

Renewal of Islamic Education Management at Senior High Schools

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ABSTRACT

This study examines the modernization of Islamic education management by Kiai at Senior High School Trensains Tebuireng, utilizing a qualitative case study approach. Methods of data collection include observation, interviews, and documentation, while data analysis employs reduction, presentation, and conclusion verification techniques. The findings reveal that updates to the Islamic boarding school's management by Kiai are systematic, incremental, open, and ongoing across various components. These updates include the unification of curricula, the adoption of a recruitment system based on competence and ethics, enhancements to student selection processes, the introduction of collaborative learning, the assurance of minimum government infrastructure standards, the expansion of fundraising avenues, and the establishment of bidirectional communication with the community. These reforms have positively influenced the school's reputation and the competence of its students.

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1. INTRODUCTION

Islamic boarding schools have been foundational to education in the archipelago since Islam first reached the island of Java. The educational model, tracing its roots back to Sunan Maulana Malik Ibrahim from Gujarat, India, has evolved continuously since its inception. Sunan Maulana Malik Ibrahim, a pivotal figure in Java's conversion to Islam, also initiated the establishment of the first Islamic boarding schools. This led to the emergence of the Walisongo, followers who continued to develop these institutions. Over centuries, these schools have adapted their educational methods, systems, and management to persist through changing eras and challenges (HS & El-Saha, 2004; Saridjo, 1979; Anisah, 2019). As enduring religious educational institutions, Islamic boarding schools have consistently prioritized education, contributing significantly to the nation's intellectual development (Effendy, 1990). Their resilience and adaptability underscore their critical role in the region's educational landscape.

Even though Islamic boarding schools play a big role, it is not only about these two things. Education should not be satisfied with just being able to survive by making contributions in the past. The significance of Islamic boarding schools lies not only in the above, but in their real contribution to Muslims, in particular, and society at large, now and in the future (Bone, 2003). For a long time, Islamic boarding schools have had a fairly significant basis for struggle, in the form of the paradigm of

"maintaining old heritage that is still relevant and adopting newer, better things" which needs to be reconsidered. First, the world of Islamic boarding schools cannot just maintain old traditions. Because old traditions are not necessarily relevant for today's students. (Al-Haqiri, 2003). Second, something that is not important to think about in order to "take the latest thing that is better" is to approach our current problems intelligently with contemporary approaches. It cannot be denied that modernity has offered many things to think about, especially for Islamic boarding school people (Raharjo, 1986).

The above framework of thought leads us to the need to position the heritage of the past only as a "dialogue friend" for modernization with all the products it offers. Closing oneself off from dialogue with the current context is stupidity that is not worth being proud of. Islamic boarding school people are challenged to, intelligently and agilely, read old and new treasures in an inseparable frame. The past is presented clearly and honestly, then "confronted" with our present. It may be that the past will seem "stale" and no longer relevant, but it is also possible that there is still potential that can be developed for today.

With the ongoing modernization, the transformation of the world becomes something that cannot be denied both materially and non-materially. This fact can be seen from the series of updates in the industrial world starting from 1.0 to 4.0. Patterns that were initially conventional continue to be updated to require the application of robots, the internet (Arsyad, 2021), modern science and technology (Fasuludeen Kunju et al., 2022). The world is even facing the industrial era 5.0 by collaborating human competence with science and technology (Taj & Jhanjhi, 2022). Specifically, Khalid Hasan Minabari stated that the challenges for Islamic educational institutions are conformist curriculum and human resources, social and political changes, shifts in orientation, and globalization (Minabari, 2016). Renewal in the industrial world and challenges in the world of education also demand renewal in the world of education because the two are closely related.

Education management clearly requires reforms to be relevant to current developments. This also applies to the world of Islamic education because the progress of Islam is currently running in harmony with the rapid growth of science (Al-Faruqi & Al-Faruqi, 1998). The renewal of Islamic education management is intended to prevent the Muslim generation from the absolute positivistic thinking paradigm which only serves scientific (scientific) reality (Kertanegara, 2005). This argument was then strengthened by Kuntowijoyo's (2004) statement which stated that the character of modern epistemology is rational-empirical-positivistic and tends to be value-free. This reality certainly contradicts the essence of Islam and harms the struggle of the ulama and Kiai who are theocentric, holistic, upholding the values and benefits of humanity in this world and the hereafter.

