



Islamic Boarding School Management as a Basic Treasure of Internationalization Islamic Higher Education

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ABSTRACT

Management is one of the key elements in managing institutions or institutions, including in the context of Islamic Higher Education institutions. In order to improve the quality of education and community service, Islamic higher education is currently faced with demands to move progressively towards internationalization. This process requires a shift from a university orientation that focuses on teaching (teaching university) to a university that focuses on research (research university). This shift has had a significant impact, including changes in institutional structures, mindsets, paradigms, and the strategies implemented. This study aims to discuss the management of Islamic boarding school treasures with their unique scientific traditions, as a paradigmatic basis for Islamic higher education towards international standard universities. The method used in this study is descriptive qualitative with a library research approach. Through philosophical and phenomenological analysis, this study reveals that the integration between the concept of Islamic higher education and Islamic boarding school management can be used as a pilot model and source of inspiration in the development of Islamic higher education to achieve this grand vision.

Keywords: *Islamic Boarding School Management, Internationalization, Islamic Higher Education*

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INTRODUCTION

Islamic higher education in Indonesia has great potential in its contribution to the development of science and technology (Duryat, 2021). However, to compete at the global level, strategic efforts are needed to internationalize Islamic higher education. Management of Islamic boarding school treasures, as a cultural heritage and traditional education system, offers a unique approach to this process. Currently, universities (PT) in Indonesia, both public and religious, are competing in establishing a vision and mission to become world-class universities or what is known as World-Class University (WCU) (Accarya & 2017, 2017). Considering the demands of the globalization era which requires high competition, both at the domestic university level and with universities abroad, each university needs to prepare various effective strategies (grand strategies) that are closely related to changes in campus management (Jannah, 2014). In this context, the internationalization strategy of higher education is considered an

appropriate anticipatory step to achieve WCU status, according to various groups in the higher education environment.

As Muqoyyidin believes, this phenomenon is also being faced by Islamic Religious Universities (PTKI) in Indonesia, both those with state (PTKIN) and private (PTKIS) status. PTKI is currently facing various serious challenges, including national scale macro problems such as economic, political, moral, socio-cultural crises, etc. (Muqoyyidin & As'ad, 2020). Especially In several aspects, the phenomenon of over education cannot be denied as a result of the rapid pace of globalization and the implementation of the free market, which is now known as the ASEAN Free Trade Area (AFTA) and the ASEAN Economic Community (AEC).

There are several types of criticism that until now, PTKIN, such as the State Islamic University (UIN), State Islamic Institute (IAIN), State Islamic Religious College (STAIN), and PTKIS, are still in the position of teaching universities. In many aspects, the quality has not even surpassed the traditions of school education and teaching. This criticism should be accepted with an open and open attitude. Likewise, if Indonesia had not experienced colonialism, the education system would have followed the path taken by Islamic boarding schools. The existing universities will not be ITB, UI, IPB, UGM, UNAIR or others but could be called Krapyak University, Tubuireng, Bangkalan, Lasem and so on. (Nur Hasanah, 2022)

Based on the thinking above, to achieve internationalization of higher education and reach the World Class University (WCU) level, policy makers at PTKIN and PTKIS, along with their components, need to have astuteness and sensitivity in reading situations, understanding the context of changing times, and formulating strategic steps. Apart from that, they must have a far-sighted vision to become an anticipatory platform in driving the dynamics of campus life.

Islamic boarding schools, as Indonesia's oldest traditional education system, have made a significant contribution in producing human resources (HR) with good character in this country. Islamic boarding schools are Islamic educational institutions in Indonesia that play an important role in overall human development. Apart from being an institution that focuses on tafaqquh fi al din (deep understanding of religion), the Islamic boarding school tradition has also succeeded in integrating moral values into the education system with enormous strength. Character education in Islamic boarding schools is nothing new, because from the start, character development of students has been a top priority through moral education. In the Islamic boarding school environment, moral issues are considered very important. Islamic boarding schools have long equipped their students with reliable characters in various fields, including science, morals and social matters (Imam Alfi, 2020).

