Management of East Lampung Salafiyah

Syaifudin, Yurnalis Etek, Nilawati Tadjuddin Syobri, Ahmad Fauzan, Hamdi Abdul Karim, Heru Juabdi Sada

Universitas Islam NegeriRadenIntan, Lampung, Indonesia

E-mail: syaifudin901@gmail.com, nilawati@radenintan.ic.id, ahmad.fauzan@radenintan.ac.id, hamdi.abdul.karim@metrouniv.ac.id

ABSTRACT

Boarding schools have a kiyai as a top leader, in order to be able to deliver quality students in continue the relay of struggle and adhere to the teachings of salafiyah, the Islamic boarding school implements the scope of management. This study aims to find and describe the scope of santri management, asatidz, curriculum and management or administration at the Salafiyah Islamic Boarding School.

The researcher uses a qualitative approach to the type of case study research. The research sites were in the Salafiyah Islamic Boarding School Darussalamah Way Jepara and the Assya'roniyah Salafiyah Islamic Boarding School in Mataram Baru, East Lampung. Collecting data using interview techniques, observation, documentation with data sources kyai, asatidz, administrators and students. Data analysis with conceptual inductive steps, comparing, evaluating propositions, reconstructing and repeating until the limit of saturation. The researcher has triangulated the data (technique, source and time) for the validity of the data.

Research result; (1) Student management; able to lead the students to behave takdhim and polite behavior towards fellow students and students who are more senior, asatidz and kyai, and have knowledge in studying classical books and Islamic lessons as provisions in the life of the world and the hereafter. (2) asatidz management; Acceptance of asatidz solely ensures scientific consistency in accordance with what is taught by the caregiver/kiyai. Asatidz is considered a certain scientific figure in providing examples and motivation to learn for students. Among them is the motivation to be able to continue the struggle goals of Islamic boarding schools by developing Salafiyah Islamic Boarding Schools or establishing new Islamic Boarding Schools. (3) Curriculum management; Although the curriculum applied at the Salafiyah Islamic Boarding School is simple, it is able to be carried out well so as to produce students who understand, understand science and can be practiced in the context of Islamic life in accordance with the commands of the Qur'an and Hadith. (4) Management/administration management; implemented can be a service for students, guardians of

students, asatidz, caregivers and the community and provide convenience in every business or get the information needed.

Keywords: management, Islamic boarding school, salafiyah

INTRODUCTION

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character and skills that needed by himself, society, nation and state (Law on the National Education System (UUSPN) Th 2003).

Islam motivates humans to actively seek knowledge, because with that our position will be high in the sight of Allah SWT. (Taufik, 2019). As stated in QS Al Mujadilah (58): 11, that there are people who are appointed by Allah to be higher than the average person, first because of their faith, secondly because of their knowledge (Hamka, 1965).

Religious education is usually in the form of diniyah education, pesantren, pasraman, pabhaja samanera, and other similar forms (Law on the National Education System (UUSPN) Th 2003). Pesantren is one of the unique institutions with very strong and sticky characteristics. Plays a role in educating the nation, providing education during difficult times, namely the period of struggle against colonialism and is a center of study that continues to survive to this day (M. Syaifudien Zuhriy, 2011: 6).

Islamic boarding schools are the oldest Islamic educational institutions in Indonesia and at the same time part of the nation's cultural heritage (Zaenal Arifin, 2015: 7), therefore pesantren education colors the dynamics of education in Indonesia. Islamic boarding schools also have a role in the state, especially the constitutional mandate in the field of educating the nation's children and inculcating the values of the nation's character for the nation's generation. Islamic boarding schools as institutions used to spread and study Islam (Eko Eddya Supriyanto, 2020: 5), which places the figure of the kyai as the central figure and the mosque as the center of the institution (M Syaiful Suib, 2017: 4, Ministry of Religion of the Republic of Indonesia, 2003: 59).

The purpose of pesantren is to form Muslim personalities who master Islamic teachings and practice them, so that they are beneficial for religion, society, and the state (Muhammad Muzakki and Happy Susanto, 2017: 361). Educational institutions really need leaders who can foster and manage educational institutions (Zaenal Arifin, 2015: 8).