The position and correlation of the Islamic boarding school Kiai with the renewal of Islamic education management is very closely related. In general, according to (Falah, 2021). Kiai play a role in educating the nation both through da'wah and through Islamic educational institutions (Islamic boarding schools). This argument is strengthened (Muaropah, 2017), which states that Kiai have indeed made a major contribution to the fields of religion and education. Apart from that, Kiai also have a significant role in shaping the spiritual intelligence of students or santri (Suanto & Busra, 2022). The role and position of Kiai in Islamic educational institutions (Islamic boarding schools) is very central because they occupy the highest structure in educational management and have proven to be successful for a long time (Faris, 2015).

This argument strengthens the urgency of renewing the management of Islamic education by Kiai because Kiai is a central figure in educational institutions, and his ideas or thoughts can determine the orientation of the institution he leads. This argument is sufficient to show that the Kiai's position can offer a balance between the demands of scientific positivism and an Islamic self-framework as the foundation of values, with the note that the Kiai must also be open to change, have managerial abilities, be able to communicate a vision, motivate and inspire, as argued (Taufiqurrochman, 2011).

Based on preliminary studies, researchers found that Islamic education management reforms were also carried out by Islamic boarding school kiai in Tebuireng Jombang. KH. Hasyim Asy'ari as the founder of the Tebuireng Jombang Islamic boarding school laid the basic foundation in Islamic

education which is not only oriented towards seeking knowledge but must also be able to form manners and etiquette for both educators and students (Asy'ari, 2015). These manners are the entry point for noble knowledge in the pursuit of knowledge. The ideas that are the foundation of Islamic education reflect intellect and morality (Lbs, 2020). Intellectuality allows the tradition of studying continuously in various scientific disciplines and morality to strengthen the essence of the values of civilized science (Syihab, 2019).

Drawing from preliminary studies, including those by Mursyidi (2023), Marfiyanti (2021), Nurfadilah (2020), Widyaningsih (2016), Nurhakim (2018), and Mustaan (2022), this research delves into the dynamic renewal of Islamic education management by the kiai of Tebuireng Islamic Boarding School. This school's approach, which harmoniously integrates religious understanding with a national spirit, paved the way for the establishment of the *Sekolah Menengah Atas Pesantren Sains* (SMA Trensains) under the auspices of the Tebuireng Jombang Islamic Boarding School Foundation. Despite its relative youth, SMA Trensains Tebuireng has garnered significant achievements on regional, national, and international levels due to its progressive school programs aimed at enhancing the quality of its graduates, who are nurtured to be both Islamically grounded and globally competitive. Given these considerations, this study aims to explore two pivotal research questions: (1) How does the renewal of management practices at SMA Trensains Tebuireng influence the development of its curriculum, teacher and student management, infrastructure, financing, and community relations? (2) What impact do these renewed management practices have on the competencies of the graduates of SMA Trensains Tebuireng? This research seeks to provide a comprehensive analysis of these aspects, shedding light on their contributions to the success and continuous improvement of the institution.

2. METHODS

This research adopts a qualitative case study methodology, focusing on in-depth observations at SMA Trensains Tebuireng, where the researchers engage in direct surveillance of daily operations and special events. Interviews are conducted with a broad spectrum of stakeholders, including school administrators, teachers, students, and parents, to gather varied perspectives on the management practices under study. Additionally, documentation such as school records, meeting minutes, and policy documents are systematically collected and reviewed.

The data analysis process is rigorously structured to ensure thorough examination and interpretation. Data is first reduced by identifying key themes and patterns, then meticulously organized to facilitate clear and effective presentation. Conclusions are drawn only after careful verification of data validity through triangulation methods. This includes cross-verifying information from different sources, using detailed and precise descriptions, and engaging in reflective discussions with fellow researchers to challenge and refine findings. The research spans an extended period, allowing for the observation of long-term outcomes and the collection of comprehensive data, thereby enhancing the reliability and depth of the study's insights.

