



Management in pesantren education institutions

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ABSTRACT

An education in the form of boarding school is very important to implement its management. The management pattern in boarding school education is able to run and stabilize a boarding school. The purpose of this research will simply discuss some explanations regarding the management system applied in boarding schools. The method used for the essence of this article uses the heritage study method. The results show that management in boarding schools involves human resources and non-human resources to achieve educational goals effectively and efficiently. Kyai as an educational leader in pesantren has a unique task, not only as a curriculum planner, compiler of regulations and evaluation systems, and teacher of Islamic religious knowledge, but also as a leader and educator of the people and society. The change of leaders in pesantren is mostly natural, occurring due to the death of pesantren leaders or hereditary, and not planned. The pattern of changing leaders in pesantren is also mostly natural, such as the death of the pesantren leader, the replacement takes place flexibly.



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INTRODUCTION

Education is an important principle in human personality and human civilization. If we look at it from a historical perspective, the fact is that the world of education has experienced ups and downs with flexibility, starting from the management of lessons, the learning system, to its management. One of the oldest educational institutions in Indonesia is the pesantren. Pondok Pesantren is an Islamic educational institution that existed before the pre-independence era of Indonesia. As before, developments from era to era in an educational institution cannot be separated from management.

Management in education is intended to manage an educational institution so that it is well organized and structured in achieving a desired goal. Without a management, educational institutions including Islamic Boarding Schools will be disorganized from the system, and the goals to be achieved will be difficult. In a management function, there is the term POAC which stands for Planning, Organizing, Actuating and Controlling. These things need to be implemented, including in the management of Pondok Pesantren because it is an educational institution.

For management, Islamic boarding schools with their uniqueness include unique educational institutions. Among them are Islamic boarding schools where there is a kiai who has significant authority in his institution, so that according to management science many facts on the ground are not in accordance with existing ethics. For example related to the division of tasks and authority, power structures, problems of intervention and others. However, there are also Islamic boarding schools that implement good management by keeping up with the times.

In the pondok pesantren structure, the position of the kiai is equal to that of the founder and has important mandates and powers. Kiai are responsible for maintaining the thinking of Islamic boarding schools, making general policies, and fostering Management and Supervisors. Kiai has the right to appoint and dismiss administrators and supervisors. However, the Kiai does not have the right to give instructions or intervene directly in the activities or sections under the Management. Therefore, Management has the opportunity to apply modern governance according to their knowledge in carrying

out operational management, while supervisory duties are the responsibility of Supervisors. This is in accordance with the applicable laws and regulations.

Ritonga (2020) study findings indicate that the pesantren approach to educational development management via the internet can be categorized into two distinct strategies: direct and indirect. Initially, the concept originates from the Kyai's initiation and subsequently disseminated and implemented in collaboration with the stakeholders of the pesantren. Secondly, by means of collaborating with external entities, such as the government via the Ministry of Communication and Information, telecommunications (public corporations), universities, and non-governmental organizations, where they are responsible for providing socialization activities, training, and aid in internet utilization to pesantren.

According to Abidin (2020) research, a novel approach has been identified to facilitate the development of e-learning-based santri skills during the learning process. This approach involves the utilization of the Yadan-Biyadin method. Yadan-biyadin is a technique utilized for the transfer of materials between individuals, whether it be from one hand to another or from one student to another. In this way, this journal will simply discuss several explanations regarding the management system applied in Islamic boarding schools.

RESEARCH METHODS

The method used for the essence of this article uses the heritage study method. Literature review is a series of activities related to collecting data from library sources, reading and recording important information, and processing the material for research purposes. (Zed 2008). Data is obtained from clear and credible references such as journals, books, and others.

RESULTS AND DISCUSSION

Pesantren

Islamic boarding schools are the oldest education in Indonesia, even long before the existence of public schools and Islamic boarding schools already existed in Indonesia, even today in the ups and downs of Islamic education in Indonesia, Islamic boarding schools occupy a leading position in the world of education. Pesantren can simply be interpreted as a place to study while pondok means a place to live. There are several names found to designate the type of Indonesian classical Islamic education, or what is more popularly known as pesantren. In Java, including Sunda and Madura, the terms commonly used to refer to traditional Islamic educational institutions are pesantren or pondok, while in Aceh they are known as dayah, rangkung or meunasah, and in Minangkabau they are called surau. Islamic boarding schools have the main function as Islamic religious education institutions that aim to study, understand, explore, and practice Islamic teachings with an emphasis on the importance of moral religion as a guideline for daily behavior. In addition, the subsequent development of Islamic boarding schools does not only act as a religious and social education institution, but also as an agent of social change, community development, and community welfare from oppression, moral, political vices, and poverty.