One type of Islamic boarding school in Indonesia is the Salafiyah Islamic Boarding School. Salafiyah Islamic boarding schools are a type of boarding school that only teaches Islamic religious sciences or books written by previous scholars (M. Bahri Ghazali, 2013: 14).
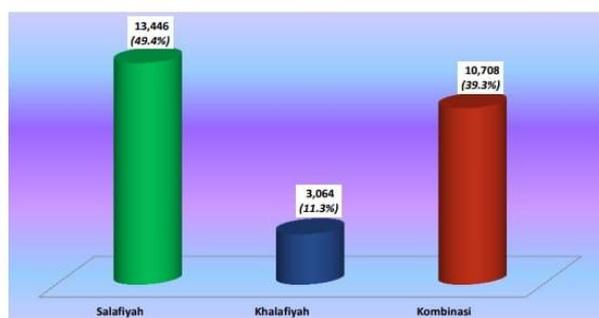
According to data from the Ministry of Religion in 2020, it shows that the number of Islamic boarding schools is 27,722, with 4,175,623 students who live and do not reside in 33 provinces (emispendis.kemenag.go.id).

Based on the type of Islamic boarding school, there are 3,991 (24.9%) Salafiyah Islamic Boarding Schools, 3,824 (23.9%) Ashriyah Islamic Boarding Schools (modern), and 8,200 (51.2%) as combination Islamic Boarding Schools. Meanwhile, based on learning activities in Islamic boarding schools, there are 38.2% of students who only recite the Koran, and 61.8% of students recite the Koran and go to school. Islamic boarding schools in Lampung in 2020 based on data from the Ministry of Religion of the Republic of Indonesia, there were 676 Islamic boarding schools with a total of 64,219 students. Meanwhile, specifically in East Lampung district, there are 104 Islamic boarding schools with a total of 14,488 students registered with the Ministry of Religion (emispendis.kemenag.go.id).

Table1. Data on Islamic Boarding Schools from the Ministry of Religion of Indonesia in 2020

Level	National	Province Lampung	Regency East Lampung
Number of Islamic Boarding Schools	27.722	676	104
Number of non-resident students	1.270.283	31.75	4.883
Number of students in the mukim	2.905.340	32.469	9.605
Amount	4.175.623	64.219	14.488

Figure 1. Statistics of Early Education and Islamic Boarding Schools, Typology of Islamic Boarding Schools

Source of data from the Ministry of Religion of the Republic of Indonesia

The purpose of this study is to obtain an empirical description of the Management of Salafiyah Islamic Boarding Schools, with details;

1. To find and describe the management of students at the Salafiyah Darussalamah Islamic Boarding School Way Jepara and the Salafiyah Assya'roniyah Islamic Boarding School in Mataram Baru, East Lampung.

2. To find and describe the management of asatidz or educational staff at the Salafiyah Islamic Boarding School Darussalamah Way Jepara and the Salafiyah Assya'roniyah Islamic Boarding School in Mataram Baru, East Lampung.

3. To find and describe curriculum management at the Salafiyah Islamic Boarding School Darussalamah Way Jepara and the Salafiyah Assya'roniyah Islamic Boarding School in Mataram Baru, East Lampung.

4. To find and describe the management or administration at the Salafiyah Islamic Boarding School Darussalamah Way Jepara and the Salafiyah Assya'roniyah Islamic Boarding School in Mataram Baru, East Lampung.

THEORY

According to Harsey and Blanchard, management is the ability to direct and achieve the desired results with the aim of human efforts and other sources (Muhammad Kristiawan and Dian Safitri Rena Lestari, 2).

Management is an activity carried out by managers in managing organizations, institutions, and companies (Hadari Nawawi: 1997, 78). The same understanding with management is al-tadbir (regulation) (Ramayulis: 2008, 362).

According to Fadillah, Islamic boarding school education management is the activity of combining Islamic boarding school educational resources so that they are concentrated in an effort to achieve the educational goals of each Islamic boarding school that have been determined previously, and is the mobilization of all educational resources of Islamic boarding schools to achieve the goals that have been previously set (Fadillah: 2015). , 115).