3. FINDINGS AND DISCUSSION

3.1. *Renewal in Curriculum Management at SMA Trensains Tebuireng*

Renewal of Islamic education management by Islamic boarding school Tebuireng in curriculum management has historically had a continuous correlation starting from the era of KH. Hasyim Asy'ari until the era of KH. Salahuddin Wahid. Each era of the kiai at the Tebuireng Islamic Boarding School has had its own reforms, leading to the birth of the current SMA Trensains Tebuireng, as stated by Ustadz Umbaran (2023):

"...Thoughts and historical embryos obtained from KH. Hasyim Asy'ari, KH. Wahid Hasyim, KH. Yusuf Hasyim to KH. Salahuddin Wahid continued until the creation of SMA Trensains Tebuireng.

At the time of Kiai Wahid Hasyim, he included general subjects such as Dutch, Geography (Earth Science), and arithmetic."

Ustadzah Zuneti Kusipa (2023) as Deputy Principal for Student Affairs at SMA Trensains Tebuireng confirmed that KH. Salahuddin Wahid, who was the executor of the predecessor's ideas to formulate an integrative curriculum of the Al-Qur'an and science that eliminated the dichotomy of education with Agus Purwanto:

"... SMA Trensains Tebuireng is one of the educational units in Tebuireng and this design was initiated by Prof. Agus and his caretaker (Gus Sholah) God willing, indeed they wanted there to be a different color in Tebuireng in the sense of not abandoning the characteristics of the Islamic boarding school, but there was indeed a goal or target in this case that SMA Trensains Tebuireng was established..."

As for updating curriculum management in the KH era, Yusuf Hasyim, based on the experience and observations of researchers, the curriculum in this era is quite modern with a clear vision and mission, a collaborative curriculum (basic general and religious subjects from the Department of Religion reference and advanced religious material from the Islamic boarding school curriculum), an anti-secularist (balanced) curriculum between religion and society), equal learning rights for men and women (mixed for middle and high school), a curriculum that functions as a provider, holistic, visionary and integrated (Ibtidaiyah-Tsanawiyah-Aliyah or Middle School-Senior High School, up to University), Learner evaluation is modern and complete, and the curriculum is oriented towards producing a generation that is competent in the Islamic religion and general fields, as well as producing future leaders or figures as strategic post holders with good organizational skills.

The ideas for renewing the kiai's management of Islamic education were then realized in curriculum management at SMA Trensains Tebuireng. The curriculum at this high school includes objectives to be achieved, material to be delivered, delivery strategies, and learning evaluation. In this case, the curriculum is closely related to the vision, mission and orientation of educational institutions. SMA Trensains Tebuireng has made a breakthrough in curriculum management by producing students who have the values of faith, honesty, and creativity. This can be seen in an interview with Ustadz Umbaran as Principal of the SMA Trensains Tebuireng, who stated:

"...The curriculum at Trensains initially had four curricula, there was the Islamic boarding school curriculum which carried the vision and mission of Tebuireng, then there was the K13 curriculum, the independent curriculum, the Islamic boarding school curriculum"

Based on researchers' observations and interviews, SMA Trensains Tebuireng adopted a curriculum unification approach by combining three types of curriculum: the 2013 curriculum, the independent curriculum, and the Islamic boarding school curriculum. This unification is based on the values of the Al-Qur'an and produces an integrated universal curriculum. This education includes unique material such as astrophysics, the Al-Qur'an and science, as well as philosophy, with the aim of creating high-quality Muslim scientists. This integration process reflects a commitment to combining aspects of religion and science in education.

3.2. Renewal in Teacher Management at SMA Trensains Tebuireng

Revamping teacher management at SMA Trensains Tebuireng is critically urgent, as teachers play a pivotal role in both educational processes and in enhancing overall school quality. Through such reform, the institution can modernize and refine teaching strategies, approaches, and methods to align more effectively with contemporary educational trends.

This transformation also creates avenues for teachers to advance their professional skills, offering them extensive training and development in areas such as curriculum design, innovative teaching techniques, and educational technology. Ustadzah Zuneti Kusipa emphasizes that optimizing teacher management involves not only professional recruitment and selection but also continuous professional development to ensure teachers are well-equipped to meet the demands of modern education.

"...SMA Trensains has a central role in managing the recruitment of teaching staff in various educational institutions. At the top we have a department focused on education and leadership, which is equivalent to a directorship. This department supervises all formal educational institutions, from elementary schools to higher levels of education, usually called Mudir. Our recruitment process begins by receiving CVs and application letters from prospective teachers who are interested in joining our institutions. Every candidate, without exception, will be accepted by the department that oversees education. This process is based on a careful analysis of each teacher's qualifications and experience. We then submit candidates who comply with applicable regulations, including taking relevant tests. This process also includes making a statement letter produced by the education department...."

