

INSTITUTIONAL DEVELOPMENT AT STUDENT ISLAMIC BOARDING SCHOOL IN BANYUMAS INDONESIA

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ABSTRAK

Pengembangan kelembagaan bagi setiap pondok pesantren mahasiswa di tengah pesatnya perkembangan teknologi informasi merupakan aspek krusial karena akan mempengaruhi eksistensi dan dampak keberadaan lembaga bagi masyarakat. Penelitian ini bertujuan untuk menemukan model pengembangan kelembagaan pada pondok pesantren mahasiswa melalui proses deskripsi dan analisa yang mendalam dari praktik yang telah dilakukan oleh pondok pesantren mahasiswa An-Najah di Banyumas. Jenis penelitian ini adalah deskriptif kualitatif, dengan teknik pencarian data menggunakan wawancara, dokumentasi dan observasi. Sedangkan teknik analisa data menggunakan: reduksi data, penyajian data, penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pengembangan kelembagaan dilakukan berbasis pada tiga aspek utama, yakni: pengembangan keilmuan dan kurikulum yang berbasis pada pendekatan integratif, terpadu dan akomodatif, pengembangan kerjasama yang dilakukan dengan membangun jejaring di tingkat lokal sampai internasional, serta dengan pengembangan sumber daya manusia melalui penguatan soft skill dan keterampilan yang dibutuhkan. Pengembangan kelembagaan ini mampu memberikan dampak signifikan pada eksistensi lembaga yang ditandai dengan meningkatnya jumlah santri dan respon positif dari masyarakat akan keberadaan pondok pesantren.

Kata kunci: pengembangan kelembagaan, pesantren, mahasiswa

ABSTRACT

Institutional development for each student in an Islamic boarding school amidst the rapid development of information technology is a crucial aspect because it will influence the existence and impact of the institution's existence on society. This research aims to find patterns of institutional development in student Islamic boarding schools through a description and in-depth analysis of the practices carried out by the An-Najah student Islamic boarding school in Banyumas. This type of research is descriptive qualitative, with data search techniques using interviews, documentation, and observation. Meanwhile, data analysis techniques use data reduction, data presentation, and conclusion. The research results show that institutional development is carried out based on three main aspects, namely: scientific and curriculum development based on an integrative, integrated and accommodative approach, cooperation development carried out by building networks at local to international levels, as well as human resource

development through strengthening soft skills and skills required. This institutional development can significantly impact the institution's existence, which is marked by an increase in the number of students and a positive response from the community regarding the existence of Islamic boarding schools.

Keywords: *Institutional development, boarding school, student*

INTRODUCTION

Student Islamic boarding schools are a variant of institutional development in Islamic boarding schools (Zaenuri, 2018). In general, students who live and study in this type of Islamic boarding school also take formal education at tertiary institutions, either in the same environment as the Islamic boarding school or at universities outside the Islamic boarding school environment (Panuju, 2021; Rusmawati, 2022). Like Islamic boarding schools in general (Rudini, 2020), this student Islamic boarding school continues to experience development and expansion, one of which is in the Banyumas area (Kemenag, 2020).

The existence of this student Islamic boarding school certainly brings positive benefits to every student who lives and studies there. This is because each Islamic boarding school tries to provide all students with a variety of knowledge, skills, and character based on Islamic values, by the characteristics of each institution (Hopid, 2021; Mukarromah, 2018; Setiawan, 2019; Sobarna, 2022). Apart from that, the atmosphere of daily life in student Islamic boarding schools also has a good influence on building students' learning motivation (Nasith, 2022; Suryanto, 2022), so that in the end it can support the success of studying at higher education.

The various knowledge, skills, and character taught to each student at the student Islamic boarding school, apart from being a provision for the future of each student, is also inseparable from the need to face the challenges that exist today. One of these challenges is the rapid development of information technology today. This is because the impact of this technology not only provides benefits but can also be detrimental to students if the technology is not managed and used properly. Various examples of cases are as follows: *first*, there is plagiarism in student-written work (Fuad, 2019; Perdanakusuma, 2022). A survey conducted using the Turnitin program (a program for detecting levels of

plagiarism) on assignments given to students, found a high level of similarity, namely in 75 student files over around 1 year (starting from August 2019 to October 2020), data obtained for 27 files obtained Turnitin scores of 30 percent to 83 percent (36 percent of all files tested) (Sahrani, 2020). *Second*, some students access pornography, which affects learning outcomes. This is based on research that has been carried out to determine the effect of the frequency of watching blue films on student learning outcomes involving 123 student respondents in semesters II, IV, VI, and VIII where the results of the research showed a decrease in learning outcomes in the group of students who watched pornographic shows (Poerwanto, 2016). *Third*, cases of cyberbullying among students, where this case can affect students' mental health (Febrianti, 2023).

