

**Review Article****Management of Students in Islamic Boarding Schools \***Hardianto HARDIANTO<sup>1</sup>  Eddy SETYANTO<sup>2</sup>  Ayu WULANDARI<sup>3</sup> **Abstract**

This article describes the management of Islamic boarding school students in the context of School Based Management (SBM). This study uses a qualitative research approach with a single case study method. Daarul Rahman Islamic Boarding School was chosen as a place of research because it is the oldest Islamic boarding school in Jakarta. This research data collection technique uses observation, interviews and documentation studies. Interviews were conducted with the Boarding School Board of Trustees, Principals, Teachers, students and graduated. The research procedure used in this study consists of several steps of research with case study methods namely research planning, research data collection, research data analysis, and making research reports. The analysis of research is done through pairing patterns. Testing the validity of the data through triangulation of data sources and triangulation of techniques. The results showed: student management in terms of acceptance, learning process, and evaluation of learning as well as graduated ties that helped in organizing education. Islamic boarding schools applied the principles of SBM namely partnership, openness, participation, independence and accountability.

**Keywords:** School-based management, islamic boarding schools, management students

**1. INTRODUCTION**

Islamic boarding schools are educational institutions that have been developing for a very long time in Indonesia. Boarding schools is an educational institution especially in the field of Islamic Religion. According to the large Indonesian dictionary namely Boarding schools is a dormitory where students or students learn to recite. Islamic boarding schools are places of education and teaching that emphasize Islamic religious instruction and are supported by dormitories as permanent residences for students (Hanisy, Anam, Arifin, & Syaikhotin, 2016; Patoni, 2007). Education boarding schools are considered capable of combining general education and morals of students (Arifin, 2012; Rochayati, Zamroni, & Sudira, 2018; Rouf, 2016). With its own uniqueness and uniqueness, boarding schools have values that are not found in public schools. The values owned by boarding schools in the presence of Kiai in a boarding schools add to the characteristics of a boarding schools in applying its learning.

School-based management is considered capable of facilitating students in their educational needs because it is more autonomous. The importance of student management in order to find out how students return to helping the school in the development of the school. Community support with the autonomy and flexibility of the SBM system will be able to implement programs that are better and faster in accordance with the needs of students. With the existence of very strong community support in the SBM system it will influence the decision making that the boarding schools will take to meet the

**Received Date:** 12/04/2022

**Accepted Date:** 27/08/2022

**Publication Language:** English

**To cite this article:** Hardianto, H., Setyanto, E. & Wulandari, A. (2022). Management of students in islamic boarding schools. *International e-Journal of Educational Studies*, 6 (12), 124-135. <https://doi.org/10.31458/iej.1102102>

<sup>1</sup> Universitas Pasir Pengaraian, Indonesia, [hardiantocally@gmail.com](mailto:hardiantocally@gmail.com)

<sup>2</sup> Assoc.Prof.Dr., Universitas Indraprasta PGRI, Indonesia, [eddy.setyanto@gmail.com](mailto:eddy.setyanto@gmail.com)

<sup>3</sup> Assoc.Prof.Dr., Universitas Negeri Surabaya, Indonesia, [ayuwulandari@unesa.ac.id](mailto:ayuwulandari@unesa.ac.id)

\* Corresponding Author e-mail address: [ayuwulandari@unesa.ac.id](mailto:ayuwulandari@unesa.ac.id)

primary needs of students (Arar & Abu-Romi, 2016; Bulut, 2020; Susilo, Kartowagiran, & Vehachart, 2018). With the basic autonomy given to boarding schools, the administrative authority of the central government will be displaced by seeing the boarding schools needs for the students themselves. As well as the results of Makmun's research stating that: Islamic boarding school education is easier to shape the character of its students because this educational institution uses a dormitory system that allows it to apply the values and worldviews it holds in the daily lives of students (Makmun, 2014). Besides that, one of the characters built by Islamic boarding school in learning is independence. The independence of students is seen in life in Islamic boarding schools which relates to how independent students are to eat, drink, wash clothes to independence in learning (Sanusi, 2012). because everything that is done by students, will always be covered by the value of faith (Chotimah, 2013). In fact, students who have graduated and returned to society, when their teacher has died, there is a moral obligation to pray for him through a pilgrimage to the grave. This bond of moral and emotional values is very important so that Muslims are always in bond (Kahar, Barus, & Wijaya, 2019).