This statement is also in accordance with the teacher management document data at SMA Trensains Tebuireng Jombang. This document, especially Article 6, states that the employees referred to in that article have a role as an integral part of the KH Foundation. M Hasyim Asy'ari is placed in the Tebuireng Islamic Boarding School education unit. Furthermore, Article 7 paragraph (1) of the document outlines the obligation for every employee to carry out their duties with principles which include sincerity, honesty, fairness, hard work, professionalism, responsibility, trustworthiness and tolerance.

In this renewal, teachers at SMA Trensains Tebuireng go through a professional recruitment and selection process and are trained to achieve the school's vision and mission. Teachers are also included in training programs such as Training of Trainers (TOT), teacher forums, and routine studies. The recruitment process involves analysis of qualifications and experience, as well as relevant tests, and is accompanied by a statement of commitment. Teacher development focuses on ethics, rules, and mastery of an integrated curriculum, including aspects of religion and science. There is a close relationship between teacher management and curriculum development. Teachers are involved in designing and implementing adaptive and integrated curricula. They lead discussions, teach, and guide students in various materials, such as astronomy, calculating the beginning of prayer times, and calculating the direction of the Qibla. Evaluation and feedback from peers and principals contribute to improving the quality of learning. Integrated teacher management and adaptive and comprehensive curriculum development at SMA Trensains Tebuireng reflects a commitment to providing high-quality education, combining religious and scientific values, and preparing students for the challenges of the modern world.

3.3. Renewal in Student Management at SMA Trensains Tebuireng

Furthermore, renewal of student management by KH. Salahuddin Wahid at SMA Trensains Tebuireng consists of short and long term orientation, admission selection, processes, methods, and output. Ustadz Umbaran explained further regarding the short-term and long-term management orientation of SMA Trensains Tebuireng students:

"...He (KH. Salahuddin Wahid) also has a special target, so in the short term, Trensains, in the next 3-4 years, alumni will enter reputable universities, that's the short term, so that in the short term they graduate from that university, they will enter Masters, their dream is to do their PhD abroad, so in the long term, in the next 20-30 years, there will be Muslim scientists who can win the Nobel Prize in the field of science. Secondly, we can control these strategic posts in the field of science so that the field of science is not only exploited for human greed because in science now the connection between

humans-nature-god is cut off from the connection with God, so we are with nature and then with God too. Allah SWT, so that the knowledge produced can be accounted for and produce benefits for humans and also nature itself..."

That argument shows that the management orientation of SMA Trensains Tebuireng students consists of short-term and long-term. The short-term orientation is so that students can enter influential universities, and the long-term orientation is so that students can occupy strategic positions and become Muslim science experts who can later win the Nobel Prize in science.

This argument is in line with data from the SMA Trensains Tebuireng vision indicator document which shows that the orientation of this institution includes producing superior graduates in the field of the Qur'an, especially the study of kauniyah (natural) verses, being contributive in the development of science, and having graduates absorbed in universities in field of natural science.

Regarding the process, Ustadzah Ruruh Dwijayanti as Deputy Principal for Curriculum added:

"...For student regulations, co-curricular, intra-curricular and extra-curricular programs, we are trying to achieve the vision and mission. In terms of intra-curricular activities here, from the start, we have implemented the K13 and Kurmer curriculum, so within that there is an intra-curricular program, which is as regulated by the government and we have also developed other subjects that are specific to science and the Al-Qur'an, including the al-Qur'an subject. Qur'an science, then there is philosophy, there is Falaq science there is Astrophysics, if you go to Tebuireng there is Aswaja as it is discussed. For co-curricular, there is P5 which is a project to strengthen the Pancasila student profile, entrepreneurship project, EUNP English University Preparation subject such as TOEFL then there is extended Math. As for extracurriculars, God willing, it's almost the same as other schools, so it's more about us facilitating students' interests and so on, there are some that are a little different like the Science Club, so we still try to balance it, there are those in the arts, in sports, and in science like that ..."