According to Kompri, the management of Islamic boarding schools is a structuring process in the management of Islamic boarding schools that involves human and non-human resources in moving the educational goals of Islamic boarding schools effectively and efficiently (Kompri: 2018, 66).

From some of the definitions above, boarding school management is a process of mobilizing or moving the existing resources in each Islamic boarding school to achieve educational goals

effectively and efficiently in utilizing time, energy, costs and others. Islamic boarding school management is also a process in dealing with planning, organizing, implementing and supervising seriously and rationally in an effort to achieve the common goals of the organization or boarding school institution.

The scope of management in terms of its field of work includes student management, curriculum management, personnel management, education financing management, facilities and infrastructure management, administrative management, public relations management (Siti Fakhah, 2015: 36, Fauz and Imron, 2012: 53, Muhalimin , et al: 2010, 5, Suharsimi Arikunto and Lia Yuliana: 2008, 4).

Santri in general is another name for students who take part in learning activities in Islamic boarding schools. Learners can be understood as community members who try to develop their potential through the learning process or people who expect to receive educational services according to their talents, interests and abilities so that they grow and develop well and have the power to receive lessons (Law on the National Education System (UUSPN) Th. 2003). Students are one of the important components in the education system, in the world of education students are raw materials in the process of transforming knowledge (M Ramli: 2018, 61). Formal students are people who are in the phase of growth and development both physically and psychologically, growth and development are characteristics of a student who needs guidance from an educator (Bustanul Arifin: 2018, 5).

Asatidz are educators and education staff in Islamic boarding schools. Personnel management or personnel management and education staff management include planning, organizing, implementing, monitoring and evaluating new employee recruitment activities, decrees, transfers, assignment letters, educational staff files, general list of staffing, efforts to improve employee human resources, as well as employee performance in institutions education (Cucun Sunaengsih et al: 2017, 4). Personnel or staffing in educational institutions can be distinguished into educational and non-educational staff (educators) (Mu'alimin and Muh Hambali: 2010, 45).

The curriculum is a set of plans and arrangements containing the objectives, content, and learning materials used as a guide for learning activities that must be managed effectively and efficiently in order to achieve educational goals. Curriculum management is a joint effort process to facilitate the achievement of teaching objectives by focusing on efforts to improve quality in the teaching and learning process (Indrawan Irjus: 2016, 7, Law on the National Education System (UUSPN) 2003).

Administrative management or administration is the whole process of correspondence management activities starting from collecting (receiving), recording, managing, duplicating, sending and storing all information needed by the organization. Management work includes a series of activities to collect, record, manage, duplicate, send and store the information needed in every cooperation affair (Suharsimi arikunto & lia yuliana, 2009: 341, Jeklin Andrew, 2016).