The reason behind decentralization is by giving administrative authority and educational activities from the central government to schools that the school leadership knows what the school needs so it will make the right decision. SBM is considered able to improve the quality of schools, improve the quality of teaching programs and support the quality of the work environment within the school itself (Akçetin, Çelik, Yaldir & Keleş, 2017; Çakır & Özkan, 2019; Reynolds, 2004). This is stated in Law Number 20 of 2003 concerning the National Education System, Article 51 paragraph 1 which states that: Management of early childhood education units, basic education and secondary education is carried out based on minimum service standards with the principles of School. Indonesian Government Regulation No.13 Year 2015 concerning the second amendment to Government Regulation No.19 of 2005 Article 49 Paragraph (1) concerning National Education Standards Chapter VIII Standards for Management of Education Units which states: Management of educational units at the level of primary and secondary education applies based management schools that are shown by independence, partnership, participation, openness, and accountability (Regulation, 2015).

## 2. METHOD

The data of this study were collected during the implementation of the grand tour observation, mini tour observation and participant observation. Research data is the raw material collected by researchers from the research location carried out, so that the data becomes the basic material for researchers to conduct data analysis. The data in this study, including things that were actively recorded by researchers during the research process, including field notes from observations and field notes from interviews. Then the results of the interviews were analyzed with the results of observations and documents. The research procedure used by the case study method research from Robert K. Yin research steps with the case study method namely:

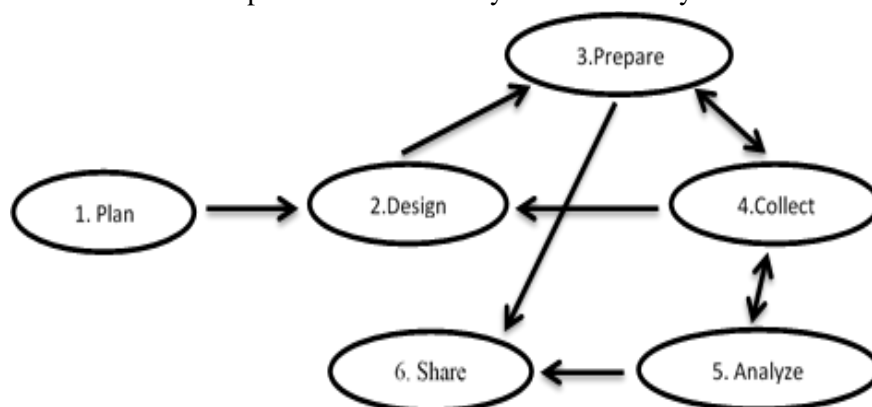


Figure 1. Steps of the case study research method (Yin, 2009)

The subjects of this research are people who know at the same time become the perpetrators of the activities about the management of students at Daarul Rahman Islamic Boarding School. The selection of informants is done purposively, that is based on the intent and purpose, including: Guidance, School Principal, Teacher Board, Graduated, Students, Community.

Determination of the informants in this study was done by purposive sampling and snow ball sampling, which is asking the informant to appoint other people who can provide information. Informants who enter the school management organizational structure is people who are directly involved in the management of students in Islamic boarding schools. While the document data is often referred to as secondary data in the form of documents related to graduated empowerment management, guidebooks, vision and mission Daarul Rahman until the end of the research.

Qualitative research method is a research whose benchmark is not a number but a descriptive one. Data analysis includes: testing, grouping, inserting into tables, testing, or recombining evidence/data, to draw data-based conclusions. The instrument of this study was the researcher, so the previous researcher had possessed a broad theory and insight, so that he was able to ask questions, analyze, photograph, and construct the object under study to be clearer and more meaningful

### 3. FINDINGS and DISCUSSION

In research findings that the management of students in Islamic boarding schools is applied to the cultural values of Islamic boarding schools. This can be seen in the compliance with all the rules that apply in Islamic boarding schools. This discipline aims to shape the character of students to be able to face the real life after graduating from school. This research is seen from the management of students based on student acceptance, the learning process, learning evaluation and alumni ties as seen from the principles of applying school-based management.

#### 3.1 Management of Student Acceptance

The management of Daarul Rahman Islamic Boarding School students is seen from the new student admission system, learning activities, learning evaluation and management of graduated ties. In terms of acceptance of new students, Daarul Rahman Islamic boarding school opens new student admissions before students of the Elementary School (SD) school exams or the National Examination (UN). Based on the new student admission brochure usually Daarul Rahman Islamic boarding school opens registration for the first wave to enter the beginning of the second semester, around April. It aims to see the seriousness of prospective students to study in Islamic boarding schools, not as a final choice if not accepted in public schools. The second wave was opened in May, while the third wave was intended for prospective students from outside the island of Java and abroad. Students who register at Boarding schools do not only come from Indonesia but also from abroad. At present the number of students coming from outside Java is 10%. While from abroad numbered 4 people. This shows the existence of a high level of trust from parents or the community to entrust their children in studying at the Daarul Rahman Islamic Boarding School (Nadinloyi, Hajloo, Garamaleki, & Sadeghi, 2013).