One interesting thing that researchers found was that SMA Trensains Tebuireng combines religious and scientific learning with collaborative methods between conventional and modern. Learning in schools is supported by clear work units and modern learning attributes such as LCDs, projectors, discussion methods, research, and other modern methods. However, this institution continues to maintain book learning using the Bandongan pattern. This is proven by document data on the schedule of students' religious activities. This means that at this stage of the process, the reforms of the previous Islamic boarding school kiai are partially maintained and combined with a modern approach.

3.4. *Renewal the Management of Facilities at SMA Trensains Tebuireng*

Documentation data also shows that SMA Trensains Tebuireng stands on an area of 41,079 m². This high school also has a total of 106 rooms consisting of:

Table 1. Building Infrastructure at SMA Trensains Tebuireng Tebuireng Jombang

No	Room	No	Room
1	20 classrooms	17	1 Deputy Principal's room
2	1 Chemistry laboratory	18	1 teacher's room
3	1 Physics laboratory	19	1 Administration room
4	1 Biology laboratory	20	2 Orsatern rooms (OSIS)
5	1 computer and multimedia laboratory	21	1 library
6	1 multipurpose hall	22	1 copy space
7	1 UKS room	23	3 teacher bathrooms (lk)
8	2 computer rooms	24	4 teacher bathrooms (pr)
9	1 minimarket	25	20 student bathrooms (lk)
10	1 BK/BP room	26	20 student bathrooms (pr)
11	1 Principal's room	27	1 warehouse space

12	2 parking areas	28	2 Principal's official residences
13	1 sports area	29	4 teachers' official residences
14	2 kitchens	30	1 security post room
15	1 mosque (Shalahuddin Al-Ayubi)	31	1 greenhouse
16		32	10 gazebos

Apart from that, school documents also show that SMA Trensains Tebuireng completes its facilities and infrastructure to support learning by providing projectors in each classroom, bookshelves, whiteboards, smart TVs, CCTV in classrooms, and certain areas in the school environment.

This can be seen from the facilities at SMA Trensains Tebuireng which are quite futuristic, such as complete learning support buildings, dormitories, mosques, classes equipped with LCDs and projectors, language and computer laboratories, bathrooms, gardens and fields for research, solar panels, and are currently in planning. construction of the observatory. The completeness of these facilities and infrastructure has exceeded the minimum standards of the Indonesian government through the BSNP (National Education Standards Agency).

3.5. *Renewal in Financing Management at SMA Trensains Tebuireng*

Management of education financing at Trensains Tebuireng Jombang High School on a micro level comes from community funds (SPP), BOS funds, and BPUPP funds (from the East Java Provincial Government) and from donors. This can be seen from the statement of Ustadz Umbaran as Principal of Trensains Tebuireng Jombang High School:

"...for financing, our sources of funds come from four sources, of course three sources and the fourth at any time, first from the SPP community, second from BOS funds, third from BPOPP (East Java government), fourth from donors. Then we manage it based on the program plan that we have made."

The findings from the study indicate that the primary sources of education financing at SMA Trensains Tebuireng include public contributions such as School Operational Assistance (BOS), Building and Facilities Maintenance Operational Assistance (BPOPP), and student tuition fees (SPP), supplemented by donations. These funds are managed by the Tebuireng Islamic Boarding School Foundation, which employs a strategy of cross-subsidization between educational and business units. This financial management model is part of an ongoing evolution initiated by KH. Hasyim Asy'ari and KH. Wahid Hasyim, who pioneered the concept of self-sufficient financing for Islamic educational institutions resistant to colonial influence, using a mix of business operations, endowments, and donations. This approach was further developed by KH. Yusuf Hasyim, who centralized financing and continued the practice of cross-subsidization, and later by KH. Salahuddin Wahid, who enhanced the systematic, integrative, and modern fundraising efforts combining waqf, donations, SPP, and revenue from business units.