Based on the background above, the author will examine the concept of integration between Islamic higher education and Islamic boarding school management which was pioneered by predecessors which produced "professional intellectual ulama" and "professional intellectual ulama," which can be considered as an example of a model and differentiator in Islamic higher education, especially in efforts towards internationalization. This article aims to explain this by considering various important achievements, especially in the field of Islamic higher education which has attempted to develop it. Based on the background above, researchers can formulate the problem as follows: How is Islamic boarding school management as a basic treasure for the internationalization of Islamic higher education? The aim of the research is to understand Islamic boarding school management as a basic treasure for the internationalization of Islamic higher education

Previous research on Islamic boarding school management based on Bibliometric analysis using Publish or Perish between 2019-2020 shows the following data:

The screenshot shows the Harzing's Publish or Perish software interface. The main window displays a list of search results for the term 'manajemen pesantren'. The results are sorted by Cites (20), with a total of 755 citations. The top result is 'Manajemen asrama di pesantren' by D Perawironegoro, published in 2019, with 60 citations and an h-index of 6. The software also shows citation metrics on the right, including publication years (2019-2020), total papers (20), and total citations (755). The bottom panel shows a list of authors and their respective titles and years.

Search terms	Source	Papers	Cites	Cites/y...	h	g	hI, no...	hI, ann...	hA	acc...	Search date	Cache date	Las...
manajemen pesantren [title] fr...	Google Sc...	20	755	151.00	19	20	14	2.80	8	6	9/4/2024	9/4/2024	0
khazanah pesantren [title] fr...	Google Sc...	13	27	5.40	3	4	2	0.40	1	0	9/4/2024	9/4/2024	0
YASINAN from 2020 to 2024	Google Sc...	200	1039	259.75	16	28	11	2.75	9	9	7/25/2024	7/25/2024	0
rekrutmen dan seleksi dosen fr...	Scopus	0	0	0.00	0	0	0	0.00	0	0	6/14/2024	6/14/2024	264
management of lecturer recruit...	Scopus	0	0	0.00	0	0	0	0.00	0	0	6/14/2024	6/14/2024	1028

Based on this data, much previous research has been carried out, but what differentiates it from previous research is the different study methods and scope, namely an in-depth study of Islamic boarding school treasures as a basis for the internationalization of Islamic higher education.

1. Relevant Concepts or Theories

In historical review, it is known that the term pesantren comes from the word "santri" which is given the prefix "pe-" and the suffix "-an." "Santri" itself comes from a combination of two syllables, namely "sant" which means good person and "tra" which means helpful, so that Islamic boarding school can be interpreted as a place of education that aims to guide people to be good or as a significant center (Muzakki & Nisa', 2020). At the beginning of its formation, Islamic boarding schools had a traditional character. However, over time, this Islamic educational institution has adapted to the times, especially the influence of advances in science and technology (Rohmatulloh, 2018).

Meanwhile, Nurcholish Madjid has a different view regarding the origins of the word "santri". There are two developing theories. First, there are those who argue that "santri" comes from the word "sastri" in Sanskrit, which means literate. This view is based on the existence of educated santri among Javanese society, who try to study religion through books written in Arabic. Second, there is an opinion which states that the term "santri" actually comes from Javanese, namely the word "cantrik", which refers to someone who always follows the teacher wherever he goes. Thus, santri are students who study religious knowledge at Islamic boarding schools, both those who live in the boarding school and those who go home after their study time is over.

Abdul Qadir Jailani divided the santri into two categories: mukim santri and kalong santri. (Mauliddiyah, 2021)

1. **Resident students** are students who live permanently in the boarding school and are usually given responsibility for managing and looking after the needs of the Islamic boarding school. The longer they stay, the higher their status and quality. In the end, they can become ustadz or replace the kiai when the kiai is not there.
2. **Bat students** are students who go home after studying, or who only stay in the hut at night and return home during the day.

Thus, the important elements in Islamic boarding schools include five elements: kiai, santri, recitation, dormitory, and mosque, all of which play a role in various activities (Asmani, 2016). The uniqueness of Islamic boarding schools can be seen in activities that reflect the character of Indonesian education, such as tafaquh fi al din, which is a characteristic of education in Indonesia, as well as the internalization of Islamic values through habituation and appreciation for local wisdom.

- a. tafaquh fi al din (Authenticity of Indonesian Education)

One approach in history states that Islamic boarding schools are an original Indonesian education model (Susilo & Wulansari, 2020). This view is in line with the statement of Nurcholis Madjid, who emphasized that historically, Islamic boarding schools are not only related to Islamic values, but also reflect the authenticity of Indonesia. The origins of Islamic boarding schools cannot be separated from the influence of Walisongo in the 15th and 16th centuries in Java, which succeeded in combining secular and spiritual aspects in introducing Islam to society. The Islamic boarding school tradition has existed since the Walisongo era, which followed in the footsteps of the Prophet Muhammad saw. Therefore, there are two examples that have become models in the world of Islamic boarding schools: the first model is the Prophet Muhammad saw. and the second model is Walisongo, so the influence of Islamic boarding schools is very strong.