Like other schools prospective students also have to go through an entrance test. The test given is in the form of a written test, an interview test and an understanding of the book. The different thing is the term "dropping out of class" during the test. Based on research data triangulation, namely:

*The new student admission system adopted by the Daarul Rahman Islamic Boarding School, namely by means of tests according to the ability of the students themselves. Students must be able to take all the tests given by the Islamic boarding school. If it does not meet the criteria, students will go to class.*

Dropping the class is intended if prospective students test for the fourth level (one high school), but are unable to answer the fourth grade test questions, it will be accepted in third or second

class, according to their ability. The ability of students can be seen from the results of acceptance tests. Based on the student admission test sheet this means students must be able to complete tests in terms of reading the Al-Qur'an, writing Arabic, oral tests and book tests. At least prospective students are able to pass the Insha test which is a composing test, there is also a Tamrin Lughoh test which is an Arabic learning method or often called Arabic training. In addition, prospective students are also required to be able to use Shorof and Nahwu in Arabic. Based on observation This test is the basis for the acceptance of new students that must be passed by students.

Admission of new students at the Daarul Rahman Islamic Boarding School is done online and offline. Admission of new students online has become a necessity today according to the times. Ardhi's research results state that in terms of student acceptance of the real time online system produces: 1) the level of achievement of the PPDB program online real time system is in accordance with the plan that is 94.6%; 2) the objective of the PPDB online real time system program is 97.4% with the appropriate category; 3) the service quality of the PPDB committee is 93.9%, which shows that the service quality of the PPDB committee is in the appropriate category; 4) the benefits of the PPDB online real time system program by 98% (Ardhi, 2015). This shows that the benefits of new student enrollment online real time system increases public confidence and increases the effectiveness of the implementation of new student admissions. Student acceptance through online shows the principle of transparency or openness to increase public confidence in schools (Cornell, 1989; Zimmerman, 2000). This community trust has an impact on the reputation of Islamic boarding schools in the eyes of the community (Nadinloyi et al., 2013).

The use of student acceptance methods online and tests are able to make students in one class have almost equal understanding. Such understanding will certainly facilitate teaching and learning activities. Besides selection in this way will be able to see the potential of students who will be developed in teaching and learning activities. This certainly can help students in learning, because an individual needs help and help each other to become someone professional (Zimmerman, 2000). This principle of openness is used by Islamic boarding schools in the acceptance of new students. As well as accountability Islamic boarding schools that have data online that can be accessed at any time with data that can be accounted for and able to use the principle of openness.

### **3.2 Management of Learning Process**

The learning activities of Daarul Rahman Islamic Boarding School students begin at 3 am to 10 or 11 at night. A busy schedule every day must be able to be passed by students in learning activities in Islamic boarding schools. In organizing the Daarul Rahman Islamic Boarding School education, graduated share in helping learning activities in Islamic boarding schools. This is based on the analysis of HKP-02-02 namely:

*Student learning activities begin from before dawn until night every day. Learning activities carried out on a family-based basis. The existence of graduated to contribute in helping the implementation of education in Islamic boarding schools.*

Habituation of time in learning will increase discipline in students. Setting the learning time applied Islamic boarding school is a principle of independence. Like the concept of time management associated with students namely: Keeping a good time will make you more successful in the future (Nadinloyi et al., 2013). This pattern of learning activities can foster an attitude of self-discipline. Each student is responsible for themselves and hones their independence for their future life.

With two learning systems used by Daarul Rahman Islamic Boarding School, this learning pattern distinguishes Islamic boarding school learning from general learning. Study Al-Qur'an after evening prayer. This is a characteristic of learning at Daarul Rahman. Students are provided with book material so that they are accustomed to understanding the book and practicing it in everyday life. With the traditional teaching and learning methods that are still being used by Daarul Rahman Islamic

Boarding School, the Islamic Boarding School is still in great demand by parents to include their children to study in the oldest Islamic boarding school in Jakarta.

Learning patterns like this can also make students able to manage time well. Students who violate the above provisions will be subject to sanctions by the board. This obedience is the values instilled in each student that is a true Muslim personality trait (Kahar et al., 2019). Stated that with good time management, it means that a student spends enough time for his academic progress (Nadinloyi et al., 2013). This habituation in learning revealed that states that learning activities will go well if all stakeholders support the needs of students (Mc Combs, & Miller, 2007). This proves that the concept of SBM provides space for educational institutions and students to determine their own destiny in the principles given about independence in determining the learning process undertaken. The principles of SBM that are used in Islamic boarding schools in accepting students are also the participation of graduated who have a positive impact on society.