Figure 2. Framework for Management Scope of Islamic Boarding School Salafiyah
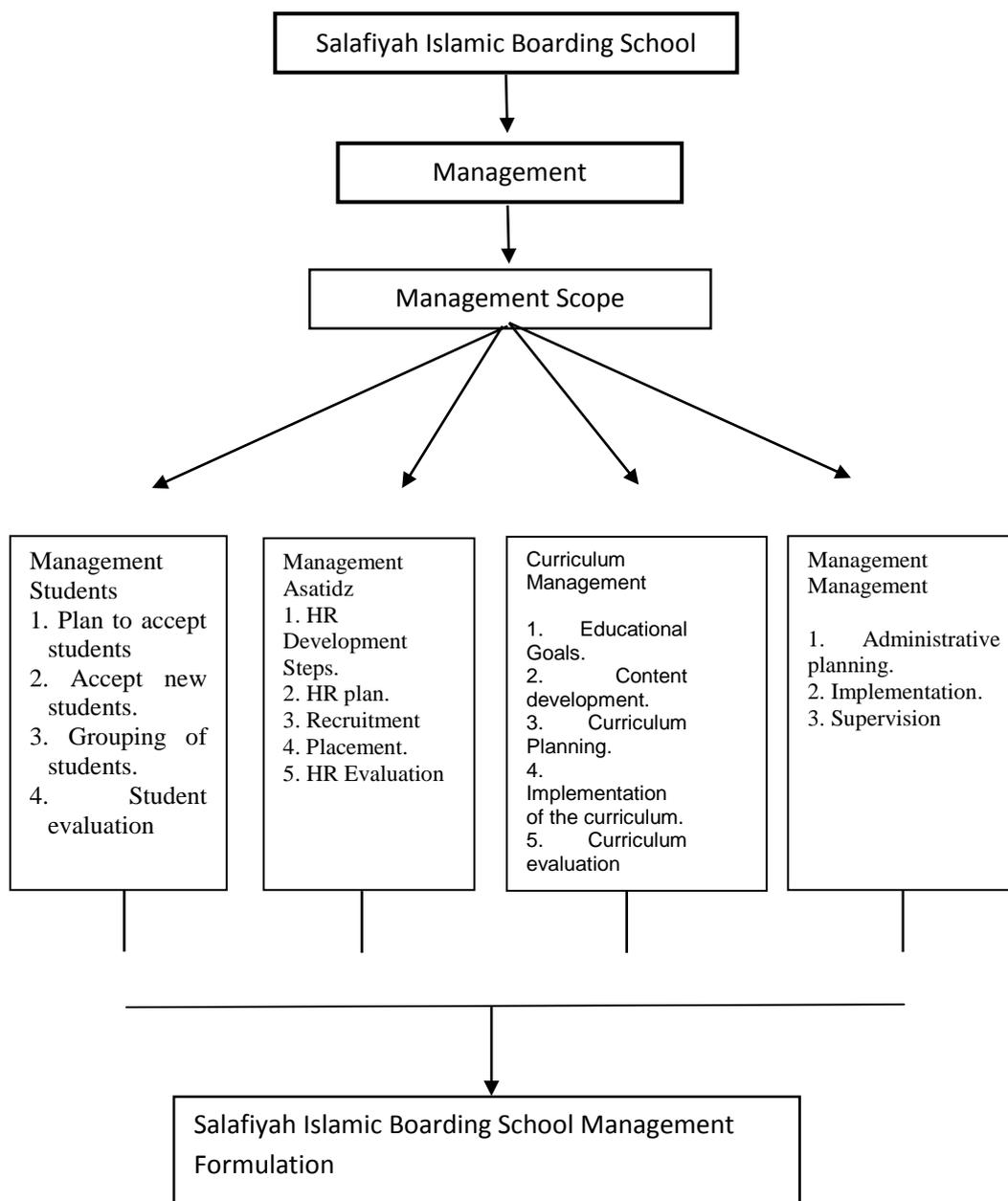
METHODOLOGY

This study uses an interpretive paradigm (Ari Kamayanti, 2015, Mualimin) with descriptive qualitative methods and phenomenological-naturalistic approaches. This type of case study research is conducted at the Salafiyah Islamic Boarding School Darussalamah Way Jepara and the Salafiyah Islamic Boarding School Assya'roniyah Mataram Baru, East Lampung. Data collection uses techniques (Biklen and Bogdan Robert C, 1982: 114) interviews (Spradley James. P., 1980: 122), observation and documentation (Sugiyono, 2016: 85) from data sources, namely; kyai, asatidz, administrators and students. Data analysis (Biklen Bogdan, R., 2007: 145, R. K Yin, 2009: 52-53) with conceptual inductive steps, comparing, evaluating propositions, reconstructing and repeating until the saturation limit. For the validity of the data (Lexy. J Moleong, 2014: 32-34) researchers have triangulated research data.

DISCUSSION

The management of students at the Salafiyah Islamic Boarding School is based on changes in behavior, thinking maturely and having good character and morals in accordance with religious guidance. The learning objectives of the pesantren and the ideals are formally formulated (in writing) and are the slogans of the kyai which are implemented to the management, ustadz, santri and all stakeholders in the Salafiyah Islamic Boarding School. Although the form of the Salafiyah Islamic Boarding School is still simple, at this time the Salafiyah Islamic Boarding School is a structured education, so that the Islamic Boarding School is considered a prestigious education and becomes a local genius in the Islamic religious sciences. The management of students has a very broad scope, not only related to student recording activities, but also involves many aspects and operationally can be used to help the growth and development of students through the educational process (Saihudin, 2018: 98). The development of students at the Salafiyah Islamic Boarding School cannot be separated from the implementation of student management which consists of student planning, student acceptance, student grouping and student evaluation.

