

Reform of Islamic Education Management by Islamic Boarding School Kiai in Senior High Schools

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ABSTRACT

This research aims to uncover and formulate periodic renewals by the Kiai of the boarding school at SMA Trensains in the management of curriculum, teachers, students, facilities, financing, public relations, and its impact on graduate competencies. This research uses a qualitative approach with a case study method where the researcher conducted observations at SMA Trensains, interviewed relevant parties, and documented the research process to gain an in-depth and comprehensive understanding related to the renewal of the Kiai boarding school in each management component. The researcher also condensed the data, presented it clearly, and verified conclusions after validating data using triangulation techniques, rich and dense descriptions, openness, peer discussions, and allocating sufficient time. The research results show that the renewal of Islamic boarding school Kiai is carried out periodically, in stages, openly and on a continuum for each management component, its realization at Trensains High School: 1) Implementing curriculum unification; 2) Implementation of a competency and ethics based recruitment system; 3) Implementation of a student input selection system, collaborative learning process; 4) Fulfillment of minimum standards for government infrastructure; 5) Maximization of fundraising sources; 6) Implementation of two way symmetrical communication; 7) The impact on graduate competency is characterized by increased literacy-numeracy, organizational spirit, Pancasila character, adaptive to the environment, upholding values, being absorbed into well-known universities, competent in the fields of the Koran and science, stimulating the interest of prospective students, and increasing school reputation.

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1. INTRODUCTION

Education in the archipelago has been carried out by Islamic boarding schools since the arrival of Islam on the island of Java. The Islamic boarding school model of education has been going on since Maulana Malik Ibrahim until now. In its long journey, Islamic boarding schools have repeatedly changed the methods, systems and management of their educational institutions (Saridjo, 1979).

In this archipelago, Islamic boarding schools as religious educational institutions are a reality that cannot be denied. In its development, Islamic boarding schools continue to focus on education and make it the focus of their activities. In this action, the Islamic boarding school has shown resilience that is strong enough to be able to go through various eras with the various problems it faces (Effendy, 1990). This means that Islamic boarding schools have played a big role in making this nation intelligent.

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. Why is it important?

First, the world of Islamic boarding schools cannot just maintain old traditions. Because old traditions are not necessarily relevant for today's students. It is impossible, it can be denied, that at the "peak of their glory" Islamic thinkers had succeeded in making brilliant achievements in various fields of thought, but the current generation of Islamic boarding schools is unable to continue. The long distance of time, centuries between the founders of the enlightenment of Islamic thought in the past and the students of today, means that the problems experienced are very large, not to mention the complexity of thought in the past and present (Al-Haqiri, 2003). If the statement can still be maintained that every thought is born from empty space, then it will immediately appear in the minds of the people that the complexity of problems in the past also "contributed" or more precisely, "consciously forced" Islamic thinkers to provide answers. Their answers are of course temporary, based on accompanying events, but also have at least the potential in the form of spirit to "transcend" their time. More broadly, in many things, it can provide answers only at that time, while in a few things, it can provide "answers" for our present. 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). On the surface, modern technology appears as "sweet fruit" that is ready to be utilized by humanity in general. At its inner layer, in the form of paradigms and world views, modernity has also changed the old way of looking at the world and humans. In this context, the best choice for Islamic boarding school people is to dialogue with the paradigm and worldview that have been inherited by generations of Islamic enlightenment. From this healthy dialogue, it is hoped that new, fresher and more exciting syntheses will emerge (Syarief, 1999).

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.

All kiai have central figures in the environment they lead, so it is natural for their students to become cadres who will be prepared to continue their leadership in preaching in society. So, kiai as part of the religious elite become a factor in changes in society, especially in the revival of religious life, including the santri themselves. According to Madjid (1998), apart from playing a role as a leader and religious figure, a kiai also has traditional mobility in the community system. Kiai are more able to mobilize their time than fiodal groups in general, if the kiai wants to use themselves to the maximum. A kiai has an interest in the symptoms of social change that exist in his society.

Meanwhile, according to Mastuhu (1994), around the 18th AD, the name of Islamic boarding school as a people's educational institution felt very weighty, especially in spreading Islamic teachings. The birth of a new Islamic boarding school always begins with a story of a "war of values" between the Islamic boarding school that will be established and the surrounding community, and usually ends with a victory on the part of the Islamic boarding school, so that the Islamic boarding school can be accepted in society because it has positive values for fostering moral education in society.

Even more than that, the presence of an Islamic boarding school with a large number of students coming from various levels of society will result in social interactions that will foster the economic life of the community, such as the birth of traders selling various kinds of food and other needs of the students. In fact, in several places, such as the Banyuwangi Great Block and the Jombang Santren village and several other Islamic boarding schools, "santri culture" has now been established. The new values brought by the Islamic boarding school are called "white values", namely religious moral values, while the old values existing in society are called "black values", namely values that are not praiseworthy. (Mastuhu, 1994).

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 positiveistic 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 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).

