallimin education pattern.

Furthermore, Article 5 paragraph (2) of the Law states that Islamic boarding schools must meet the elements of at least (a) kiyai, (b) Santri who reside in Islamic boarding schools; (c) boarding or dormitory; (d) mosque or prayer room; and (e) study of the Book of the Book or Dirasah Islamiah with the Muallimin education pattern.

In accordance with the mandate of PP. 55 of 2007 and strengthened by the explanation of Law no. 18 of 2019, Pesantren can organize educational units / programs that are recognized by statutory regulations combined with typical Pesantren education.

Based on this, each Pesantren in Indonesia has its own uniqueness based on the education unit / program it provides. Broadly speaking, there are two categories of Pesantren:

1. Salafiyah Islamic boarding schools, namely Islamic boarding schools whose book recitation activities use the Yellow Book.
2. Mu'allimin Islamic Boarding School, namely a boarding school whose book recitation activities use the Dirasah Islamiyah book. This pattern refers to education *Tarbiyatul Mu'allimin / Muallimat Islamiyah* (TMI) or *Kulliyat Mu'allimin / Muallimat Islamiyah* (KMI) organized by the Darussalam Gontor Modern Islamic Boarding School.

In addition, based on the educational unit / program organized, the pesantren is further divided into:

1. Mu'adalah Islamic Boarding School, namely Pesantren that has received accreditation (*syahadahequal*) to conduct its own curriculum, hold its own Final Examination, and

<sup>20</sup> Ahmad Syalaby. (1987). *al-Tarbiyah al-islamiyah, nudzumuha falsafatuha tarikhuha*. Kairo: Maktabah al-Nahdhah al-Mashriyah, hal. 23

<sup>21</sup> Schoderbek, Peter P. (1988) *Management*. Harcourt Brace Jovanovich, hal. 71

<sup>22</sup> Nanang Fattah. (2001). *Landasan manajemen pendidikan*. Bandung: Remaja Rosda Karya, hal. 101



issue its own diploma. In Jambi there is one Islamic boarding school like this, namely Pesantren Gontor XII in Sabak

2. Pesantren that provides Formal Diniyah Education (PDF), which is an Islamic boarding school that is accredited to use a book-based curriculum organized by the Ministry of Religion and takes the National Examination organized by the Ministry of Religion. In Jambi there is one Islamic boarding school like this one, namely the Sa'adatuddaraen Islamic Boarding School.
3. Islamic boarding schools that provide Salafiyah Islamic Boarding School Equality Education (PKPPS), namely Islamic boarding schools that provide equality education at the Ula, Wustha and Ulya levels. There are 40 Islamic boarding schools in Jambi Province that fall into this category.
4. Islamic boarding schools that provide madrasah education, namely Pesantren that provide formal education in the form of MI, MTs and MA. This is the form of the majority of Islamic boarding schools in Jambi, namely 189 Pesantren.
5. Pesantren that provide school education, namely Pesantren that provide formal education in the form of SD, SMP, and SMA / SMK. There are 51 Islamic boarding schools in Jambi that fall into this category.<sup>23</sup>

### 3. Islamic Religious Education The Islamic Religious

Term Education can be parsed into three intersecting conditions, namely Islamic Religious Education, Islamic Religious Education, and Islamic Education. In order to clarify the direction of the discussion of this paper, the three terms intersect each other need to be explained one by one.

#### a. Islamic Education

Maisah in the book Strategic Management in the Perspective of Islamic Education interpret it as an adult human effort in developing the potential of developing children to become useful humans. The term useful is associated with the word of Allah in Surah Al-'Ashr 1-3 which means: "By the time. In fact, humans are in a loss, except for those who believe and do good and advise each other on truth and advise each other for patience.

According to Maisah, that verse implies that humans are at a loss if they do work that is against Islamic religious values. Conversely, humans are in luck when they do a job that is in accordance with the values of Islamic teachings.