Educators or asatidz in salafiyah Islamic boarding schools must improve and be able to develop their potential because the teacher is someone who is nurtured and imitated, heard and imitated. Asatidz salafiyah Islamic boarding schools must be able to create an interactive and lively learning atmosphere. As a professional, asatidz and other education personnel must be guaranteed to improve the reward system and other need fulfillment arrangements to a reasonable level of adequacy. To adjust the fulfillment of asatidz needs and adjustment of rewards, the Salafiyah Islamic Boarding School has the capacity to plan, recruit, develop asatidz and supervise.

The curriculum is a set of plans, arrangements regarding objectives, content and learning materials as well as the methods used as guidelines for the implementation of learning activities in achieving educational goals (Law on the National Education System (UUSPN) 2003). The curriculum management of the Salafiyah Islamic Boarding School has a central level management in the form of a body consisting of dhuriah kiyai or founders, this is done solely to facilitate communication in developing the goals of a Salafiyah Islamic Boarding School. The curriculum that is made has the intent and purpose that is the hope of the Salafiyah Islamic Boarding School, which is to direct students to practice the religious knowledge obtained in an istikomah way when in the community.

If we talk about the learning objectives of Islamic boarding schools, it means that we are talking about Islamic ideal values. This implies that the purpose of Islamic education is nothing but a goal that realizes Islamic ideals, while Islamic ideals themselves essentially contain the value of human behavior that is based on or inspired by faith and piety to Allah as a source of absolute power that must be obeyed.

From the behavior of animating as a human being, as a creature of Allah SWT, it is embedded in oneself always holding simplicity in life, because the unique Islamic boarding school learning has unique learning objectives as well as the boarding school system prioritizing simplicity, idealism, brotherhood, equality, self-confidence, and courage. life. Using a traditional system that has freedom in academic learning, so that there is a good relationship between students, asatidz and kyai.
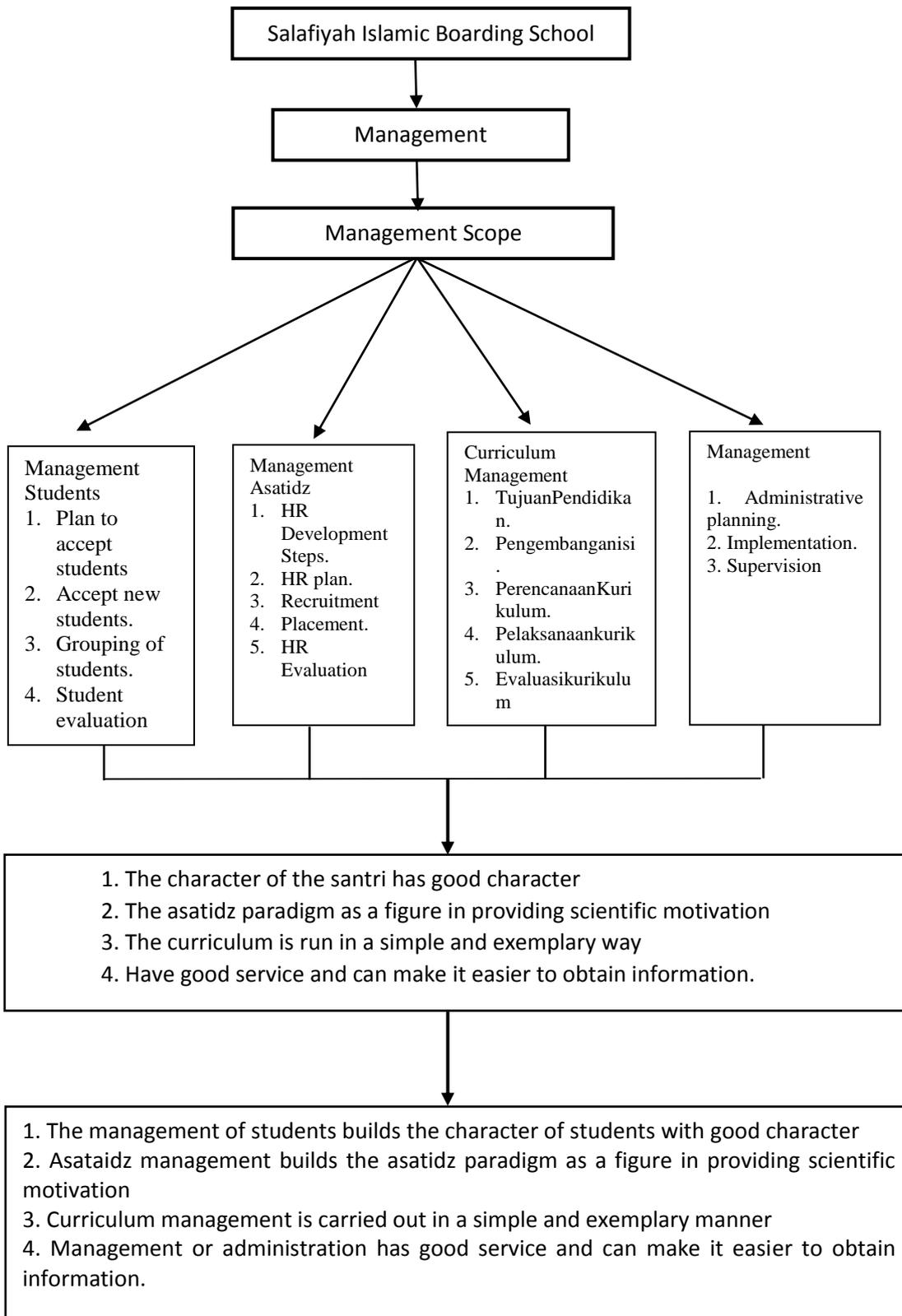
With the students respecting asatidz and kyai, it is hoped that after they finish studying at the Islamic boarding school, their knowledge will be beneficial and get blessings (blessings) with wasilah ridho from asatidz and kyai. A student will always assume that the blessings of studying will be obtained by respecting and appreciating the kiai and ustadz who provide education with sincerity to him.