It is known that the fate of a nation depends very much on the quality of management of its educational institutions. Because the education system in the Muslim community is a series of education that is interrelated in realizing its goals. When one dominant element has a certain influence, the other elements will also have an influence. Thus, it will easily influence the modern Baarat education system and will influence the Islamic education system by influencing the substance of Islamic education first.

In the interest of anticipating the expansion of Western influence on Islamic Education Management, even though it is late, we still need to review the Islamic education management system. It seems that the current Islamic education management system still presents various major problems that need to be resolved immediately (Saefuddin, 1991). Solving this problem cannot be done partially, but must be done totally and integratively based on revelation instructions that guarantee the correct direction of the solution.

By changing the Islamic Education system in accordance with the guidance of revelation, it is hoped that it will be able to overhaul the social and cultural structures that exist among Muslims so that they become energetic and creative thinkers coated with faith, piety and noble morals, so that the planned goals of Islamic Education can be achieved. according to expectations.

KH. Hasyim Asy'ari, who diligently wrote treatises as a legacy of ideology and thought for his successors (Mukani, 2016), also emphasized independence for Islamic educational institutions, he refused to be dependent on the colonialists (Dutch) in terms of funds (Wahid, 2011) and calls on Muslims to actively farm and work to support the success of the institution. He even founded Nahdhatut Tujjar and Syirkah Mu'awwiyah to finance the education of the students (Maliki, 2009).

The foundation of Islamic education which was initiated by KH. Hasyim Asy'ari was then continued, elaborated and updated so that he continued to be relevant to the times by his successor kiai. Among his successors was KH. Wahid Hasyim who provides a political style in Islamic educational institutions related to a complex and detailed critical thinking framework and problem solving abilities. He also initiated the concept of Madrasah Nidzamiyyah in 1933 which combined religious and general education such as Arabic, Indonesian, Earth Science, Numeracy, English as well as typical Islamic boarding school education such as the recitation of the Yellow Book and the deliberation system (Saridjo, 1979).

Updates were also carried out by KH. Yusuf Hasyim, who emphasizes rational-collective, charismatic, rational and democratic figures even stated that Islamic boarding schools in the future do not have to be led by Kiai who are experts in the field of religion, but need leaders who really understand the aspects of religion. managerial and prioritizing collective interests. (Wahid: 57). The idea of renewal can be seen in four aspects: 1) KH. Yusuf Hasyim resigned and resigned his position voluntarily before he died, 2) did not force his successor to come from his children and grandchildren, 3) submitted his successor to the decision of the Bani Hasyim deliberation, 4) listened to the suggestions given by the Tebuireng Islamic Boarding School Family Association (Faisol, 2020). Superior quality Islamic boarding school leaders, according to Abd A'la, will be able to bring solutions or improvements to Islamic boarding school institutions (A'la, n.d.).

Updates were also carried out by KH. Salahuddin Wahid who emphasized aspects of spirituality for the Islamic generation in pragmatic and materialistic modern life. Emphasis on this aspect is very

essential (Langgulung, 1988). Then Mukani (2016) states that the KH pattern. Salahuddin Wahid is charismatic-rational-managerial. He has succeeded in becoming a leader who integrates internal-external partnerships. Renewal of Islamic education management KH. Salahuddin Wahid, as an inspiration, motivator and mover, is very significant. Among the updates is a strategic management system that has clear targets. The target is that in three years, the Tebuireng Islamic educational institution must be the best in Jombang, in five years it must be the best in East Java, and in ten years the target is to have nationally recognized quality. This pattern reflects professionalism and quality excellence (Fauzan, 2019).

Apart from that, updates were also carried out by KH. Salahuddin Wahid on the aspect of improving HR welfare in order to increase work motivation and dedication and as a form of appreciation (Shofiyullah, 2011). It also provides scholarship programs for superior and potential human resources, promotes multicultural education based on the diversity of students in a room or dormitory and also through direct education in the classroom. Apart from that, he is also proactive in multichannel fundraising according to modern fundraising patterns. He also initiated changes to the classic sorogan, bandongan and memorization methods, updating them with the sorogan, deliberation/bahtsul matsaail or mudzakaroh methods which discuss social issues. KH's big dream (Wahid, 2020). This means that the Tebuireng Islamic boarding school must become a "modern Islamic Boarding School" (Arifin, 1993).

Kiai Salahuddin Wahid also revised and improved the quality of several Islamic boarding school activity units, for example: (1) The student's less than optimal reading ability was improved by bringing in several ustadz experts in reading books from the Sidogiri Pasuruan and Lirboyo Kediri Islamic boarding schools, (2) Meanwhile for Arabic, Kiai Solahuddin presented Arabic ustadz from Pondok Modern Gontor, (3) The nutritional conditions of the students needed to be improved, so a collaboration was established with the Malang "Nutrition Institute", (4) the Hasyim Asy'ari Islamic Institute (IKAHA) which only organizes knowledge gatherings Islamic religion, equipped with 4 Engineering Faculties, namely: Informatics, Economics and Educational Sciences to become Hasyim Asy'ari University (UNHASY), (5) To improve the quality of education at Unhasy, the management of the Hasyim Asy'ari University Foundation has been improved, by appointing Prof. Imam Suprayogo as Chairman of the Foundation replaced the old chairman. (6) to improve health services for students and the surrounding community, Kiai Salahuddin has established the Hasyim Asy'ari Hospital in collaboration with Dompot Du'afa Jakarta, and the hospital is now operating.