Experts develop the definition of Islamic education according to three key terms in Arabic, namely tarbiyah, ta'lim and ta'dib. This issue was widely discussed by figures such as Maksun, Abdurrahman Saleh Abdullah, Muhaimin and Abdul Majid, Syed Naquib Al-Attas, Imam Bawani and Ahmad Tafsir.<sup>24</sup>

According to MA Fattah Santoso, ideally Islamic education is a combination of elements of tarbiyah, ta'lim, and ta'dib, so that Islamic education can be formulated as: The process of helping the growth and development of the human personality as a whole and in balance through training all the power and potential (including power of

<sup>23</sup> EMIS Pondok Pesanten di Lingkungan Kanwil Kementerian Agama Provinsi Jambi Tahun 2020

<sup>24</sup> Maksun, 1999, *Madrasah: Sejarah dan Perkembangannya*, Jakarta: Logos Wacana Ilmu, h. 14; Abdurrahman Saleh Abdullah, 1994. *Teori-teori Pendidikan Berdasarkan Al-Qur'an*, terjemah oleh HM. Arifin dan Zainuddin, Jakarta, Rineka Cipta, cet. ke-2, h. 15; Muhaimin dan Abdul Majid, 1993. *Pemikiran Pendidikan Islam*, Bandung: Trigenda Karya, h. 132; Syed Muhammad Naquib al-Attas, 1984. *Konsep Pendidikan dalam Islam*, (terjemah Indonesia oleh Haidar Baqir), Bandung: Mizan, 1984, cet. ke-1; Imam Bawani, 1987, *Segi-segi Pendidikan Islam*, Surabaya: Penerbit al-Ikhlash, hal. 15



dhikr and reason), which is carried out in such a way that Islamic values are embedded in his personality and give birth to charity and culture oriented towards these values, so that his mandate as a servant of Allah and His caliph can be actualized.<sup>25</sup>

## **b. Islamic Religious Education TheIslamic Religious**

termEducation has been standardized in Indonesian legislation, which is technically shortened to PAI. According to PP 55 of 2007, PAI is included in the category of "Religious Education", which is defined as: "education that provides knowledge and shapes the attitudes, personalities, and skills of students in practicing their religious teachings, which is carried out at least through subjects / courses at all pathways, levels, and types of education. "

Islamic Religious Education referred to in the PP is a PAI subject which is implemented in every single education as mandated in Article 3 PP No. 55 of 2007 that "Every education unit at all lines, levels, and types of education is obliged to provide religious education."

Therefore, both schools and madrasas, as well as tertiary institutions are required to provide religious education in accordance with the religion of students. The PAI referred to is a structured and scheduled subject in educational instructor activities.

## **c. Islamic**

Religious Education Islamic religious education based on PP. 55 of 2007 is included in the scope of "Religious Education" which is defined as: "education that prepares students to be able to carry out roles that require mastery of knowledge about religious teachings and / or become experts in religious science and practice their religious teachings."

The difference with "Religious Education" is that "Religious Education" requires more mastery of religious teachings and to become a religious expert. Meanwhile, Religious Education only mandates knowledge and practice, does not reach mastery let alone become a religious expert.

In accordance with PP. 55 of 2007, Islamic Religious Education is mandated to be carried out through Early Education and Islamic Boarding Schools, namely activities that are outside the formal hours of the madrasa and / or school education units.

## **III. Methodology**

Methodology used in writing this article uses a qualitative-naturalistic approach. Through this qualitative approach, it is hoped that a picture of the quality, social reality and perceptions of the research objectives will be exposed without being contaminated by formal measurements. The naturalistic approach demands data collection in *setting* a natural. With this concept, researchers strive so that the presence of researchers does not change the situation or behavior of the person being studied. The methods for collecting data in the field are observation, interview and documentation.

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<sup>25</sup> MA. Fattah Santoso, 2006. *Sekolah Syariah dan Pendidikan Inklusi*, dalam *Akademika*, Tahun X, No. 1



## IV. Findings and Discussion on the

### A. Realities of Management of Pesantren

Pesantren is known as one of the oldest and original Islamic educational institutions in Indonesia. Pesantren is an educational dimension that has specific supporting elements, both elements *hardware* such as: mosques, cottages, study rooms, books and so on. In addition, pesantren have elements that are nature *software in*, such as: educational objectives, curriculum, teaching methods, evaluation systems and other tools that support the teaching and learning process.<sup>26</sup>

According to Iskandar, Pesantren has various advantages, including:

- 1) The mission of education is more emphasized on the aspects of morality and personality development;
- 2) A culture of independence in social interactions;
- 3) Mastery of classical literature which is full of values and moral messages that are useful for the development of an ethical civilization;
- 4) The Kyai charisma as a manager and carer of a pesantren institution to be a role model and role model in everyday life; and
- 5) Kyai and santri relationship with high obedience.<sup>27</sup>