Even though the curriculum is made by the central level, it still goes through planning, implementation and evaluation so that it remains the main goal of the Salafiyah Islamic Boarding School.

One indicator to determine whether or not the administrative management in a salafiyah Islamic boarding school education is the management in the administration or administration section. With the administrative management at the Salafiyah Islamic Boarding School, all the work in the administrative office will be more focused and automatically the goals of the administration can be achieved. Management or business management in the Salafiyah Islamic Boarding School which

includes planning, organizing, and supervising the Salafiyah Islamic Boarding School must be implemented.

Figure 3. Management of salafiyah Islamic boarding schools:

```
        ┌─────────────────────────────────────┐
        │  Salafiyah Islamic Boarding School  │
        └─────────────────────────────────────┘
                          │
                          ▼
              ┌───────────────────────┐
              │      Management       │
              └───────────────────────┘
                          │
                          ▼
           ┌─────────────────────────────┐
           │      Management Scope       │
           └─────────────────────────────┘
```

Management Students	Management Asatidz	Curriculum Management	Management
1. Plan to accept students	1. HR Development Steps.	1. TujuanPendidikan.	1. Administrative planning.
2. Accept new students.	2. HR plan.	2. Pengembanganisi.	2. Implementation.
3. Grouping of students.	3. Recruitment	3. PerencanaanKurikulum.	3. Supervision
4. Student evaluation	4. Placement.	4. Pelaksanaankurikulum.	
	5. HR Evaluation	5. Evaluasikurikulum	

1. The character of the santri has good character
2. The asatidz paradigm as a figure in providing scientific motivation
3. The curriculum is run in a simple and exemplary way
4. Have good service and can make it easier to obtain information.

1. The management of students builds the character of students with good character
2. Asataidz management builds the asatidz paradigm as a figure in providing scientific motivation
3. Curriculum management is carried out in a simple and exemplary manner
4. Management or administration has good service and can make it easier to obtain information.