Facing these various challenges, every student in Islamic boarding school should continue to strive to improve the quality of services provided to each student. One way that student Islamic boarding schools can take is through institutional development. This is because quality Islamic boarding schools are Islamic boarding schools that make changes, and pay attention to customers by the standards set by the Islamic boarding school itself. So that alumni can meet the needs of society as well as act as movers and/or initiators in the fields of both employment and economic, social, political, as well as intellectual, emotional, and spiritual fields (Septuri, 2021), so that in the end the Islamic boarding school itself develops towards efforts to overcome problems-community problems and developing its citizens, even becoming a driver of renewal in society (Cahyadi, 2017).

Institutional development for student Islamic boarding schools, in general, can be carried out by optimizing various aspects within it. These aspects at least include (Septuri, 2021): *first*, aspects of Islamic boarding school leadership. This is because the leadership authority in Islamic boarding schools, which rests with a *Kiai*, is very essential and influences whether or not an Islamic boarding school develops (Jaisyurohman, 2021). *Second*, is the human resources aspect. The human resources aspect is an important aspect of Islamic boarding schools because it can guarantee the quality of graduates produced by Islamic boarding schools (Mu'is, 2021b). *Third*, curriculum and learning aspects. This aspect at

least contains guidelines and references regarding the type, scope, material, and educational processes organized by Islamic boarding schools (Wahid, 2023). *Fourth*, the student aspect. This aspect is important because it relates to how efforts are made to organize students from entry to graduation from the Islamic Boarding School (Istifatonah, 2022). *Fifth*, the fifth aspect is infrastructure and financing. The aspect of facilities and infrastructure plays quite important role for Islamic boarding schools because adequate infrastructure both in quality and quantity and relevant to educational interests and needs will facilitate the educational process in Islamic boarding schools (Hasyim, 2023). Meanwhile, the financing aspect has a significant impact on the quality of education in Islamic boarding schools, the more adequate it is, the easier it will be to achieve the goals of Islamic boarding schools (Herdiana, 2023).

The development of student Islamic boarding schools, especially those related to the aspects contained therein, will have a real impact on improving the quality of services provided. This is in line with the following research: *first*, research on the Al-Muhsin Yogyakarta Student Aji Islamic Boarding School, shows that this Islamic boarding school has innovative steps and strategies in developing institutional management (Makhshun, 2018). *Second*, research regarding the management of educational programs at the Darul Arifin II Student Islamic Boarding School in Jember, shows that the management and development of educational programs is carried out through the implementation of general management functions (Aminah, 2020). *Third*, research regarding curriculum development at the Djuanda Bogor University Student Islamic Boarding School was carried out by combining modern and traditional elements, and in its development it was open to all elements in the Islamic boarding school (Khoiruddin, 2019).

Based on the results of several studies, the direction of the study regarding institutional development in student Islamic boarding schools is focused on the management or governance aspects therein, as well as on one particular aspect, and has not comprehensively presented the institutional development model for student Islamic boarding schools, especially if it is linked to the existence of the institution. Therefore, this research is aimed at finding a model of institutional

development in student Islamic boarding schools from various aspects and their impact on the existence of the institution

DISCUSSION

Research Result

The implementation of institutional development at the An-Najah student Islamic boarding school is carried out to achieve the objectives of establishing the Islamic boarding school itself. This is in line with the results of interviews with *Kiai* (Islamic boarding school leaders):

The An Najah Student Islamic Boarding School also aims to form students who have the skills to write scientific works, both fiction and non-fiction, in addition to leadership and other Islamic boarding school traditions. Boarding school An Najah also wants to produce a cadre of leaders who love harmony and peace. Get along well with fellow religions and fellow humans, even fellow creatures of Almighty God. So that this institution continues to develop continuously

The focus of this institutional development includes:

1. Development of scientific aspects

Designing and developing scientific aspects in this Islamic boarding school, is done by laying the foundations for integrative and accommodating scientific development, as explained by the *Kiai* (leader of the Islamic boarding school) as follows:

In developing this Islamic boarding school, we have developed principle values which are based on our 11 years of experience managing student Islamic boarding schools in Krapyak Yogyakarta, namely the values: 1. The intention and orientation is to bring closer the relationship between humans and God and fellow creatures. 2. Integration (integrative, faith-monotheism). There is unity between faith-science-charity, faith-Islam-ihsan, dhikr-fikr (heart and mind), dhahir-batin (body-soul), and world-hereafter. 3. Rely on the truth. 4. Honesty (sidiq and trust). The various methods used must uphold (academic) honesty. 5. The example of educators or clerics. 6. By the age and intellectual abilities of the students (bi qadri'uqulihim). 7. By the needs of students (student center). 8. Take lessons from every case or incident (ibrah) whether pleasant or sad. 9. Proportional in giving promises (reward, wa'd, targhib).