As with educational institutions in general, pesantren emphasizes integration in learning methods so as to optimize cognitive, affective and connective domains. The implication of this integration demands the development of a rich, varied approach to the learning process that uses media and learning resources that are broad and flexible. The learning method emphasizes the use and approaches that trigger and stimulate the balance of aspects of Aqliyah, Ruhiah and Jasadiyah. That is, trying to educate students to become children who develop intellectual and intellectual abilities, increase the quality of their faith and piety to Allah SWT, and develop noble morals.<sup>28</sup>

In the history of its development, the main function of Pesantren is to produce Islamic scholars and experts. Until now, this basic function has been preserved and maintained. However, along with the times, in addition to religious education and teaching activities, several Islamic boarding schools have made reforms by developing other components of education, such as the addition of school system education, art education, foreign language education (Arabic, German and English), physical education and skills education.

However, historically Pesantren have had main characters, namely:

1. Pesantren was founded as part of and with the support of the community itself.
2. Pesantren in the delivery of education applies the equality of its santri, not distinguishing between the status and level of wealth of its parents.
3. Islamic boarding schools have a mission to eliminate ignorance, especially *tafaqquh fiddin* (deepening religious knowledge) and propagating Islam.<sup>29</sup>

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<sup>26</sup> Fatah, RA, Taufik, MT and Bisri, AM (2005). *Rekonstruksi Pesantren Masa Depan: Dari Tradisional, Modern, Hingga Post Modern*. Jakarta: Listafariska Putra

<sup>27</sup> Iskandar, D. (2010) Sekolah Berbasis Pesantren, makalah pada *Workshop Peningkatan Mutu PAI Melalui Sekolah Berbasis Pesantren*, di Hotel Syahida Inn.

<sup>28</sup> Temulus, PP. (2015) Sekolah Berbasis Pesantren, at: <http://www.pesantrentemulus.or.id>

<sup>29</sup> Maksum, (2003). *Pola pembelajaran di pesantren*. Jakarta. Departemen Agama RI, hal. 7



Based on this concept, Karel A. Steenbrink stated that Pesantren is a realization of efforts to reform the Islamic education system in Indonesia.<sup>30</sup> So facing the changes and demands of the times, as well as the demands of the National Education System regulations, Pesantren are optimistic that they will be able to meet the demands of development reform, because of the flexible nature of the Pesantren and the systemic openness attached to them.

The current reality shows that Pesantren institutions have developed varied both in terms of content (curriculum) and form (management) and organizational structure. In line with the implementation of formal education, several Pesantren have experienced developments in the management, organization and administration aspects of financial management. This development began with a change in the leadership style of the Pesantren from charismatic to rationalistic, from authoritarian paternalistic to participatory diplomatic, or from *laissez faire* to democratic.<sup>31</sup>

Unfortunately this development is not evenly distributed in all Pesantren. Because in general, Pesantren are still facing serious obstacles regarding the availability of *human resources* professional and the application of management which is generally still conventional. For example, there is no clear separation between foundations, madrasah leaders, teachers and administrative staff, there is no transparency in the management of financial resources, the role of education management is not yet distributed, and the large number of administrative operations that are not in accordance with administration that is not in accordance with standards, and units work units that do not run according to standard organizational rules. In addition, the recruitment of Ustadz and Ustadzah, academic development, reward system (wage system), and workload are also not based on standard rules. The delivery of education in Pesantren is often without planning. Although a number of Pesantren have taken modernization steps in accordance with applicable regulations and guidelines.<sup>32</sup>

Regarding the problem of Pesantren education in its interaction with social change due to modernization or globalization, usually the internal boarding schools themselves have made a lot of improvements, by organizing educational units according to the interests of the community. There, there is a kind of guarantee of superior output (graduates) who are ready to compete in various sectors of social life. The development of this kind of formal education model has become a trend in various Pesantren.<sup>33</sup>

In order to be able to play an educational role in the provision of quality human resources, Pesantren are required to continue to improve quality (*quality improvement*) as well as renew their educational model. This demand is primarily in ensuring integrated competence for graduates in the mastery of religious knowledge, general knowledge, and language and technology skills.<sup>34</sup>