The origin of the term "cottage" comes from the Arabic "funduq" which means hostel. In the area of Madura the term "pondok" is often used, while in the area of Java the term "boarding school" is more commonly used. In Aceh, the term used is "meunasah", and in West Sumatra, the term used is "surau". Etymologically, the term "Islamic boarding school" comes from the word "santri" which is given the prefix "pe" and the ending "an", which means the place where the santri live (Shafwan, 2014). Islamic boarding schools are educational organizations led by an ustadz or kiai with senior santri ranks who also intervene in teaching and education. This is in accordance with Abd. Halim Soebahar said that the pesantren is a classical Islamic education hostel, where students live and study together under the guidance of a kiai (Soebahar, 2013). The origin of the term "cottage" comes from the Arabic "funduq" which means hostel. In the area of Madura the term "pondok" is often used, while in the area of Java the term "boarding school" is more commonly used. In Aceh, the term used is "meunasah", and in West Sumatra, the term used is "surau". Etymologically, the term "Islamic boarding school" comes from the word "santri" which is given the prefix "pe" and the ending "an", which means the place where the santri live (Shafwan, 2014). Islamic boarding schools are educational organizations led by an ustadz or kiai with senior santri ranks who also intervene in teaching and education. This is in

accordance with Abd. Halim Soebahar said that the pesantren is a classical Islamic education hostel, where students live and study together under the guidance of a kiai (Soebahar, 2013).

Pondok Pesantren is a term consisting of two words, namely "cottage" and "boarding school". The word "cottage" refers to a simple structure such as a room, hut, or small house. The word "cottage" comes from the Arabic "funduk" which means a bed, inn or small hotel. In Indonesia, ponds are generally used as simple places to accommodate students away from home. Meanwhile, the word "Islamic boarding school" comes from the word "santri" which is prefixed with "pe" and ends with "an", which means the residence of the santri. According to several experts, as quoted by Zamakhsyari, among others: Jhons, stated that the word santri comes from the Tamil language which means teacher recites, while CC. Berg argues that this term comes from the term shastri which in Indian means a person who knows the sacred books of Hinduism, or a scholar who is an expert on Hindu religious scriptures. The word shastri comes from the word shastra which means sacred books, religious books, or books on science (Fitri & Ondeng, 2022).

Planning in Islamic Boarding School Education

Planning is a set of activity discourse that is arranged for further activities. Planning is the stage before heading to the final process. Planning has many benefits, including obtaining standardized controls, enabling planned implementation and control, prioritizing important activities, knowing time estimates and who is involved in each activity, and establishing an appropriate organizational structure. In addition, planning can also help save money, reduce things that are not urgent, and optimize the use of logistics and time. With good planning, programs and budgets can also be prepared more efficiently, and the desired goals can be achieved more easily (Asifudin, 2016).

Islamic boarding schools can achieve great benefits by making ideal-rational long-term plans. Without a plan, the daily management of infrastructure and education will become less focused and on target. In the context of Islamic boarding schools, planning must begin by establishing a clear vision, mission and goals. To formulate medium and long term programs, it is best to involve alumni, experts, scholars, supporters and community leaders, as well as administrators and leaders of Islamic boarding schools. In this way, a mature medium/long term program can be prepared through a strategic plan (RENSTRA) which involves the "big family" of the Islamic boarding school. The results of the RENSTRA can be used as a guide in preparing annual programs.

Organizing in Islamic Boarding School Education

Organizing is a process that includes the division of people, tasks and other technical. The purpose of organizing is to achieve the set goals effectively and efficiently through coordination and management of existing resources. In organizing, every element contained in the organization is placed in a position that suits each one so that the organization can move and operate optimally. (M. Munir and Divine Revelation, 2019: 117). As for other meanings regarding. Organizing refers to a series of efforts made by an organization to optimize the use of its resources in order to achieve the goals set. The process of organizing involves the division of labor, grouping into various sections, the arrangement of commands, the span of control, and the centralization and decentralization of power. In addition, organizing also includes clear confirmation of the tasks that must be carried out, the group in charge, decision-making, and work standards that must be obeyed by all members of the organization. (Perawironegoro, 2019).