2. Development of Collaboration Aspects

In institutional development, one aspect that is carried out is to build a collaborative network with several agencies and institutions as stated by the *Kiai* (leader of the Islamic boarding school) as follows:

Islamic boarding school scientific networks continue to be developed by presenting several experts and practitioners in various fields such as law, economics, Sufism, writing, entrepreneurship, and philosophy in discussion forums, seminars, and halaqah. Scientific visits and friendly relations have also come from five continents. Apart from guests from abroad, this Student Islamic Boarding School also had guests from the president's expert staff, namely the head of the media management center team (the Indonesian president's staff office), and ASEAN Christian youth.

Apart from that, this Islamic boarding school also has experience in carrying out collaborative programs, including a hydroponic planting program in collaboration with OJK (Financial Services Authority) Purwokerto which has been successfully maintained and developed to produce several fresh vegetables for the Islamic boarding school. Islamic boarding school program for the art of reciting the Qur'an, a program for planting ornamental orchids centered at the Taman Lestari Windujaya Agricultural Islamic Boarding School which has now been developed. This livestock program collaborates with the State Electricity Company (*PLN Peduli Program*), where *PLN Peduli* provides livestock assistance in the form of three cows which are now being looked after by people who are experts in their fields, as well as the An Najah Purwokerto Student Islamic Boarding School, Banyumas Regency which is also running a cash waqf program aimed at building Islamic boarding schools in the form of addition of a student dormitory building and mosque.

Furthermore, the *Kiai* (leader of the Islamic boarding school) said that An Najah boarding school also built a network with the employment service, from this collaboration Pesma An Najah was trusted to manage the Job Training Center (BLK) from the employment service:

Not long ago, An Najah boarding school received BLK assistance from the employment service. We concentrated on this BLK on students' life skill readiness in the field of computers and technological networks.

To develop the insight of the students, one of the things usually done by *Kiai* (Islamic boarding school leaders) is to bring in figures who happen to be present in Purwokerto to share experiences and tell stories, and provide motivation to the students as per the results of the interview as follows:

Incidentally, when there are figures who come to Purwokerto and it is possible to share experiences and motivate students, we invite these figures to the Islamic boarding school. We organize an event whose aim is to provide motivation to the students and broaden the knowledge of the students from various existing figures.

3. Development of Curriculum Aspects

One of the urgent elements in the development of an educational institution is the development of aspects of the educational institution's curriculum. In developing the curriculum, this Islamic boarding school adheres to *Salaf* principles in studies, practice, and character, but is wrong in service as stated by the *Kiai* (leader of the Islamic boarding school) as follows:

Regarding curriculum development, we uphold the traditions of *Salaf* Islamic boarding schools which emphasize sanad in science, carrying out the *amaliyah* of *Kiai* and *Salaf* clerics such as pilgrimage, *wiridan*, *ro'an*, and study of the book of *turats*, but in administrative services and management, we adopt the Islamic boarding school model *Khalaf* (modern).

In developing and determining the curriculum, the *Kiai* (Islamic boarding school leader) does not determine it himself, but involves several related stakeholders as stated by the *Kiai* (Islamic boarding school leader) as follows:

In determining and compiling the Islamic boarding school curriculum, the parties involved include Islamic boarding school caregivers, the head of the *Madrasah Diniyah*, the deputy head of the *Madrasah Diniyah*, and the board of teachers of the Islamic boarding school in preparing the learning program, material content, and objectives to be achieved in the a year learning process. forward.

The curriculum content in Islamic boarding schools is broadly divided into seven components:

The Content of Curriculum	
1. Al-Qur'an	5. Fiqh
2. Hadith	6. Arabic Literature
3. Faith	7. Sufism
4. Tafsir	

For each of these lessons, the Islamic boarding school has determined the books to be used based on the class level or ability of the students. The curriculum being developed seeks to integrate the Salaf and modern Islamic boarding school curriculum with the use of information and communication technology (ICT) so that students can quickly adapt to every form of changing times and can be accepted by society and have ready-to-use abilities.