Islamic boarding schools, as the oldest education system unique to Indonesia, have made a significant contribution to the development of human resources (HR) with good character in this country (Sudrajat, 2018). As an Islamic educational institution, Islamic boarding schools play an important role in overall human development. Apart from focusing on tafaquh fi al din, the Islamic boarding school tradition has also succeeded in integrating morality into the education system very strongly (Asmani, 2016). In the world of Islamic boarding schools, character education is nothing new; Since the beginning, mainstreaming the character of santri has been the focus through moral education. The issue of morals (Asmani, 2016) is very important in Islamic boarding schools, which have long taught their students to have reliable character, covering the scientific, moral and social fields.

Education at Islamic boarding schools aims to form individuals who are devout and independent. To achieve this goal, Islamic boarding schools teach Islamic books related to sharia law and focus on developing morals and morals. The lessons taught in Islamic boarding schools are mainly religious subjects originating from classical books, while general subjects are not taught. Assessment of students is carried out based on the books they read. This educational model has existed and continues to exist today in Islamic boarding school life.

Tafaquh fi al din is an effort to deepen and master religious knowledge, which is one of the main tasks and functions of pesantren. A. Halim explained that boarding schools function as a place to continue religious studies (Imam Alfi, 2020) From the beginning, the main functions of boarding schools include: 1) Preparing students to

deepen and master religious knowledge, which is expected to produce a cadre of scholars and enlighten Indonesian society; 2) Doing da'wah to spread the religion of Islam; and 3) Become a fortress of the people's defense in the field of morals. Meanwhile, Rofiqoh defines tafaqquh fi al din as an effort to understand, appreciate, and practice the teachings of Islam, emphasizing the importance of religious morality as a guide in everyday life. In simple terms, tafaqquh fi al din can be understood as the deepening of religious knowledge.

The tafaqquh fi al din orientation aims to form a Muslim personality who is kaffah in implementing Islamic teachings, based on the guidance of the Koran and the Sunnah of the Prophet. This goal is the focus of every Islamic boarding school, which is a traditional Islamic educational institution, with a commitment to maintaining the traditions of the Salaf al Salih and Walisongo ulama who are believed to have originated from the Prophet Muhammad. During its development, Islamic boarding schools have also adapted through the creativity of their leaders, both in terms of institutions and curriculum. In general, Islamic boarding schools can be categorized into three types: salafiyah, khalafiyah, and 'ahsriyah.

Salafiyah boarding schools are a type of boarding school that still maintains tafaqquh fi al din with a focus only on pure yellow book teaching, without including other learning (Susilo & Wulansari, 2020). The learning pattern applied is the halaqah system, which emphasizes memorization. This methodology tends to produce students who accept and have deep knowledge.

Khalafiyah Islamic boarding school is a type of Islamic boarding school that combines traditional and modern education systems. In this approach, skills education is also taught, which differentiates it from other Islamic boarding school typologies. Meanwhile, the 'ashriyah Islamic boarding school is a type of modern Islamic boarding school that has abandoned the traditional learning system. In this Islamic boarding school, the focus of learning is more directed at practical aspects. This system can be seen from the use of classrooms for learning, both in the form of madrasas and schools, with a curriculum that follows national standards. Kiai acts as a coordinator in the teaching and learning process and as a teacher in class. This categorization reflects the adaptation of Islamic boarding schools to current developments, by adding relevant knowledge both in the institutional structure and curriculum.

Islamic boarding schools as tafaqquh fi al din institutions not only aim to enrich students' knowledge about the Islamic religion through texts and explanations, but also to improve morality, respect spiritual and human values, and teach honest and moral attitudes. Islamic boarding schools also prepare students to live a simple and clean life. The yellow book as a learning resource is generally accessed by traditionalists who give high respect to the book and its author, and feel they have a moral responsibility to preserve it (Asmani, 2016). In teaching the yellow book, various methods are used, such as memorization, sorogan, weton or bandongan, mudzakah, and majlis ta'lim.

With a unique educational model that still adheres to classical scientific knowledge, Islamic boarding schools have become a unique and relevant mode of education. The principle of al muhafadhatu 'ala qadimi al shalih wa al akhdzu bi al Jadidi al Ashlah, which means maintaining good old traditions and adopting new, better traditions, is a strong paradigm for Islamic boarding schools. This principle

reflects the Islamic boarding school's consistency in maintaining old culture, while still being able to adapt to rapid changes and developments.

b. Internalization of Islamic Values through Habituation

One of the advantages of Islamic boarding schools lies in their practice. Santri are expected not only to study, but also to apply their knowledge at the boarding school. The values learned are immediately applied in everyday life, both by kiai, ustadz, ustadzah, and the students themselves. The application of noble values is carried out through habits that are expected to become part of everyday life. Independence is taught especially to students who live in boarding schools. They are given rules and responsibilities in learning and in daily activities. Santri are required to clean their residence, tidy up books or the Koran after reading it, and keep the mosque, ablution area and study area clean.