Organizing or in other terms structuration is a form of metacommunication an organization can address its needs and patterns. Structuring can occur in three places:

1. The site of conception, namely the place where group decisions are made, about what will happen in an organization.
2. The site of implementation, namely the place where decisions are made and disseminated about what will happen in the organization.
3. The site of reception, namely the place of reception, the main points where members of the organization act in accordance with the decisions that have been made. (A. Razik & D. Swanson, 2001: 139)

Organizational structure is assumed to influence the behavior of individuals who play a certain role in the organization (Bush, 1991: 42). Islamic boarding school educational institutions should have

the same organization as other educational institutions. However, the organizational structure within a pesantren has several distinct characteristics, as follows:

1. There are two wings in the pesantren, where wing 1 has higher power than wing 2. Santri in wing 2 must obey the rules set by wing 1, and wing 1 is considered as a source of information and confirmation for wing 2. The religious teachings that taught in Islamic boarding schools is believed to have absolute truth and should not be questioned.
2. Wing 1 is guarded by the main kyai and the kyai and ustadz whose capacity for religious knowledge has been assessed by the main kyai. Wing 2 is guarded by young clerics, ustadz, and students. All activities in wing 2 and the behavior of all pesantren residents must have the blessing of the main kyai or at least not be prohibited by the main kyai.
3. Kyai Utama is the key leader of the pesantren with a very strong position, authority and power. Relations between students and between students and leaders (kyai, ustadz, and administrators) are familial and full of respect. Santri are very obedient and subservient to the kyai, and respect the kyai as a moral obligation. The three keywords that underlie this relationship are blessing, sincerity, and worship, which means that all the actions of the santri and pesantren residents are seen as worship to Allah SWT and must be done with full sincerity to obtain blessings from the kyai.
4. The division of tasks between work units in Islamic boarding schools is less sharp and often has similarities. For example, the division that deals with education and teaching and the division that deals with recitation activities, public relations, social affairs, student welfare, and so on often have the same task.
5. The work style in the organizational structure of Islamic boarding schools in general still follows a co-acting work relationship, where each unit is directly responsible to superiors and each unit works independently (Maryance et al., 2021).

Organizing at Islamic boarding schools involves dormitory administrators and students as the main objects. Dormitory administrators fill important positions in the dormitory organizational structure, such as chairman, vice chairman, security, language, and cleaning departments. Meanwhile, the santri are also involved in organizing through their role as administrators in groups under the dormitory administrator, such as the head of the room and other devices related to the organization of the room. The room organization is designed according to the needs and desires of the room residents, and the locking students are to manage the organization. They are given the freedom to design an organizational structure that is considered the most efficient in managing room organization. (Perawironegoro, 2019).

Learning in Education Pesantren Leadership

Novianty Djafri explained in his book that there are 5 leadership functions quoted from Sinamo, namely: First, Holding control of planning that can be carried out in organizations/institutions. Second, regulation, namely controlling the organizational or institutional structure. Third, Positioning subordinates in the right position. Fourth, Coordinating in leadership to control all activities, and Fifth, Controlling subordinates to carry out tasks in their respective positions (Djafri, 2017). Islamic boarding schools consist of five main elements, namely kiai, students, mosques, boarding schools, and the teaching of classical books. Although these five elements support each other, the role of the kiai is very central in the life of the pesantren. Kiai are considered as pioneers, founders, managers, caregivers, leaders, and even the sole owner of the pesantren. Therefore, the figure of the kiai is very strong and often authoritarian. Many Islamic boarding schools disbanded after the kiai died because they did not have a replacement who was able to continue the kiai's struggle (Ifendi, 2020).

Kiai has a unique role as a leader in pesantren. In addition to convention tasks such as compiling an Islamic religious education curriculum, making strategic rules, compiling system evaluations, and conveying lessons about the sciences taught in Islamic boarding schools, the Kiai also has an important responsibility as a leader and educator of the people. As community leaders, Kyai must have a broad and wise understanding of religion, as well as expertise in understanding religious knowledge. In addition, the Kiai must be a role model in ethical attitudes and behavior, and have a close relationship with God. The role of the kiai as a leader and educator of the people is very important

in shaping the character and morality of the people, as well as in leading and advancing society as a whole (Jannah et al., 2021).