Each scope of management contributes to the development of Islamic boarding schools, (a) Management of students builds the character of students with karimah character because of the example of senior students, (b) Management of asatidz builds the asatidz paradigm as a figure in providing scientific motivation, (c) Curriculum management is carried out in a simple and exemplary manner, (d) Management or administration has good services and can make it easier to obtain stakeholder information.

CONCLUSION

Asya'roniyah Islamic Boarding School, namely:

1. Salafiayahthe aspired criteria, through the process of planning students, admitting students, grouping students and evaluating students. And students can have the desired competencies, such as; behave devoutly and politely towards fellow students, senior students, asatidz and clerics, and have knowledge in studying classical books and Islamic lessons as provisions in the life of the world and the hereafter.

2. The management of asatidz is in accordance with the objectives of the Salafiyah Islamic Boarding School which is the hope of some Islamic communities, namely wanting the education of students who have better character and abilities. In the process of accepting an asatidz, the caregiver ensures the consistency of his knowledge according to what is taught by the caregiver/kiyai. The character of the santri and good abilities are obtained from the exemplary nature of asatidz who has good character or good character in carrying out his duties and functions as educators and the discipline of practicing what knowledge he has acquired. An asatidz must be able to become a scientific figure by providing examples and motivation to learn for students. Among the ways students practice their knowledge is by serving to develop Salafiyah Islamic Boarding Schools or establishing new Salafiyah Islamic Boarding Schools.

3. Curriculum management from the central board, which consists of the founders and dhuriyah of the kiyai, these administrators who determine the form of curriculum used in the Salafiyah Islamic Boarding School. The curriculum of the Salafiyah Islamic Boarding School is like the curriculum in other educational institutions, but there are several documents that are administratively unwritten and unstructured. The concept developed by the Salafiyah Islamic Boarding School is a classical model of learning, emphasizing the knowledge and value of the past cultural heritage that is passed down to the next generation. Cognitive education has been seen in the yellow book learning studied by students, while affective and psychomotor can be seen in the practice of daily life, which is also directly exemplified by ustadz and clerics so that students can see firsthand. Although the curriculum applied is simple, it is able to be carried out properly so as to produce students who understand, understand religious knowledge, can

_____

practice it in Islamic life and are provided with exemplary examples in practicing it by their asatidz. Islamic life means being able to practice Islamic teachings in accordance with the commands of the Qur'an and hadith in simplicity. A simple curriculum was able to deliver students and asatidz to achieve the goals of the Salafiyah Islamic Boarding School.

4. The management cannot be separated from the caregivers or clerics who do have broad authority in carrying out organizational functions at the Salafiyah Islamic Boarding School. As a top leader, a kyai is able to mobilize all components including management staff or administrative staff as part of services to students in the success of the goals of the Salafiyah Islamic Boarding School. In carrying out its functions, management or administration has a head and subordinates or the so-called staff. Caregivers or clerics as leaders plan, organize and supervise what is the responsibility of the administrative or administrative officers at the Salafiyah Islamic Boarding School. With the management or administration that is implemented, it is able to make it easier for services to students, guardians of students, asatidz, caregivers and the community in each of their affairs, in order to obtain the information needed. Good service has an impact on the quality of the pesantren, so that public trust will increase.

REFERENCES

[1]. Ari Kamayanti, Qualitative Research Paradigm in Accounting Research: From Faith to Practice, Investment, (2015).

[2]. Biklen and Bogdan Robert C, Qualitative Research for Education: An Introduction to Theiry and Methods, (London: Alyn and Bacon Inc, 1982).

[3]. Biklen Bogdan, R., Qualitative Research for Education. An Introduction to Theories and Methods, (Pearson, 2007).

[4]. Bustanul Arifin, Improving the Quality of Education Through Student Management, Falasifa: Journal of Islamic Studies, Vol. 9, No. 2 (2018).

[5]. Cucun Sunaengsih et al, Education Management, (Sumedang: UPI Sumedang Press, 2017).

[6]. The Ministry of Religion of the Republic of Indonesia, Islamic Boarding Schools and Madrasah Diniyah Growth and Development, (Jakarta: Director General of Islamic Institutions, 2003).