The development of local wisdom values in Islamic boarding schools starts from the patron culture that exists in the relationship between kiai and students, such as sowan, blessing, bandongan, sorogan, and tahlilan. This patron culture contributes to increasing the charisma of a kiai in the eyes of the santri, where the Islamic boarding school is managed by the charismatic leadership of the kiai (Asmani, 2016).

The relationship that exists continues to get stronger, marked by high respect from the students. In this context, Dhofier explained that santri are individuals who study or study at Islamic boarding schools, becoming an important component in the development of Islamic boarding schools. The first step to building an Islamic boarding school is having students come to learn from a religious scholar. After the students settle in the house of an alim, then the alim can be called a kiai and start building better facilities for his Islamic boarding school. The opportunity to go and live in a distant Islamic boarding school is a privilege for the students, because they are filled with ideals, courage and readiness to face the challenges of the Islamic boarding school.

Islamic boarding school is a very effective place to instill character. In this context, Islamic boarding schools play a strategic role in shaping national character. In fact, Islamic boarding schools have succeeded in synergizing with government policies in efforts to instill character through various activities that are the activities of their students.

c. Local Wisdom (local wisdom)

The government has recognized the existence of Islamic boarding schools through Presidential Decree number 22 of 2015 concerning National Santri Day and Law number 18 of 2019 concerning Islamic Boarding Schools. These two things are important milestones for strengthening the existence of Islamic boarding schools in the future, and are a form of appreciation and recognition from the government for the world of Islamic boarding schools. The implementation of this law does not change the identity of Islamic boarding schools, which remain accommodating to the sociocultural space of society. Islamic boarding schools continue to uphold community cultural values as part of local wisdom which must work in synergy and go hand in hand.

With the Islamic boarding school law, Islamic boarding school institutions can be strengthened without ignoring socio-cultural aspects through various social activities that exist between Islamic boarding schools and the surrounding community. Kiai and local wisdom are interrelated entities. The activities of students in Islamic boarding schools reflect an inclusive education model and the transformation of local wisdom

values sourced from the Koran and Hadith. These sources are used as basic beliefs and values, prioritizing mutual respect for differences and maintaining harmony in life based on this social value system. This becomes the main reference and controlling thought in Islamic education in the future, by placing divine values (tauhid) as the pinnacle, thus making Islamic boarding schools as rahmatan lil alamin and contributing to the creation of world peace.

In Indonesia, there are three types of Islamic boarding schools: first, traditional or Salafiyah Islamic boarding schools, which are an early form of Islamic boarding school that teaches books by 15th century ulama in Arabic (Mahfud & Hairit, 2016). Second, modern Islamic boarding schools or Khalafiyah, which have undergone development following the times, although they still use the classical learning system. Third, mixed Islamic boarding schools, which combine traditional and modern learning methods (Halim & Mas'ud, 2005).

Modern Islamic boarding schools are a transformation of traditional Islamic boarding schools, which adopt three reforms in Islamic education: first, accepting the modern secular education system that exists in the West, while still integrating Islamic religious teachings; second, simplifying the traditional syllabus; and third, combining various new branches of science. However, the world of Islamic education in Indonesia faces challenges in mastering foreign languages, research methods in Islamic religious knowledge, and interest in science (Hasan, 2016).

It is understandable that Islamic boarding schools are religious institutions tasked with teaching and spreading Islamic teachings. Therefore, Islamic boarding school development management is a process to achieve certain goals through organizing and collaborating with other parties, in order to develop Islamic boarding schools as places of education that aim to guide individuals to become better.