Apart from that, students are not only equipped with religious knowledge but are also equipped with life skills to equip the students when they enter society. By the narrative of the *Kiai* (leader of the Islamic boarding school) as follows:

To equip students when they enter society, at the Najah boarding school we provide opportunities and facilitate students to develop their life skills. Both personal life skills such as the ability to utilize natural resources (such as plantations, fisheries, and animal husbandry), social life skills (such as communication skills, awareness of accepting differences, leadership, and the ability to collaborate), and academic skills education for students (such as the ability to choose a healthy lifestyle, writing skills, and general knowledge)

The description of the academic program and Islamic boarding school program is as follows: *first*, the academic program. This program includes learning the Koran, studying the Yellow Book, developing Arabic-English, Indonesian, and Javanese, practicum (prayers, corpse care, zakat management, Hajj rituals, and entrepreneurship), and scientific writing for both fiction and non-fiction works. fiction for books, magazines and newspapers, An Najah boarding school Press Publishing, Arts and Sports such as the art of Qur'anic recitations, *hadrah*, *khitobah*, sermons/calligraphy, football, futsal, *Rihlah* scientific (comparative studies and religious tourism), Seminars, *bahtsul masa'il*, general studium, training and general recitation, religious and general study guidance for students and the community, Ramadhan Intensive Islamic Studies, Holiday Intensive Islamic Studies, Santri Sports and Arts Week (POSS), Sports and health. *Second*, Islamic boarding school programs include: khotmil Qur'an wal pole, sima'an and tadarus al-Qur'an, Islamic boarding school writing and literary communities, wall magazines for each complex, *khitabah* (speech/rhetoric practice), *dzibaiyah*/reading prayers to the Prophet

Muhammad SAW., the art of *hadrah* and *shalawat*, sports and health, community service, life skills education and creativity development, culinary, fashion, electronics, scouting, Banyumasan arts performances, writing competition with the theme "Writing Islamic Boarding School" which is held biennially, as well as poetry reading competitions at Central Java and Yogyakarta levels

4. Development of human resource aspects

Apart from *Kiai* (Islamic boarding school leaders), the most influential aspect in shaping the character of students is the teachers who teach at Islamic boarding schools. About this, in determining which teachers will teach at the Islamic boarding school, they must comply with certain criteria, as stated below by the *Kiai* (leader of the Islamic boarding school):

We select teachers who teach at Islamic boarding schools according to their field of knowledge and the needs of the Islamic boarding school. For ustadz who teach Islamic boarding school programs (Islamic boarding schools which are related to religious understanding, the teachers who teach must be graduates of Islamic boarding schools and have abilities in that field, for those who teach skills/life skills are also selected according to the expertise possessed by the teacher.

Apart from that, every teacher who teaches at this Islamic boarding school must be free from radical ideology, so the *Kiai* (Islamic boarding school leader) always tries to instill the idea of tolerance in the Islamic boarding school environment, as he stated:

To avoid the outbreak of intolerance and radicalism in the boarding school, we choose teachers who have expert views on Sunnah wal Jamaah an Nahdiyah, collaborating with religious harmony forums to provide moderate understanding in the boarding school environment, so that, if there are teachers who are suspected of If you have a radical ideology, then naturally you will not get space and cannot develop such an understanding in Islamic boarding schools.

As for developing students' competencies, it is carried out through various supporting programs, including:

Table 2. Student competency development program

Training and Development	Organization Development	Writing Program
Upgrading Management	Organization "Pondok Pena"	Non-fiction division

Education and Training	Organization “Lutfunnajah”	Fiction division
Scouting	An Najah Entrepreneur Club	Journalism division
Entrepreneurship	NH Perkasya (martial arts)	Media and Publication
	An-Najah Arabic Javanese English Community)	Public relation division

To accommodate the writing program, in this Islamic boarding school a writing student organization was even formed called the Pondok Pena community, as stated by the following *Kiai* (leader of the Islamic boarding school):

This Islamic boarding school is an institution that has a specialty in writing, namely training its students to be able to express their creative ideas in written form, therefore the boarding school has formed a community known as the Pondok Pena community, a community which aims to increase the student's abilities in writing and writing—creative ideas in written form.

In its process and journey, the Pondok Pena community has several activities, namely: non-fiction division activities, fiction division activities, journalism division activities, media and publications division activities, and public relations division.