In the field of management or management, one of the problems of the Pesantren lies in the position of the Kyai. It is a common view that Pesantren is closely related to Kyai figures as central, authoritative and central figures for all policies and

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<sup>30</sup> Steenbrink, Karel A. (1986). Pesantren madrasah sekolah. Jakarta: LP3ES, hal. 25

<sup>31</sup> Sulthon Masyhud, dkk. (2003). Manajemen pondok pesantren. Jakarta: Diva Pustaka, hal. 15

<sup>32</sup> Maksum Mochtar. (1999). Madrasah, sejarah dan perkembangannya. Jakarta: Logos Wacana Ilmu, hal. 13

<sup>33</sup> Maksum Mochtar. (1999). Madrasah, sejarah dan perkembangannya. Jakarta: Logos Wacana Ilmu, hal. 64

<sup>34</sup> Sulthon Masyhud, dkk. (2003). Manajemen pondok pesantren. Jakarta: Diva Pustaka, hal. 14



changes. First, leadership that is centralized to individuals who rely on charisma and paternalistic relationships. Most Pesantren adhere to a completely mono pattern, namely mono-management and mono-administration, so that there is no delegation of authority to work units within the organization. Second, Pesantren ownership is individual or family, not communal. The authority of the individual kyai as the founder and caretaker of the Pesantren is enormous and cannot be contested. The lineage or hereditary factor is also strong so that kyai can pass on the leadership of the Pesantren to their sons who are trusted without any Pesantren components who dare to protest.<sup>35</sup> In terms of modern management, the leadership system in this Pesantren is a weakness.<sup>36</sup>

But here it is different, the Pesantren-style leadership pattern can also be a positive value that other educational institutions do not have. The positive value is that as long as the kyai who becomes the leader performs his function like the concept of leader in Islam which is nurturing and always responsive to the changing times. In fact, this kind of leadership makes the image of the Pesantren fragrant in the national education arena, in addition to the Islamic leadership being implemented, the Kyai often appear as national figures, who not only give colors to the Pesantren, but also become positive influential figures in the national sphere. This is thanks to the steps and views of the Kyai who often provide solutions to the problems of the nation.<sup>37</sup>

## **B. The development of Islamic in Islamic Boarding Schools for**

Education is more than just teaching. Teaching can be said to be a mere knowledge transfer process, but education is a transformation of values and the formation of personality with all the aspects it covers. The difference between education and teaching lies in the emphasis of education on the formation of awareness and personality of students in addition to the transfer of knowledge and expertise.<sup>38</sup>

Based on this view, education in general is an effort and means that are prepared towards the process of value transformation and personality formation. If it is connected with religion, then there is a special meaning. Government Regulation Number 55 of 2007, article 1 states that religious education is education that provides knowledge and shapes the attitudes, personalities and skills of students in practicing their religious teachings, which is carried out at least through subjects / courses in all channels, levels, and kind of education.

Therefore, with regard to religious education, systematic and synergistic efforts and efforts are needed from various parties, starting from parents, the community, and teachers / educational institutions. Parents guide and direct their children at home. The community provides a place for practice in the form of culture and tradition. Teachers and educational institutions provide teaching and guidance in schools. The government prepares regulations and policies.<sup>39</sup>

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<sup>35</sup> Endang Turmudi. (2004). *Perselingkuhan kiai dan kekuasaan*. Yogyakarta: LkiS, hal. 35

<sup>36</sup> Ismail, ed., (2002). *Dinamika pesantren dan madrasah*. Yogyakarta: Pustaka Pelajar, hal. 145

<sup>37</sup> Endang Turmudi. (2004). *Perselingkuhan kiai dan kekuasaan*. Yogyakarta: LkiS, hal. 3

<sup>38</sup> Azyumardi Azra. 1996. *Pendidikan Islam Tradisi Dan Modernisasi Menuju Millenium Baru*. Jakarta: Logos Ilmu Wacana, hal. 71

<sup>39</sup> Hayadin (2017) 'Layanan Pendidikan Agama Sesuai Agama Siswa di Sekolah, dalam *Edukasi: Jurnal Penelitian Pendidikan Agama dan Keagamaan*, No. 1 (1)



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Islamic Religious Education (PAI) is an integral part of national education as a whole. In Law no. 20/2003 concerning the National Education System Article 37 paragraph 1 states that the compulsory primary and secondary education curriculum includes, among other things, religious education. In his explanation it is stated that religious education is intended to shape students into human beings who believe and fear God Almighty and have noble character.