3.6. *Renewal in Public Relations Management at SMA Trensains Tebuireng*

SMA Trensains Tebuireng's public relations management is carried out by collaborating with related parties such as other educational institutions, universities, students, experts and the community. This can be seen from the statement delivered by Ustadz Umbaran as Principal of SMA Trensains Tebuireng:

"...for public relations, thank God there are so many educational institutions outside Tebuireng who want to know about Trensains, some are just going around looking around, as well as comparative studies, there is also research. From the start, we have collaborated with Unesa because Prof. Suyono was Gus Ghofar's friend at SMA 2, for equipment issues, the learning process, and teaching methods, he was definitely with him. So he sometimes sends his students here to provide training and direction"

to the teachers here. Also to ITS but personally to Prof. Agus Purwanto, so for the Trensains teaching materials, MKPS was with him. Only Prof. Agus Purwanto is still general and will explain later with the Unesa students. We are also collaborating with Unhas, Ma'had 'Aly, to send a guidance counselor who supervises the students 24 hours in the dormitory. That's for educational institutions..."

This argument shows that SMA Trensains Tebuireng collaborates on educational aspects with universities and colleges, students, and educational experts who are competent in their fields. Apart from that, this school also maintains good relations with the community by involving local people to participate as employees, opening businesses, and also charity activities such as distribution of *zakat fitrah*, sacrificial meat, and also social services for underprivileged children, and orphans.

Researchers also observed that public relations management at SMA Trensains Tebuireng was running quite well, where the activities organized by this school were regularly published, whether on the website, Instagram or YouTube. Apart from that, collaboration in the education sector (universities, students, education experts) and collaboration with the community are also going very well.

Based on the data presented, the researcher concluded that the public relations management of SMA Trensains Tebuireng was carried out by establishing collaboration in the educational sector (universities, students and education experts), collaboration with the community, social service (compensation for orphans and poor people, *zakat*, sacrifice), publication of activities and SMA Trensains Tebuireng tagline (Excellent in Al-Qur'an and Science) through the website, Instagram and YouTube, as well as endorsements from public figures. Modernizing public relations with the principle of benefiting the people and introducing an Islamic education system (capable of producing a generation of Al-Qur'an and science experts who can win the Nobel Prize in Science) is in line with KH's thinking. Salahuddin Wahid whose embryo refers to the foundations of thought initiated by KH. Hasyim Asy'ari (urgency of education), KH. Wahid Hasyim (general-religious education), to KH. Yusuf Hasyim (religious-general balance).

The renewal of Islamic education management at the Tebuireng Islamic Boarding School (KH. Hasyim Asy'ari, KH. Wahid Hasyim, KH. Yusuf Hasyim and KH. Salahuddin Wahid) contributed quite a lot to its realization in the context of curriculum management at SMA Trensains Tebuireng (Islamic Islamic Boarding School) Jombang. The proposition that the researchers offer is that the management of the Trensains curriculum will be effective when Islamic boarding school kiai are able to unify a universal curriculum based on religious values, ethics, language, reasoning, life skills, complete learning, containing special subjects, continuous evaluation and future projections (graduates with established religions -science).

This proposition is quite different from the findings of the dissertation (Ahyar, 2015) which states that superior class learning innovation must be supported by the practice of organizing a curriculum consisting of science, language and religion olympiad curricula. Such findings are less complex than this proposition suggests. This proposition is also different from the findings of a Dissertation (Salafi) which states that the quality of student learning can be effective when there are programs to improve curriculum, student affairs, facilities and public relations. This proposition offers kiai sensitivity in elaborating the challenges of the times by unifying a complex value-based curriculum (toeritical-practice) whose orientation is to form a holistic generation (established in the fields of religion and science). Because, however, the world continues to transform and is faced with the era of industry 5.0 which demands collaboration between human competence and science and technology, according to Imran (Taj & Jhanjhi, 2022). Therefore, the educational curriculum must be able to produce graduates who are adaptive, competent and always uphold (Islamic) values. This proposition is in line with the argument (Khalid Hasan Minabari), which states that Islamic educational institutions are faced with formulating a conformist curriculum that is in line with globalization and shifting orientations.

This proposition is quite interesting because curriculum unification is nothing new in Islamic educational institutions, especially Islamic boarding schools with their unique curricula and subjects. However, the universal curriculum which is based on religious values, ethics, language, reasoning, life

skills, comprehensive learning, contains special subjects, continuous evaluation and future projections (established graduates of religion and science) is very complex. This complexity has apparently been initiated periodically by Kiai Pesantren Tebuireng starting from KH. Hasyim Asy'ari, KH. Wahid Hasyim, KH. Yusuf Hasyim, to KH. Salahuddin Wahid.