The kyai or master teacher at the Islamic boarding school holds a very important position as the sole leader, who has high power in spreading and prohibiting Islamic religious knowledge. No other figure can rival the authority of the kyai, unless there is a kyai who has significant charisma. Kiai has an absolute position in determining the style of leadership and the dynamics of Islamic boarding schools. In the kyai community, the more junior kyai must respect the more senior kyai. In the pesantren tradition, the status of the kyai is often seen from heredity, where the descendants of the kyai who have great charisma can occupy the same social status as the kyai. (Weli, et al, 2021: 86) de

Pesantren Leader Election System

Leadership in pesantren is generally natural, both in the progress of the pesantren and in directing prospective leaders to replace leaders who have died. Nonetheless, many argue that pesantren have weaknesses in educating successor leaders, as is a fact from history where pesantren rarely last more than a century. However, the kyai realize the importance of this problem and always slaughter the survival of the pesantren after they die. One of the efforts made by the kyai to maintain the tradition of the pesantren is to build solidarity and strong cooperation between fellow kyai.

Some practical ways to change the leadership of the pesantren include developing the habit that the closest family must be a strong candidate to replace the leadership of the pesantren, developing a network of marital alliances between the kyai's families, and developing knowledge transmission and internal conflicts among the kyai and their families. Generally, leadership changes in pesantren are carried out naturally, namely the leadership relay from the founder to children, sons-in-law, grandchildren, and senior santri. The son of the founder of the pesantren is considered suitable by the community to become a kyai, both in terms of his piety and the depth of his religious knowledge. Even so, the design of the change of leaders in pesantren is mostly natural, such as changes that occur due to the death of pesantren leaders, so that they are sudden and not planned beforehand.

Changes in leadership in Islamic boarding schools are generally carried out naturally, namely the leadership relay from the founder to children, sons-in-law, grandchildren, and senior santri. The son of the founder of the Islamic boarding school is considered suitable by the community to become a kyai, both in terms of his piety and the depth of his religious knowledge. The pattern of change of leaders in pesantren is mostly natural, such as the change that occurs due to the death of a pesantren leader, so that it is sudden and not planned beforehand. Changes in leadership in Islamic boarding schools are generally carried out naturally, namely the leadership relay from the founder to children, sons-in-law, grandchildren, and senior santri. The son of the founder of the Islamic boarding school is considered suitable by the community to become a kyai, both in terms of his piety and the depth of his religious knowledge. The pattern of change of leaders in pesantren is mostly natural, such as the change that occurs due to the death of a pesantren leader, so that it is sudden and not planned beforehand.

Pesantren Leadership Style

In Islamic boarding schools, there are several models of different Kyai leadership styles. There is religio-paternalistic leadership that is based on religious values and collaboration between the kyai and the santri, there is also a legal-formal leadership that relies on institutions and inter-sectoral cooperation, as well as paternalistic-authoritarian leadership that is passive but authoritarian. There is also a natural pattern of leadership which is absolutely regulated by the kyai, as well as charismatic-traditional-rational leadership which is figure-oriented and collective in nature. From the description above, it can be concluded that a kyai is a leader in a pesantren who uses a situational approach in leading the students and the surrounding community. The relationship between the kyai and the santri is colored by education, advice, teaching the book, as well as the role of both parents. The leadership of a kyai requires responsibility, affection, attention, and is very influential for the benefit of the santri. (Jannah et al., 2021).

Control in Islamic Boarding School

Control or control activities aim to keep all elements involved in the activity consistent with the established principles. Control also aims to ensure that the responsible parties comply with the regulations that have been set. Control is a step to evaluate the implementation of an activity with a

specific purpose, identify the causes of discrepancies with the plan, and take the necessary corrective actions. The control function is closely related to the planning function so that it can be said that the two sides are interrelated like scissor sides (Purnomo, 2017).

Control and supervision is carried out on all activities carried out by managers with the aim of ensuring that the results achieved are in accordance with the planned results. This control can be carried out formally through routine reports, such as reports per quarter, quarterly, per semester, or accountability reports which are made at the end of each year. The main focus is on the execution and breakdown of programs and budgets. In addition, control can also be carried out non-formally outside of program and budget meetings and schedules, if deemed necessary and proportionate. Moreover, in some cases, control is carried out in secret (Asifudin, 2016).