Discussion

The institutional development carried out by the An-Najah Islamic boarding school involves several aspects: science, curriculum, cooperation, and human resources. Institutional development based on several aspects is very strategic to face challenges, especially regarding the existence of student Islamic boarding schools amidst the rapid development of information technology. As for the strategic aspects of the model chosen by this Islamic boarding school, there are at least the following basic reasons: *first*, the scientific and curriculum aspects chosen by this Islamic boarding school are based on an integrative, unified, and accommodative approach. This integrative approach at least provides an understanding that scientific development from an Islamic perspective is the result of human activities in studying and researching the revelation of Allah, the

universe, and including humans. This approach can encourage the birth of diverse knowledge: Islamic sciences, natural sciences, social sciences, and humanities sciences with various developments (Yuslem, 2013). Many of the research results and works of scientists also used the basis of scientific integration (Hazen, 2016; Kerkhoff, 2014; Ratti, 2020), although they did not always come into contact with Islam and its various scientific disciplines in particular. This scientific integration model is also widely applied by other Islamic boarding schools (Ali, 2019; Supriyadi, 2023; Takdir, 2018).

Second, the aspect of cooperation is one of the things that is crucial for the development of institutions including student Islamic boarding schools, especially international cooperation. This is because cooperation with other nations is the single most important factor that any nation needs to achieve the basic needs of life or to continue to exist on the world stage (Fadilah, 2023; Reilly, 2012). The variety of collaborations that have been carried out by the An-Najah student Islamic boarding school itself consists of various levels, both local, national, and international. And the collaboration that has been carried out covers various fields. This is in line with the existence of various types of collaboration that are also carried out by many Islamic boarding schools to support the existence of institutions, such as: developing educational infrastructure and economic development to support Islamic boarding school finances (Arifin, 2016; Tarigan, 2022), so that by collaborating with the community, especially the congregation, able to maintain the existence of institutions in society (Jaja, 2019).

Third, the human resources aspect plays an important role in the development of an educational institution, including student Islamic boarding schools. This is because human resource development refers to the process of increasing individual abilities, skills, interests, talents, and behavior in Islamic boarding schools (Sutanto, 2024). Therefore, quality human resources can guarantee the quality of graduates produced by the Islamic boarding school (Mu'is, 2021a). And the development of human resource aspects at the An-Najah Islamic boarding school, not only on the teaching side but also on the students' side, through various activities or programs that have been determined by the Islamic boarding school.

The three fundamental aspects of institutional development at the An-Najah Islamic Boarding School can have a real impact on the existence of the institution, especially through two main indicators, namely the number of students and community acceptance of the boarding school. The public's acceptance of Islamic boarding schools is increasing, marked by the increasing number of collaborations and activity programs accepted by the community. Meanwhile, the development of the number of new students in the last three years at the An-Najah Islamic Boarding School can be described as follows:

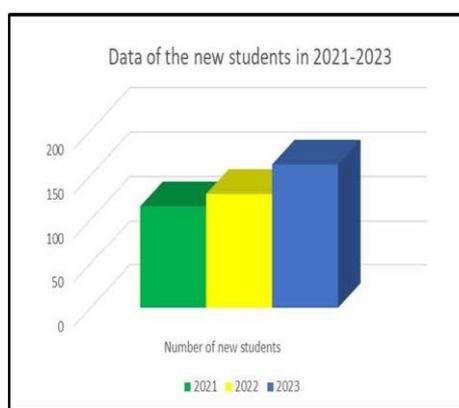


Figure 1. The Data of the new students

This research has generally shown the success of institutional development carried out by the An-Najah student Islamic boarding school. However, this research is not free from several weaknesses: first, the lack of in-depth interviews with students in Islamic boarding schools, so it has not been able to touch further on aspects of the quality of services provided by Islamic boarding schools compared to the needs of the students. Second, there are limitations in conducting interviews with the community around the Islamic boarding school, so we cannot describe in detail the various benefits received from the Islamic boarding school. However, at least this research can provide an overview of the institutional development model for student Islamic boarding schools.

CONCLUSION

The institutional development model carried out by the Islamic boarding schools studied involves several aspects: science, curriculum, collaboration, and human resources. The development of the scientific aspects and curriculum

chosen by this Islamic boarding school is based on an integrative, integrated, and accommodating approach so that it can provide adequate scientific services for the students. As for cooperation, it is carried out in various forms and covers various levels, both local, national, and international. Meanwhile, the development of human resource aspects is carried out by increasing the capacity of teachers and the capacity of students so that they can provide quality assurance for every graduate from the Islamic boarding school. This development model, turns out that it can have a real impact on the existence of the institution, which is marked by the increase in the number of students and the increasing need for Islamic boarding schools by the community.

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