Development of the PAI Curriculum Structure Law Number 20 of 2003 Article 1 states that the curriculum is a set of plans and arrangements regarding the objectives, content and learning materials as well as the methods used as guidelines for implementing learning activities to achieve certain educational goals. In this case the process of Islamic education is not a process that can be carried out haphazardly, but it should refer to the conceptualization of a complete human being (insan kamil) whose strategy has been systematically arranged in the Islamic Islamic Boarding School curriculum.<sup>40</sup>

Realizing the importance of PAI's position in fostering the noble morals of students, pesantren have developed the PAI curriculum structure into several sub-lessons. The development of the PAI curriculum is intended to deepen and strengthen the activities of producing an Islamic Education curriculum with the faith and piety of students, as well as linking one component with the components of preparation for the education level above it.<sup>41</sup>

As stated in the Chapter Theoretical Framework, PAI is an intracurricular subject mandated by PP. 55 of 2007 to be held in formal education units such as schools and Madrasah. These subjects are included in the school / madrasah curriculum structure with a defined schedule.

The application of Islamic education in schools (PAIS) is a quite crucial problem because of the limited meeting hours that make it impossible to deepen the religious subject matter. As for madrasahs (MI, MTs and MA / MAK), the hours are quite adequate, with PAI being made as a group of subjects in madrasahs based on the Decree of the Director General of Islamic Education Number 360 / Dj.I / Dt.II1 / PP.00 / 04 / 2017 concerning the List of Islamic Religious Education and Arabic Language Groups in Madrasahs. PAI clumps in madrasahs are as follows:<sup>42</sup>

| No | Subject          | Description         |
|----|------------------|---------------------|
| 1  | Al-Qur'an Hadith | 1. Qira'ah Qur'an   |
|    |                  | 2. Tahfiz Al-Qur'an |
|    |                  | 3. Science Tajwid   |
|    |                  | 4. Ulumul Qur'an    |
|    |                  | 5. Tafsir           |
|    |                  | 6. Ulumut Tafsir    |
|    |                  | 7. Hadits           |

<sup>40</sup> Aulia, TY (2016) Implementasi Kurikulum Pendidikan Agama Islam di SMP Berbasis Pesantren, UIN Sumatera Utara.

<sup>41</sup> Muhaimin (2012) Pengembangan Kurikulum Pendidikan Agama Islam: Di Sekolah, Madrasah dan Perguruan Tinggi, Jakarta: Raja Grafindo Persada

<sup>42</sup> Keputusan Direktur Jenderal Pendidikan Islam Nomor 360/Dj.I/Dt.II.1/PP.00/04/2017 tentang Daftar Rumpun Pendidikan Agama Islam dan Bahasa Arab pada Madrasah



|   |               |                                       |
|---|---------------|---------------------------------------|
|   |               | 8. Ulumul Hadits (Musthalahul Hadits) |
| 2 | Aqidah Akhlaq | 1. Aqidah / Tauhid                    |
|   |               | 2. Ilmu Kalam                         |
|   |               | 3. Akhlaq                             |
|   |               | 4. Tashawuf                           |
| 3 | Fikih         | 1. Fikih                              |
|   |               | 2. Ushul Fikih                        |
| 4 | SKI           | 1. History of Islamic Culture,        |
|   |               | 2. Date                               |
|   |               | 3. Sirah Nabawiyah                    |

Regarding the implementation of PAI in Jambi Province, the direction of the policy is to increase access, quality and relevance of education towards achieving people's welfare, independence, nobility character, and strong national independence. This policy is carried out through nine priority focuses, one of which is the program to improve the quality of religious and religious education, which is pursued through increasing the number and capacity of teachers, the capacity of education providers, providing assistance and facilitation, as well as developing effective curriculum and learning methodologies for religious and religious education. with the National Education Standards (SNP).<sup>43</sup>

The development of Islamic Religious Education in pesantren is actually running well, as long as it is measured by the level of competence attainment of the students. This is because students are not only taught and educated through formal seats, but they are nurtured 24 hours a day through boarding education. Moreover, 100% of the Islamic boarding schools provide early education (Islamic religion) which contains details of Islamic religious education subjects, even at the level of deepening through the yellow book or the Islamic religious book.