Islamic boarding school kiai have complex responsibilities in the context of Islamic educational institutions, including teacher management. The researcher offers the proposition that the management of Trensains teachers will be effective when Islamic boarding school Kiai are able to create a recruitment system based on competency and ethical values, increase teacher competency that is adaptive-professional-participatory-supportive-holistic, and support self-development and teacher welfare.

The details of this proposition are a strict recruitment system that is oriented towards teacher dedication, qualifications, commitment and personality. Islamic boarding school kiai are also expected to be able to initiate improvements in teacher competence so that they can adapt to modernization of teaching methods and materials, be professional in their work, participate in realizing institutional goals, be supportive of student development, and have holistic competence (religious-general, theoretical-practical). Apart from initiating, Islamic boarding school Kiai can also support teachers' self-development by providing training such as Training of Trainers, teacher forums, routine studies, feedback, as well as periodic and tiered provision or training. Support for teacher self-development can also be supported by support for teacher welfare, such as paying attention to income standardization (bisarah), living allowances and order in giving bisarah.

Furthermore, the renewal era of KH. Wahid Hasyim in the context of student management, is that input has begun to be selected for madrasas and without selection for Islamic boarding schools. Selection of Ibtidaiyah (reading the Al-Qur'an and praying), Tsanawiyah (Nahwu, Shorof, Aqidah), and Aliyah (reading books). Learning is carried out in classrooms, mosques, libraries and dormitories using classical methods (for Islamic boarding schools) and additional formal methods (for classes). The expected output in this era is that graduates can become religious experts and know general insight so they can color the country with Islamic values.

The pattern that the researchers describe is in line with the research Ridhwan and Dewita (2020) which states that in this period, learning methods have begun to combine formal methods in Madrasas and classical methods in Islamic boarding schools. Students are also taught basic religious and general material so that graduates are not left behind by the West, according to Muvid (2021). However, these two studies do not comprehensively discuss student input, processes and output in this era.

Updates were also carried out by KH. Yusuf Hasyim will be in the next period in the context of student management. Input in this era went through strict and modern selection, both written and oral. KH. Yusuf Hasyim also continues the religious and general learning process with a clear division of work units to manage students. Learning is carried out in classrooms, mosques, libraries, dormitories and comparative studies using collaborative methods, formal in class, conventional in Islamic boarding schools and bringing in resource persons from kiai or experts to enlighten the students over a six month period. Output in this era is quite segmented where students are given choices by institutions as providers and guides.

The updates presented in this dissertation are in line with Abd A'la's (2006) study which states that student management in this era is divided into divisions with clear main tasks. Tasliyah and Anwar (2022) also mentioned that KH. Yusuf Hasyim makes the institution a provider and guide that supports student management so that they can achieve the desired goals. However, these two studies do not discuss in an explanatory way the input, process and output of students in this era.

Then, updates were also carried out by KH. Salahuddin Wahid in the context of student management. KH. Salahuddin Wahid integrates religion and science in student management. Student input in this era was carried out through strict selection (IQ-minimum 110, Minimum Academic Potential Test 70 and minimum good Al-Qur'an reading test), learning was carried out in classrooms, mosques, libraries, laboratories, research gardens, nature, and dormitories with collaborative methods

(modern and traditional such as sorogan and badongan). The output in this era is directed to have an Islamic character and be able to become world-class scientists using the Al-Qur'an paradigm.

Renewal Salahuddin Wahid in the context of student management which is the foundation of this research proposition has similarities with the findings of Rosyidin and Arifin (2021), who stated that the learning process in this era has eliminated the dichotomy of religious and non-religious education with the integration of religion-science-technology. Hafid et al. (2023), in their study, also stated that the renewal of this era was the modernization of an Islamic-based process. Zuhdiyah (2015) strengthens this argument in his study by stating that Gus Sholah reformed the learning process so that it could respond to interdependence and new colonization in culture. Even though it has several points of similarity with previous studies, these findings tend to be more complex when reviewing student management, starting from student input-process-output.

Based on several updates from the Islamic boarding school kiai regarding student management, the researcher formulated the proposition that the management of Trensains students will be effective if the Islamic boarding school kiai are able to form a work unit with a clear measurable vision, selective input, collaborative learning process (students centered, discussion, practice, research, Badongan, lecture) which is supported by dormitories, and output with tiered strategic targets.