Management consists of four basic functions, namely planning and decision making, organizing, leading, and controlling. These four functions must be carried out in a structured manner to improve and develop pesantren. According to Malik Fajar, to create a strategic future for Islamic education in Indonesia for Indonesia's geopolitics, insight and courage are needed in solving fundamental problems, namely creating clarity between ideals and operational steps, strengthening institutional systems, and improving or renewing management or boarding school management.

Control is the final function of management that complements the previous functions, namely planning, organizing, and actuating or executing. This supervisory function includes evaluating and correcting the performance of subordinates so that they can be directed according to predetermined goals. Supervision and control can be considered the same, where this activity aims to ensure that implementation goes according to plan and to assess whether organizational goals have been achieved (Simangunsong, 2014). Chuck Williams argues that supervision is a form of evaluation in the desire for the final goal and is carried out to take corrective action if it is not achieved (Williams, 2015). In other words, supervision is monitoring the progress of an activity and taking corrective action if there is a discrepancy between the expected results and the actual results (World Health Organization, 2019).

This is similarly expressed by Gareth R. Jones *"Controlling is the process whereby managers monitor and regulate how efficiently and effectively an organization and its members are performing the activities necessary to achieve organizational goals"* (Nneka et al., 2016). In Islamic education, supervision (control) is a process to determine standards and desired results, assess implementation and if necessary, take corrective action to ensure that implementation is in accordance with standards and achieve Islamic education goals. It is important to ensure conformity between what is done with the standards that have been set and there is no form of deception or deception between the standards and the results achieved. Supervision at Islamic boarding schools has a function as supervision and evaluation which is closely related to future planning based on the wishes that have been obtained previously. Things that are considered as obstacles must be immediately overcome or minimized, while things that are considered as drivers for the development of Islamic boarding schools must be maintained or even increased.

Islamic educational subsystem Islamic education educational institution

Pesantren is basically an Islamic educational institution that focuses on the knowledge and teachings of the Islamic religion. Even though pesantren are involved in various social issues, efforts to advance pesantren must still maintain this principle, namely pesantren as Islamic educational institutions which have their own characteristics. Islamic boarding schools were born out of awareness of the obligation to preach Islam, namely the obligation to spread Islam and create cadres of preachers after studying. Santri are required to prohibit and convey Islamic religious teachings, even just a few verses, and this obligation must be carried out without waiting for a request. In addition, pesantren also play a role in creating social justice as part of the social responsibility of Islamic educational institutions. Pesantren is basically an Islamic educational institution that focuses on the knowledge and teachings of the Islamic religion. Even though pesantren are involved in various social issues, efforts to advance pesantren must still maintain this principle, namely pesantren as Islamic educational institutions which have their own characteristics. Islamic boarding schools were born out of awareness of the obligation to preach Islam, namely the obligation to spread Islam and create cadres of preachers after studying. Santri are required to prohibit and convey Islamic religious teachings, even just a few verses, and this obligation must be carried out without waiting for a request. In addition, pesantren also play a role in creating social justice as part of the social responsibility of Islamic educational institutions. It is this

motivation that keeps the pesantren strong in facing the tide of the times, coupled with the spirit of the pesantren to develop Muslims. This must be acknowledged because pesantren is a feature of Indonesia and existed before independence. After deliberations on the intensification of the development of Islamic boarding schools held by the Ministry of Religion on 2-6 May 1978 in Jakarta, it means that Islamic boarding schools are Islamic educational institutions. In other words, the results of the deliberation stated that Islamic boarding schools are institutions that provide education in the field of Islam.

The education and teaching system applied in Islamic boarding schools varies from one to another. Several pesantren have adopted a more modern education and teaching system by taking into account the development of education in Indonesia and the needs of the surrounding community. On the other hand, some Islamic boarding schools still maintain the traditional education system that has existed since before the 20th century. But overall, the goal of all Islamic boarding schools is the same, namely as an institution to study and deepen Islamic teachings. Thus, the essence of a pesantren is as a center for learning Islamic religious sciences such as fiqh, monotheism, interpretation, hadith, tasawuf, Arabic, and other material related to religion. The sciences taught in Islamic boarding schools are limited to the field of religion as an attempt to distinguish them from general sciences. In other words, pesantren have a main focus on forbidding Islamic religious sciences and do not discuss general sciences other than those related to religion.