The development of Islamic religious education in Islamic boarding schools in general goes through the following stages: the

- a) process of socialization and internalization, namely students are introduced and instilled in the culture of the pesantren, educational objectives in pesantren, education models and patterns in pesantren, as well as educational targets at boarding schools for
- b) guidance and direction, namely students. fostered and directed by clerics, clerics, senior santri and fellow students, as well as the pesantren environment itself in practicing the values of Islamic teachings in the lives of students, thus forming the pesantren culture. At least according to Sayuti and Fauzan, there are 17 Pesantren cultures: 1) deepening religious knowledge; 2) boarding; 3) compliance; 4) exemplary; 5) piety; 6) independence; 7) discipline; 8) simplicity; 9) tolerance; 10) qonaah; 11) humble; 12) fortitude; 13) solidarity / please help; 14) sincerity; 15) istiqamah; 16) social; and 17) cleanliness.<sup>44</sup>
- c) evaluation, the students will go through a continuous evaluation process, both by the boarding school apparatus assigned to do this, namely ustadz and senior santri.

<sup>43</sup> Renstra Kanwil Kementerian Agama Prov. Jambi 2014-2019, hal, 50

<sup>44</sup> Sayuti, W dan Fauzan (2012) Panduan Integrasi Kultur Kepesantrenan ke dalam Mata Pelajaran. Jakarta: Direktorat Pendidikan Diniyah dan Pondok Pesantren.



Usually, pesantren appoint a cleric who specifically supervises and monitors the students in their daily lives in the dormitory. In general, the areas of supervision include worship, language, security and cleanliness. Likewise, senior santri who get assignments through santri organizations. In addition, students are also encouraged to do self-evaluation. The psychological condition of being far away from their parents makes the students reflect a lot on their life journey, and will always carry out self-evaluation, and encourage themselves to continue to develop by reflecting on their friends in the dormitory.

- d) reflection; In the end the santri will reflect on their past before becoming a santri, the initial goal of becoming a santri, and their achievements during their time as a santri, before they are ready to leave the pesantren and become a community. This stage is the stage of maturity and determines the future of the students.<sup>45</sup>

### A. Constraints on Islamic Education Management in Islamic Boarding Schools

In general, there are two obstacles faced by Islamic boarding schools, namely the availability of Islamic Education teachers and the strategy of integrating the two curricula applied in Islamic boarding schools.

#### 1. PAI Teacher

Limitations These limitations include two things, civil servant status and teacher competence. PAI teacher is a teacher who gets a SK as a PAI teacher / family of PAI. Regarding the status of PNS teachers, the conditions in the Pesantren are quite concerning, because the majority of teachers are still non-PNS.

The following is the data on the condition of PAI teachers in the regional offices of the Ministry of Religion of Jambi Province:

| NO           | KAB / KOTA    | GURU PNS   | GURU NON PNS | TOTAL      |
|--------------|---------------|------------|--------------|------------|
| 1            | KERINCI       | 33         | 88           | 121        |
| 2            | MERANGIN      | 44         | 77           | 121        |
| 3            | SAROLANGUN    | 33         | 44           | 77         |
| 4            | BATANGHARI    | 33         | 66           | 99         |
| 5            | MUARO JAMBI   | 44         | 33           | 77         |
| 6            | TANJAB BARAT  | 11         | 44           | 55         |
| 7            | TANJAB TIMUR  | 22         | 11           | 33         |
| 8            | BUNGO         | 33         | 55           | 88         |
| 9            | TEBO          | 22         | 77           | 99         |
| 10           | CITY OF JAMBI | 33         | 77           | 110        |
| 11           | FULL RIVER    | 11         | 22           | 33         |
| <b>TOTAL</b> |               | <b>319</b> | <b>594</b>   | <b>913</b> |

Based on the data obtained from EMIS data from the PAKIs Division of the Regional Office of the Ministry of Religion of Jambi Province, it is known that the number of PAI teachers / PAI families serving in Islamic boarding schools is 913

<sup>45</sup> Juju Saepudin, 2019. *Pendidikan Agama Islam Pada Sekolah Berbasis Pesantren: Studi Kasus Pada Smp Al Muttaqin Kota Tasikmalaya Islamic Religious Education In Pesantren-Based School: Case Study In Smpbp Al Muttaqin Tasikmalaya City*, dalam *Edukasi: Jurnal Penelitian Pendidikan Agama dan Keagamaan*, 17(2), 2019, hal 172-187



people. However, 65% of them are still non civil servants, which means that the pesantren has a heavy burden in compensating these teachers.