With the maturity of Islamic boarding schools in Indonesia as institutions that grow and develop together with society, Islamic boarding schools have demonstrated their existence for many years. Its existence really helps people in the midst of various life problems. In the midst of the complexity of the problems faced by society, Islamic boarding schools actually show their stability. Islamic boarding school alumni have succeeded in contributing in various fields, such as religious, social, political, legal and cultural. Therefore, it is important for Islamic boarding schools to prepare several strategies to face the challenges of generation 4.0.

a. Islamic Boarding Schools as Agents of Peace

The role of Islamic boarding schools is very important in transforming a culture of peace through peace building education. The phenomenon of radicalism which leads to acts of violence has the potential to become a threat and challenge to the tolerance of religious life in Indonesia. Islamic boarding schools offer non-violent religious understanding with the wisdom values of Islamic boarding school education, as an effort to build normative-theological awareness and social awareness. Considering that we live in a plural society, with various religions, cultures, ethnicities and other social diversity, Islamic boarding schools apply the principles of tasamuh (tolerance), tawasuth wal i'tidal (simplicity), tawazun (wise consideration), and ukhuwah (brotherhood). (Oskar Gultom, 2022)

Apart from that, Islamic boarding school life as a subculture shows a different and unique reality compared to outside society. Relationships and interactions between students, both between fellow students and with other people, reflect a harmonious and fraternal relationship pattern. The foundation of brotherhood that has

always been instilled by the kiai since the students first came to the Islamic boarding school has left a deep impression that every student as a Muslim is truly a brother to fellow Muslims. In Islam, this teaching is the main theme found in the Koran. In this context, Fazlur Rahman explains that humans are dualistic creatures, namely the individual and society, because no individual can live without society.

The development of peace education in society is the "main gateway" for Indonesian civilization in the future, aiming to create tolerant, moderate and inclusive people. Santri are educated through learning that teaches an understanding of cultural diversity, religious plurality, and community dynamics based on community socio-economics. This contribution focuses on building a culture of non-violence, developing appreciation for human rights, and awakening democratic values and tolerance in the surrounding community.

It needs to be acknowledged that some people still see Islamic boarding schools as institutions that apply a rigid and monologic learning approach, where interaction only takes place in one direction between kiai and santri, and focuses on metaphysical and mono-disciplinary dimensions. However, Islamic boarding schools are now starting to develop a more community-based and multicultural approach. They apply dialogical-critical learning methods and interdisciplinary studies, and are responsive to current developments.

Therefore, Islamic boarding schools need to develop a curriculum that can foster multiculturalism and explore educational values for peace and tolerance, which is known as transformative learning. Through this transformative learning model, Islamic boarding schools prepare a generation that is inclusive and accommodating to national diversity, including religious, ethnic and cultural differences. In this way, it is hoped that students will have broad insight, be able to cross traditional and religious boundaries, and be aware of the role of religion in solving various existing social problems.

b. Community Empowerment (Social Empowerment)

Empowerment is a translation of "empowerment," while empower comes from "empower." According to the Oxford English Dictionary, the word "empower" has two meanings: 1) giving power or authority to another party, and 2) giving ability or making efforts to increase empowerment.

The main responsibility of development is to make society empowered and strong. The true direction of development is to empower society towards true independence. The strength in question includes physical, material, economic, institutional aspects, cooperation, intellectual strength, as well as the existence of empowering actors. The main targets of empowerment are groups who are weak and do not have the power, strength or ability to access productive resources, including communities who are marginalized in the development process. The ultimate goal of community empowerment is to make citizens independent so they can improve their family's standard of living and optimize their resources. This requires a shared commitment to implementing the principles of empowerment. Community empowerment can be realized through active participation which is facilitated by.

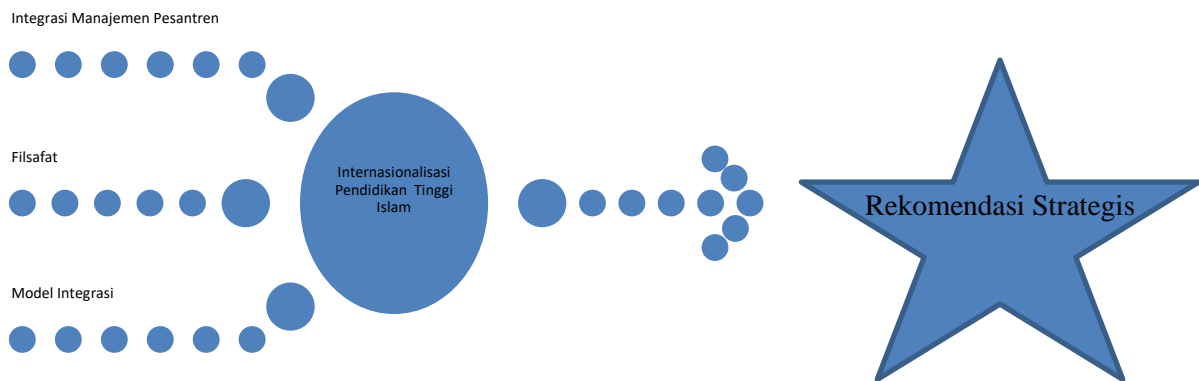
Community empowerment includes three important aspects: 1) **enabling**, which means creating an atmosphere that allows the potential of society to develop; 2) **empowering**, namely strengthening the potential of the community through concrete steps, including providing various inputs and opening opportunities that can increase

community empowerment; 3) **protecting**, which is concerned with protecting and defending the interests of weak groups in society.