The reforms carried out by the Tebuireng Islamic Boarding School kiai are always based on the urgency of relevance which refers to the social-time setting. This proposition was then embodied by KH. Salahuddin Wahid, who in his era also offered to reform the management of Islamic education by integrating the Koran and science. The idea of reform departs from the premise that the Koran contains many verses related to science and the number reaches 800 verses, while the verses about Islamic law total 180 verses (Purwanto, 2011). This premise is strengthened by the reality that there are still a few Islamic boarding schools that focus on studying science with Kauniyyah verses as the object of study, and place the Koran as the epistemological basis for the development of science. This idea of renewal is also relevant to Agus Suyanto's concept of Universal Verses (AAS) and Reasoning for Universal Verses (NAAS) (Nurdin, 2019).

The common thread of the renewal of Islamic education management carried out by the kiai of the Tebuireng Islamic Boarding School, which has integrative characteristics between religious understanding and national spirit, became the forerunner to the formation of a new Islamic educational institution called the Islamic Boarding School for Science (SMA Trensains) which is under the Tebuireng Jombang Islamic Boarding School Foundation. Even though this institution is relatively young, Trensains Tebuireng High School has achieved many achievements in various fields ranging from regional, national, to international level. Both in the Olympics, LKTI and non-academic fields. Meanwhile, many of its alumni have been accepted into various well-known PTNs such as ITB, UI, UGM, ITS, IPB and others. In fact, some of its alumni have also entered several foreign universities.

This is because Trensains Tebuireng High School always develops school programs, especially to improve the quality of graduates who are Islamic and globally competitive.

The various phenomena above have become a strong basis for researchers to study in depth and comprehensively the renewal of Islamic education management carried out by Islamic boarding school kiai both in the aspects of curriculum, teacher, student management, infrastructure, financing, community relations and its impact on the competency of Trensains Tebuireng High School graduates. Jombang.

2. METHODS

This research uses a qualitative approach with a case study type where researchers conduct observations at Trensains High School, interview related parties, and document the research process to gain an in-depth and comprehensive understanding regarding the renewal of Islamic boarding school Kiai in each management component. The researcher also condensed the data, presented the data in a straightforward manner and verified the conclusions drawn after testing the validity of the data using triangulation techniques, rich and concise descriptions, being open, asking questions and answering with fellow researchers and using quite a long time.

3. FINDINGS AND DISCUSSION

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 Trensains High School (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 how to formulate a conformist curriculum to be 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 (bisyarah), living allowances and order in giving bisyarah.

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 Koran 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 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 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 (n.d.) 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.

KH Update. 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 by 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 academic excellent 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), through her studies, also agrees that careful planning and clear and measurable organization of each division can make student management more orderly, creative and systematic. Siti Nursyamsiyah (2020) also gave an explicit view regarding educational selection, according to her, selective recruitment can help determine and map the balance between the quantity of students and educators so that the quality of learning is maintained.

This proposition is very relevant to the argument Purwanto (2015) which states that student management in Islamic boarding schools must uphold universal, holistic and integrative Islamic values. Apart from that, he also emphasized maximizing plural Islamic epistemology in the learning process. This is intended so that the output produced is more innovative and submissive and closer to Allah.

This proposition concretely describes the strategic role of Islamic boarding school kiai in responding to various changes in the world of education. Fadhilah (2011), through his studies, explains that Islamic boarding school kiai have long responded to various transformations as an accumulation of modernity starting from the substance of curriculum content, teaching methods, educational administration, leadership patterns, maximization of educational functions, and also modernization of learning media (Fitria et al., 2023). Medias et al. (2022) also added that this update could take the form of an integrative learning technology system based on digital and big data.

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).

4. CONCLUSION

The research results indicate that the boarding school's Kiai periodically, progressively, openly, and continually renews each management component. Its realization at SMA Trensains includes: 1) Implementing a unified curriculum (integrating religious and scientific axes, linguistics, and life skills), 2) Applying competency and ethics-based recruitment systems and supporting teacher development and welfare to be adaptive, professional, supportive, participatory, and holistic, 3) Implementing student input selection systems, collaborative learning processes (student-centered, discussions, practical, research, and lectures) supported by dormitories, and output orientation with progressive strategic targets, 4) Fulfilling the government's minimum facility standards, 5) Maximizing fundraising sources (tuition fees, government funds, donors/endowments, and business units) managed modernly and openly, with centralized and cross-subsidies between educational and business units, 6) Implementing two-way symmetrical communication with the community, universities, education experts, and technology-based promotion, 7) Impacts on graduate competencies are marked by improved literacy-numeracy, organizational spirit, Pancasila character, adaptability to the environment, upholding values (sincerity, honesty, cooperation, responsibility, and tolerance), absorption into renowned universities, competence in the fields of the Qur'an and science, stimulating prospective student interest, and enhancing school reputation.

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