The lack of civil servant teachers in pesantren is also caused by the pesantren's very strict policy in accepting civil servant teachers. Especially for religious subjects, pesantren generally set a minimum standard of being able to speak Arabic actively and being able to read the yellow book.<sup>46</sup>

## 2. Integrating the Curriculum

The constraints in managing Islamic Education in Islamic boarding schools revolve around the strategy of integrating Islamic Religious Education subjects in intracurricular activities with Islamic Religious Education organized through the Yellow Book or *Dirasah Islamiyah*.

As has been stated, in Jambi there are 51 Islamic boarding schools (SD, SMP, SMA / SMK) and 189 pesantren providing madrasah education (MI, MTs, MA). In these 240 pesantren, there are problems in the management of Islamic Education learning.

The 42 other pesantren did not experience any problems, because in the curriculum there was no conflict between the subjects of Islamic Education and Islamic Religious Education, because these 42 Islamic boarding schools (Mu'adalah, Formal Diniyah Education and Equality Education at Salafiyah Islamic Boarding Schools) did not have a PAI lesson load and has integrated with the existing religious education in the pesantren.

Regarding the 51 Islamic boarding schools that run SD, SMP and SMA / SMA/SMK, the obstacles faced are relatively light, because the subject of Islamic Education in schools is very minimal. So that the task of the pesantren is sufficient to complement these shortcomings.

The heaviest obstacle was the 189 pesantren that held MI, MTs, and MA, because the curriculum contained subjects such as Al-Qur'an Hadith, Aqidah Akhlak, Fikih, and SKI. All of these subjects clashed with the content of religious education in pesantren, both those held through the yellow book and the *rasah Islamiyah*.

The most significant obstacle is that the standard of Islamic Education subjects is too low compared to the standard of the yellow book / *dirasah Islamiyah* taught in Islamic boarding schools. This has an impact on the ineffectiveness of the learning process. For example, the hadith lessons for MTs refer to the *Arba'in* book by Imam Nawawi, while the book has been memorized by students since they were at the Ula level.

Against such constraints, each pesantren has a specific strategy which is a solution to these obstacles, as discussed below.

## B. Management Solutions for Islamic Education in Islamic Boarding Schools

Based on the author's observations, solutions related to the constraints of the limitations of Islamic Education teachers in pesantren are still being overcome by the management of Islamic boarding schools, by providing compensation according to the ability of the pesantren. It is alleged that this problem is one of the fundamental problems that have not been resolved by the government. Even though there is a teacher appointment, it is not necessarily that the teacher can be placed in the

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<sup>46</sup> Interview with the leader of the Jauharul Falah Al-Islamy, Sungai Terap



pesantren, because the pesantren itself has a high enough standard to accept civil servant teachers, namely the ability to speak Arabic and the Kitab Kuning.

Despite the limitations of PAI teachers, pesantren do not experience a shortage of teachers, because pesantren have their own mechanisms for dealing with this. Pesantren usually implement a policy of assigning senior santri (kibar) to practice teaching to their juniors (shighar). In addition, even if not entirely, the pesantren assigns certain students who have graduated to carry out mandatory service duties for one or two years of teaching. They are usually given incentives according to the ability of the pesantren, in the hope of getting blessings (*tabarrukan*).<sup>47</sup>

Regarding the implementation of the curriculum, there are two strategies that are commonly used by pesantren in Jambi Province in dealing with the above obstacles:

1. Integrating the Madrasah Islamic Curriculum with the Pesantren Book

Education This step is taken by the majority of pesantren, namely by continuing to use the curriculum, syllabus and teaching materials for subject groups PAI Madrasah / School at pesantren and adjust it to the yellow book lessons outside formal hours. This is as implemented in PP As'ad.

2. Incorporating the Yellow Book in PAI Lessons

This step is taken by several pesantren that have human resources of teachers / ustadz who are able to deliver subjects in Arabic and use the yellow book or the Islamic book, as applied in PP. Al-Baqiyatus Shalihah Kuala Tungkal.