With the strength it has, Islamic boarding schools have great potential to empower people, especially in the economic field. Economic empowerment is a form of bil haal da'wah and at the same time implementing the knowledge possessed in a concrete manner. In Islam, economics is seen as wasilah, not maqashid, so that economics is one way to achieve happiness in this world and the hereafter. Islamic boarding schools function as intermediary institutions, acting as dynamists and catalysts in empowering human resources, as well as driving development in various fields, including the economy.

In the context of modernity, Islamic boarding schools are required to respond to the challenges of the times, not only focusing on education to produce scientists, but also producing skilled personnel who provide benefits to the surrounding environment. Community empowerment is optimized through strengthening cooperatives, educating students' skills in communication and information technology, and entrepreneurship. With the readiness of students, Islamic boarding schools will become strong and independent institutions, so they are able to compete in the advancement of the 4th generation.

The framework of thought in this research is as follows:



METHOD

This type of research is library research (*library research*) (Adlini et al., 2022) namely collecting and analyzing various literary sources relevant to the topic. The library research method is an approach to collecting data by studying and understanding theories from various literature that are relevant to the research topic. In research, there are four main stages in library study, namely: preparing the necessary equipment, compiling a working bibliography, managing time, and reading and recording research material (Adlini et al., 2022). The data collection process is carried out by looking for sources of information and processing it from various references, such as books, journals and research results that have been carried out previously. Library materials obtained from various sources are then analyzed critically and in depth to support the propositions and ideas in the research.

Data sources: Islamic boarding school management in Indonesia, Academic books and articles about the internationalization of higher education and Islamic boarding school management, Reports and case studies from higher education institutions that have successfully implemented management based on local traditions, International policy documents and guidelines relating to higher education.

DISCUSSION

Islamic boarding school management is an important element in the success of Islamic education, with the characteristics of learning that takes place in Islamic boarding schools and the role of Kiai in maintaining and developing the understanding of the students. This aims to ensure that students can protect themselves from various phenomena or cultures developing in Indonesia (Anita et al., 2023). Therefore, the main focus of this article is to examine the history of religious education and Islamic boarding schools in Indonesia, the learning curriculum implemented, and the role of Islamic boarding school students in maintaining and strengthening democracy in Indonesia.

Many of us know Islamic boarding schools only from the outside, such as their simplicity, the buildings that are not neatly arranged, the students' absolute obedience to Kiai, and the teaching of classical books from the Middle Ages. When compared with today's education which is based on information technology (IT), Islamic boarding schools appear to be lagging behind. However, despite all these developments, Islamic boarding schools continue to maintain their characteristics (Khoiriyah, 2021). This often raises various questions, such as what knowledge does the Kiai teach? Apart from that, questions about the "science of blessings" also often arise, and there are many other questions. However, these conditions actually make Islamic boarding schools the center of Islamic education in Indonesia to this day. (Khoiri, 2017)

On the other hand, many people see Islamic boarding schools from a broader perspective, after they realize the great influence that Islamic boarding schools have in shaping and maintaining social, cultural, political and religious life. It is the Islamic boarding school institution that actually has the most significant role in shaping the Islamic character of Islamic kingdoms, as well as in spreading Islam to remote areas. From Islamic boarding schools, manuscripts of Islamic teachings in Southeast Asia began, which, although limited, had been collected by the first travelers from Dutch and English trading companies since the 16th century.

From the perspective of the study of religion and religious culture, the process of the formation of Islamic civilization in the archipelago is an extraordinary historical event, which shows how strong the identity and dynamics of the nation in this archipelago are in adopting positive aspects from foreign civilizations which are considered beneficial for Indonesia's progress. Many Islamic boarding school cadres now play an important role, even being involved in formulating policies in the DPR-MPR RI building. This reflects the success of Islamic boarding school educational institutions in nurturing and developing the potential of their students.