[7]. Muhammad Kristiawan, Dian Safitri Rena Lestari, Education Management and Scope

[8]. Eko Eddya Supriyanto, Contribution of Islamic Boarding School Education for Character Education in Indonesia, Jurnal Pendidikan Nusantara, Vol. 1, No. 1, (2020).

[9]. Fadillah, MK Quality Management of Islamic Education in Islamic Boarding Schools (Study at Pondok Modern Darussalam Gontor, 2015), At-Ta'dib Journal, V. 10, N. 1.

[10]. Fauzi, Imron, Education Management Ala Rasulullah, (Yogyakarta : Ar-Ruzz Media, 2012).

[11]. Hadari Nawawi, Education Administration, (Surabaya, CV. Haji Mas Agung: 1997).

[12]. Hamka, Tafsir Al Azhar, (Jakarta: National Pustaka PTE LTD Singapore, 1965)

[13]. Indrawan Irjus, Introduction to Management of School Facilities and Infrastructure, (Yogyakarta: Deepublish 2016).

[14]. Jeklin Andrew, Administration, Vol. 2, July (2016).

[15]. Kompri, Management and Leadership of Islamic Boarding Schools, (Jakarta: Prenanda, 2018).

[16]. Lexy. J Moleong, Qualitative Research Methodology, (Bandung: PT Remaja Rosdakarya, 2014).

[17]. M Ramli, The Nature of Educators and Students, (Ponorogo: Tarbiyah Islamiyah, 2018).

[18]. M Syaiful Suib, The Synergy of the Role of Islamic Boarding Schools in Improving the Human Development Index (IPM) in Indonesia, Jurnal Islam Nusantara, Vol. 1, No. 2, (2017).

[19]. M. Bahri Ghazali, Islamic Boarding School with Environmental Insight, (Jakarta: Prasasti, 2013).

[20]. M. Syaifudien Zuhriy, Islamic Boarding School Culture and Character Education at Salaf Islamic Boarding School, Walisongo: Journal of Religious Social Research, 2011.

[21]. Mualimin, Qualitative Research Paradigm.

[22]. Muhalimin, et al, Education Management. (Jakarta: Kencana, 2010).

[23]. Muhammad Muzakki, Happy Susanto, Changes in Santri Behavior (Case Study of Alumni of Salafiyah Islamic Boarding School in Langkap Village, Besuki District, Situbondo Regency), Istawa: Journal of Islamic Education, Vol. 2 No. 1 (2017).

[24]. R. K Yin, Case Study Research Design and Methods, (Sage Publication, 2009).

[25]. Ramayulis, Islamic Education, (Jakarta: Kalam Mulia, 2008).

[26]. Saihudin, Management of Educational Institutions, (Ponorogo: Uwais Inspirasi Indonesia, 2018).

[27]. Siti Fakhah, Management of Educational Institutions, (Sleman Yogyakarta: Aswaja Pressindo, 2015).

[28]. Spradley James. P., The Ethnorgrapich Interview, (New York: Holt Renehart and Winston, 1980).

[29]. Sugiyono, Understanding Qualitative Research, (Bandung: Alfabeta, 2016).

[30]. Suharsimi arikunto & lia yuliana, Education Management (Yogyakarta: Aditya Media in collaboration with FIP Yogyakarta State University (UNY), 2009).

[31]. Suharsimi Arikunto and Lia Yuliana, Education Management (Yogyakarta: Aditya Media 2008).

[32]. Taufik, Integration of the Values of Faith and Science Education in Tafsir Al-Misbah: Study of Surah Al-Mujadilah 58:11, (2019).

[33]. Law on the National Education System (UUSPN) of 2003.

[34]. Zaenal Arifin, Kiai's Leadership in Ideology of Santri Thoughts at Salafiyah Mlangi Islamic Boarding Schools, Yogyakarta, Inference, Vol. 9 No. 2 (2015),

[35]. http://emispendis.kemenag.go.id/dashboard/?content=datapontren&action=lbg_detil&prop=18&k=07&id=51&nss=510018070211