Based on the statement of the Head of the Islamic Boarding School Sub-Directorate for the Ministry of Religion of the Republic of Indonesia, the two solutions are the best solutions to adhere to the provisions of school / madrasah curricular activities and to maintain the tradition of Islamic boarding schools in carrying out the recitation of the yellow book / diasah Islam, as long as it is considered according to the ustadz's human resources and abilities. Students.<sup>48</sup>

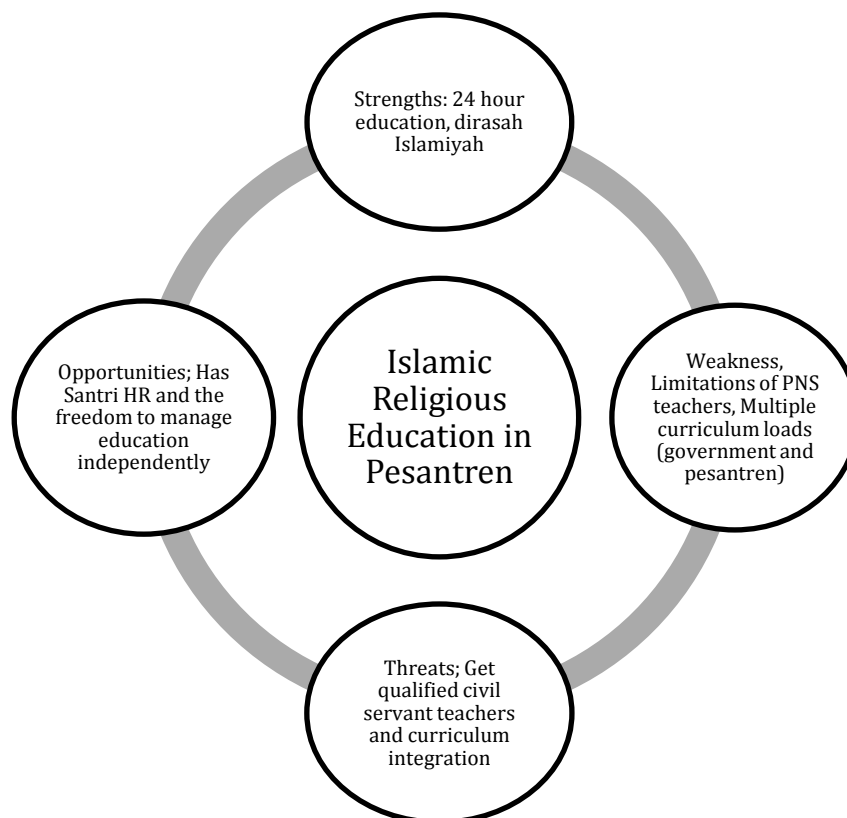
## C. Development Analysis of Islamic Boarding Schools The

management of Islamic boarding schools in the development of Islamic Religious Education based on a SWOT analysis can be described as follows:

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<sup>47</sup> Islamic Boarding School Interview with the leader of the Al-Anwar Islamic Boarding School, Petanang

<sup>48</sup> Interview with the Head of the Pondok Pesantren Sub-Directorate, Jakarta



Based on this analysis, continuous improvement must be carried out by reflecting on the history of the development of the pesantren and the potential and opportunities it has for the future, by taking the spirit of the verse of the al-Qur'an surah al-Hasyr verse 18:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَانْتَقُوا اللَّهَ إِنَّا اللَّهُ  
خَبِيرٌ بِمَا تَعْمَلُونَ

Meaning: O people who believe in what they have done for the end and fear Allah, Allah knows best what you are doing.

## I. Conclusion

Based on theoretical studies, data presentation and discussion of the management of Islamic boarding schools in the development of Islamic religious education, a case study at the regional office of the Ministry of Religion of Jambi Province, it can be concluded as follows:

1. Management of Islamic Religious Education in Pesantren is carried out by following the PAI curriculum established by the government and carry out a strategy of integrating with the pesantren curriculum, either by adjusting it or by integrating teaching materials.
2. There are two main obstacles faced by pesantren in the management of Islamic Religious Education. First, the limited number of civil servant teachers in pesantren; and



second, differences in the standard content of the Indonesian-language government curriculum with the Arabic-language pesantren curriculum.

3. The solution needed to improve the management of Islamic Religious Education in Islamic boarding schools is to find a curriculum combination format that is in accordance with the potential of teachers' human resources owned by the pesantren and adjusts the learning load of the students.

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