The dynamics of the adoption of religion and culture by the Indonesian people throughout history are known for their ability to adopt and adapt various elements of foreign culture and religion according to the local context (Historis et al., n.d.). Here are some important points that can be taken from this statement:

1. **The Adoption of Buddhism in the Early AD:** When Buddhism entered Indonesia, especially through trade routes and spread from India, many Indonesian kingdoms and people adopted this religion, such as kingdoms in Sumatra and Java. However, despite the strong influence of Buddhism, local culture was still maintained, which later gave rise to variants of Buddhism that were more adapted to local traditions.
2. **The Influence of Hinduism and Hindu-Buhist Combination:** When Hinduism came to Indonesia, many elements of Hindu culture were adopted, but did not completely replace Buddhism. As a result, we see the existence of Hindu-Buddhist culture which is characteristic of many kingdoms such as Majapahit and Srivijaya. This process shows that Indonesia has the ability to integrate and combine foreign teachings with local traditions, creating a unique new form.
3. **Islamic wave in the 15th and 16th centuries:** Islam came to Indonesia through trade routes and the influence of Islamic kingdoms in South Asia and the Middle East. Even though many Indonesians have converted to Islam, they still maintain many local traditions and culture. Arab cultural influences, such as

language and dress, have only been adopted by a small minority, while the majority of Indonesians have succeeded in combining Islamic teachings with their own culture. This is reflected in the more flexible and diverse Islamic practices in Indonesia, such as the influence of art, architecture and traditional ceremonies that persist even though it has become a Muslim society.

The power of cultural adoption was seen when the wave of Buddhism occurred in the early century AD, where the Indonesian people chose to embrace Buddhism. When the wave of Hinduism spread from India, most of the Southeast Asian population retained Buddhist teachings, while the Indonesian people adopted a religion that was a combination of Hinduism and Buddhism. Then, when the wave of Islam entered and developed in India and Southeast Asia in the 15th to 16th centuries, the Indonesian people chose to become Muslims, although only a small portion adopted elements of Arab culture.

Even though it is managed in a very simple way, Islamic boarding schools have made a big contribution to the progress of the Indonesian nation, because Islamic boarding schools are considered the oldest educational institutions in the archipelago. Before Indonesia's independence, Islamic boarding schools had become centers of civilization that supported the development of science in society, both within and outside the country. The charisma of the ulama who teach at Islamic boarding schools is a strong attraction for people to deepen their knowledge, especially in the field of religion. Therefore, it is not surprising that Islamic boarding schools have given birth to many generations of scientists and scholars who are competent in their respective fields, and have become role models for society.

Management is a direct translation of the word *management* which means management, governance, or leadership (Apriliani et al., 2024). Say *management* comes from the verb *to manage*, which means to administer, organize, carry out, or administer. This understanding is in line with the concept and essence of management in terms *al-tadbir* (arrangement), which comes from the word *animal* (arranging) which is often found in the Qur'an. For example, in the words of Allah SWT: "He arranges (yudabbiru) affairs from the heavens to the earth, then the affairs ascend to Him in one day which is a thousand years long according to your reckoning" (Q.S. Al-Sajdah: 5). In another verse, God said: "Say: 'Who gives you sustenance from the heavens and the earth, or who has the power to create hearing and sight, and who brings forth the living from the dead and the dead from the living, and who manages all affairs?' Then they will answer, 'Allah.' So say, 'Why do you not fear Him?'" (Q.S. Yunus: 31).

In both sentences there is a phrase *yudabbiru al-amra* which means "arranging affairs." Ahmad al-Syawi interprets that Allah is the controller of the universe (manager), and the order of the universe is proof of the greatness of Allah SWT in managing His creation. However, because humans were created as caliphs on earth by Allah SWT, humans are entrusted with governing and managing the earth as well as possible, just as Allah SWT manages the universe perfectly.

James H. Donnelly, et al. defines management as a process carried out by one or more people to organize activities through other people with the aim of achieving goals that cannot be achieved by one individual alone (Bjerke & Al-Meer, 1993). Kadarman, on the other hand, states that management is a series of coordinated steps aimed at developing an organization as a system that integrates social, economic and technical aspects. Meanwhile, Sondang P. Siagian explained that management is the ability or skill to achieve results by involving the activities of other people in order to achieve predetermined goals. (Khoiri, 2017)

The management system in Islamic education is a process that is coordinative, systematic and integrative. This process starts from the planning, organizing, mobilizing and monitoring stages. Each stage in this process is always based on Islamic values, so that this system contains material and spiritual dimensions simultaneously.