Currently, the education system in Islamic boarding schools can be divided into three types. First, Islamic boarding schools that use non-classical teaching methods, where a kiai teaches students based on books written in Arabic by great scholars since the Middle Ages, and students live in the boarding school. Second, Islamic boarding schools that use the weton system, where the students come at a certain time and are not provided with boarding houses and boarding complexes, but live in their respective homes or in the homes of residents around the boarding school. Santri who live outside the Islamic boarding school are usually called santri bats. Third, Islamic boarding schools which are a combination of the two previous models, namely implementing a non-classical teaching system but also having formal education in the form of madrasas or even public schools. There are students in this model who live in huts and there are also students who become bat students. This model is better known as a modern cottage.

Islamic boarding schools as Islamic educational institutions experience dynamic forms in accordance with the times and advances in science and technology, but this does not make pesantren lose their identity as Islamic educational institutions. The education system used in Islamic boarding schools is a tool to achieve educational goals in it, and this system is formed as part of a structured organization.

Islamic boarding schools have an important role in helping humans achieve perfection through various learning activities that are unique and only owned by the Indonesian nation. The experience of learning in Islamic boarding schools is not limited by age or time, because the main focus of education in Islamic boarding schools is studying Islamic religious knowledge. Therefore, Islamic boarding schools do not limit the number of students, the material taught, or the age of students who want to learn and develop spiritual activities. achieving the goals of Islamic educational institutions is very important in helping to improve the quality of life of the nation. Through Islamic boarding schools, it is expected to create a supportive environment in forming students who have good morality and can be applied in everyday life.

The understanding of Islamic educational institutions in the early days is a unique topic to study, due to four factors. First, educational institutions are an important means of changing values and culture in society. Second, the history of Islamic educational institutions cannot be separated from the process of converting to Islam. Third, the development of Islamic educational institutions in a community is not stagnant, but always dynamic, both in terms of its function and learning system. Fourth, the presence of Islamic educational institutions has provided a unique color in opening Islamic intellectual insights and dynamics.

Islamic boarding schools have an important role in the development of Islamic education as a means of transforming values and culture that are internalized in pesantren elements that move in line with religious demands. On the other hand, pesantren also play a role in the Indonesian struggle for independence by motivating students to instill a spirit of religious spirituality and a spirit of love for the motherland, which creates its own motivation in defending the motherland as required by religion. The

obedience of the santri to the Kyai is an important factor in bringing independence to the Indonesian nation and strengthening the spirit of patriotism. Pesantren as an Islamic educational institution that focuses on the spiritual development of students has a role as an agent of religious knowledge. The positive impact felt by pesantren graduates is very visible in their efforts to solve various problems of Indonesian society. This can be seen from the important role of the kyai and santri in the Indonesian independence event, which shows the spirit of Hubbul Wathan Min al-Iman (Love of the motherland is part of faith). Therefore, education that is taken from interactions in the obedience of religious people has led to its achievements.

Islamic boarding schools are seen to be more consistent in building the spirit of Islamic education compared to other educational institutions. This is because other models of Islamic education focus more on the cognitive aspects of general knowledge. As a result, in several respects, policies and conceptual thinking for the development of Islamic education sometimes seem exaggerated, idealistic, or even unrealistic. Executors in the field also often experience obstacles. Islamic boarding schools, as educational institutions that have traditional characteristics, have a good reputation in deepening religious knowledge, efficient financial management without requiring a lot of money from the guardians of students and the community, as well as productivity in producing graduates who are experts in the field of religion. In addition, some pesantren also offer certain skills training to their students to prepare them to enter society after graduation (Fauziah, 2017).

CONCLUSION

From the explanation above, it can be concluded that management in Islamic boarding schools involves human resources and non-human resources to achieve educational goals effectively and efficiently. Kyai, as the educational leader of a pesantren, has a unique task, not only as a curriculum planner, drafter of rules and system evaluation, and teacher of Islamic religious knowledge, but also as a leader and educator for the people and society. The change of leaders in Islamic boarding schools is mostly natural, occurs due to the death of pesantren leaders or hereditary, and is not planned. The pattern of replacement of leaders in Islamic boarding schools is also mostly natural, such as the death of pesantren leaders, the changes take place flexibly. Based on the results of the research and conclusions, it is hoped that it will provide input for future researchers. There is a need for a series of writings and explanations regarding management in Islamic boarding schools education to be more in-depth which may not be able to meet the needs of relevant data.

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