This proposition is in line with the argument of the study Badrudin et al (2023) which suggests that student recruitment can use the ISSAC (Islamic Science, Sport and Art Competition) method. This selection method is useful in screening prospective students who are competent in academic fields such as speech, science, etc. -others who can later be developed further to be able to compete in competitions or Olympics. This proposition is also indirectly supported by the results of Ahyar's (2015) study which states that good learning innovation with excellent academic based spiritual standards and superior output must be supported by innovative learning methods from teachers, and an organized curriculum in order to improve student learning achievement, public interest as prospective guardians. students, the popularity of the school and its graduates can continue their studies at their favorite institution (Zuhdiyah, 2015). Innovations in student management, especially the learning process, according to Salafi, have a positive impact on student learning outcomes (Salafi).

Umi Kalsum (2019) emphasizes that careful planning and well-defined, measurable organization within each division can enhance the orderliness, creativity, and systematic nature of student management. Similarly, Siti Nursyamsiyah (2020) underscores the importance of selective recruitment in educational settings, noting that it assists in balancing the quantity of students with the availability of educators, thereby sustaining the quality of learning. These insights align closely with the views of Purwanto (2015), who argues that student management in Islamic boarding schools should embody universal, holistic, and integrative Islamic values. Moreover, Purwanto advocates for the integration of diverse Islamic epistemologies within the educational process to foster more innovative learning outcomes that are deeply rooted in spirituality and closer to Allah.

This proposition effectively highlights the crucial role played by kiai in Islamic boarding schools in adapting to educational shifts. Fadhilah (2011) points out that kiai have historically responded to the waves of modernity by updating various elements such as curriculum content, teaching methods, educational administration, leadership styles, and the broadening of educational functions, along with the modernization of learning media (Fitria et al., 2023). Additionally, Medias et al. (2022) note that these updates have increasingly embraced an integrative approach to learning technologies, incorporating digital and big data solutions to enhance educational delivery.

Apart from that, one of the characteristics of this proposition is the integration of madrasah and Islamic boarding school learning with a classical-modern approach. Maghfuri (2020) agrees with this proposition through his study which states that this integral system can be an alternative system oriented towards the future. The renewal of this proposition is intended so that Islamic educational institutions can eradicate problems such as suboptimal management, quality of human resources, partial learning evaluation, low learning outcomes, and an unsupportive environment, as argued

Fadhilah (2011) and Suja'i (2023). Gemnafle & Batlolona (2021) added that the foundation step that needs to be built is good and correct management.

Thus, the proposition that researchers offer will be really needed by Islamic boarding school *kiai* in the context of student management reform in Islamic educational institutions, especially science Islamic boarding schools (Trensains). The suggested reforms can provide a robust framework for enhancing student engagement and academic achievement by aligning management practices with the evolving needs of contemporary education. By implementing these changes, *kiai* can ensure that their institutions remain competitive and relevant in a rapidly changing educational landscape. Additionally, by adopting these research-backed strategies, Islamic boarding schools can better prepare their students to meet both the intellectual and ethical demands of the modern world, ultimately leading to more holistic and effective educational outcomes.

4. CONCLUSION

The research conclusively demonstrates that the *Kiai* at SMA Trensains systematically, progressively, openly, and continually rejuvenates its management components. This includes the implementation of a unified curriculum that integrates religious and scientific knowledge with linguistics and life skills; the application of competency and ethics-based recruitment systems alongside comprehensive support for teacher development and welfare; the establishment of student input selection systems and collaborative learning processes, which are student-centered and include discussions, practical activities, research, and lectures, all supported by dormitory facilities and aimed at achieving progressive strategic targets; adherence to minimum government standards for facilities; optimization of fundraising sources through tuition fees, government funding, donors, endowments, and business ventures, managed in a modern and transparent manner with centralized finances and cross-subsidies between educational and business units; and the implementation of two-way symmetrical communication with the community, universities, educational experts, and the use of technology for promotion.

Despite these positive findings, the study acknowledges certain limitations, such as its restricted focus on a single institution, which may not fully represent the diversity of challenges and strategies across different Islamic boarding schools. Future research could extend these findings by exploring similar management reforms in other boarding schools to compare efficacy and adaptability. Additionally, longitudinal studies are suggested to assess the long-term impact of these management changes on educational outcomes and institutional sustainability.

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