The management referred to here is a person's activities in managing an organization, institution or company, both involving human and non-human resources, so that the goals of the organization or institution can be achieved effectively and efficiently (Kariman & 2019, n.d.). Based on this explanation, there are several important elements in management, including:

1. **Process Elements:** A manager in carrying out his duties must follow the principle of continuous graduation, meaning that every step in management is carried out in stages and in a planned manner.
2. **Structuring Elements:** In the management process, the main principle is the enthusiasm to manage, organize and arrange existing resources well.
3. **Implementation Elements:** After the planning and arrangements have been carried out well, the next stage is to carry out the tasks and plans with professionalism.
4. **Elements of Competency:** All resources, both human and non-human, involved in management must have competence, professionalism and quality in accordance with the needs of the organization.
5. **Element of Purpose:** The goals to be achieved must be agreed upon by all members of the organization, so that each individual has the same vision and tries to achieve it. This goal also serves as a guideline in implementing organizational activities.
6. **Elements of Effectiveness and Efficiency:** The goals that have been set must be achieved in an effective (right on target) and efficient way (using resources optimally). (Mubarok et al., 2024)

Thus, good management must involve all of these elements so that the organization can operate successfully and achieve its goals optimally.

Management of Islamic boarding schools requires experts, although most of it is still done autodidactically, Islamic boarding schools have succeeded in producing a superior generation (Istiantara, 2019). Moreover, with current advances in information technology (IT), Islamic boarding school institutions do not want to be left behind. They continue to strive to improve, organize and revitalize so that they can achieve perfection and meet community needs. Until now, the Islamic boarding school still maintains its culture of blessing. We need to protect, preserve and care for this reliable and popular Islamic boarding school management together to ensure the success of the nation's next generation.

There are three main steps in a strategic approach in the management context, which include: strategic planning, strategic management, and strategic control, as well as the resources needed and organizational structure (Junaidah et al., 2020). **Strategic planning** refers to the relationship between internal strengths and external needs. In this planning, strategy includes needs analysis, projections, forecasting, economic and financial considerations, as well as more in-depth analysis of action plans.

Framework **strategic management** proposed by Rowe consists of four main components, namely: strategic planning, organizational structure, strategic control, and resource requirements (Wren et al., 2020).

Of the four components that must be managed, the key activities lie in: **strategic planning (strategic planning)**. In this phase, an analysis of external challenges and opportunities, as well as the organization's internal strengths and weaknesses, is carried out, which is better known as a SWOT analysis. **Strategic management** functions to direct the organization's internal operations, including the allocation of human, physical and financial resources, with the aim of achieving optimal interaction with the external environment. (Na'im, 2020)

The next stage is formulating **master strategist** And **strategy program**. **Master of strategy** includes the development of the organization's main mission, goals and policies, whereas **strategy program** focuses on procuring, using, and organizing the resources necessary to support organizational activities. This strategy program can then be detailed into **medium term program** And **short term program**, which is then followed by **implementation** And **evaluation** program to ensure the achievement of goals that have been set.

CONCLUSION

The management of Islamic educational institutions, especially Islamic universities, needs to continue to receive attention and improvement to face the challenges of the world of education, especially in Indonesia. The main key to effective management lies in principles **POAC** (Planning, Organizing, Actuating, Controlling). If this principle is implemented well, it will have a positive impact on every educational institution, as well as producing quality products that have high competitiveness. The educational process is an effort to process something into something that has useful value. What goes into the system is called **input**, while the result of such processing is called **output**. At the micro level, this relates to educational institutions, where there are various processes involved, including: decision-making processes, institutional management, program management, teaching and learning processes, as well as monitoring and evaluation processes. Apart from that, there are many other processes that occur in the educational environment. The history of educational institutions can be traced back to mosques, suraus, and other places used by people to gather and learn various sciences. In those places, certain sciences are taught, such as tool science (like science **nahwu** And **shorof**), writing skills (eg **khot** And **fill in**), linguistics (eg **logic**), mysticism (e.g **Sufism**), as well as various other natural sciences. All of this knowledge was basically obtained through the Islamic education system that developed in society at that time. Islamic boarding school education can be considered as the forerunner of Islamic/religious educational institutions which have their own characteristics, different from other educational institutions. Learning at Islamic boarding schools covers various fields, including Islamic education, da'wah, community development, life skills, Arabic, and other relevant education. Students in Islamic boarding schools are called **students**, who generally live and stay in Islamic boarding schools to undergo the educational process.

The excellence of Islamic education graduates has been clearly seen and will continue to be seen, evident from the works that have been produced by santri and Kiai. This was achieved thanks to the dedication and sincerity of the Kiai who tirelessly always educate and guide the santri to uphold Islamic teachings that are in accordance with the Qur'an and Al-Hadith as guidelines for the lives of Muslims. The excellence of Islamic education graduates is actually a blessing from the prayers of Kiai and their teachers, who always pray for the students to become useful people for the nation and the country.

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