With such a large number of students at around 3000 students, Islamic boarding schools have formed student management or organizations to assist in the process of providing education. The organization, the male student organization, is called IP3DR (Daarul Rahman Islamic Boarding School Student Association), while the female student organization is called IP4DR (Daarul Rahman Islamic Boarding School Student Association). Change of management is done every mid-school year. Management is carried out by students in class 5. The task of the administrators is to help the teachers to discipline students. The administrators helped remind the juniors in carrying out the applicable regulations in Islamic boarding schools. At this time, the students learn to organize and get to know their juniors. In this way it will foster the family attitude of the seniors to their juniors. In the case of disciplining a junior who does not comply with the rules, the senior may only record and have no right to punish him. The formation of this organization also forms a pattern of developing the culture of Islamic boarding schools through organizational skills. This will create a sense of responsibility and kinship (Borges, Ferreira, Borges de Oliveira, Macini, & Caldana, 2017; Cahyono, 2016; Widodo, 2016).

With the formation of student organizations, students are trained to have a sense of solidarity, strong kinship, mutual communication between fellow students and students to educators and scholars. This is in line with what Clark expressed: That the most extracurricular activities can develop the most employability skills but that not each activity Affects each skill equally (Clark, Marsden, & Whyatt, 2015). Extracurricular activities are expected to improve the skills of students in useful things (Clark et al., 2015; Thompson, Clark, Walker, & Whyatt, 2013). With extracurricular activities students are trained to learn to live in a community, lead and be led. Learners who are required to carry out instructions given by educators and other boarding school administrators. This has an impact on the cultural values of the boarding school that are implanted. This reinforces the emotional bond between the teacher and students. Causing the relationship between the two to last for life. In fact, students who have graduated and returned to the community, when their teacher has died, there is a moral obligation to pray through the grave pilgrimage. This is in line with what Kahar said: The bond of moral and emotional values is very important so that Muslims are always in bond (Kahar et al., 2019). Among the ideals of boarding schools education is to produce students who are independent and foster themselves so as not to depend their lives on others (Rahim & Mochtar, 2001). For this reason, students in running a business always feel that he is supervised by Allah and instilled the values of sincerity in doing something.

### **3.3 Management of Learning Evaluation**

The results of student learning evaluation in Daarul Rahman Islamic boarding school are in the form of report cards. Based on research data triangulation: The results of student learning evaluations are carried out through cottage tests and report cards. The students must complete 42 subjects consisting of 12 general subjects which will be tested nationally and 30 Islamic subjects. Islamic



subjects study Arabic learning methods and books. The results of the evaluation in report cards are in the form of numbers and are ranked. Report cards are written by the homeroom teacher based on grades from the subject teacher. Exams are conducted twice a year. Students who move up the class must have an average value of 6.5 and have a good attitude. The use of report cards with 42 subjects makes students have varying abilities based on subjects. The large number of subjects makes students trained in many fields of ability. This will make enough provision for students to face life's challenges later. This is in accordance with Government Regulation number 32 year 2013 concerning Educational Assessment Standards which includes criteria regarding the mechanisms, procedures, and instruments for assessing student learning outcomes ([Regulation, 2013](#)).

Forty-two subjects in report cards represent the difference between the evaluation of other schools with Daarul Rahman. Students must pass all subjects with an average grade of at least 6.5. In addition, attitude is the main supporting factor for a student to graduate or not. No matter how good the grades obtained by students, but does not show good morals will still not go up in class. Because Daarul Rahman Islamic Boarding School is an Muadalah education unit, it refers to the Regulation of the Minister of Religion Number 18 of 2014 concerning Assessment and Graduation Article 24 paragraphs 1 to 3 states:

- (1) Educational assessment in muadalah education unit is carried out by educators and education units.
- (2) Assessment by the educator as referred to in paragraph (1) is carried out on an ongoing basis aimed at monitoring the learning process and progress of students.
- (3) The assessment by the education unit as referred to in paragraph (1) is carried out to assess the achievement of the competencies of all subjects and the competencies of the graduate students at each level of the muadalah education unit ([Religion, 2014](#)).

From this basis, the evaluation of learning conducted by Islamic boarding schools in assessing student learning outcomes. If viewed from the context of SBM, the results of this evaluation are the principle of independence implemented by Islamic boarding schools. With that, the boarding school accountability can be accounted for, because this has a basis or reference in assessing the learning process.

For high school level equivalent, it is necessary to make students know the direction after graduating. The direction can be in the form of vacancies or job opportunities, can also see the purpose of further study. When students know their direction, they will be able to increase student awareness for their future. The important role of student work placement and appreciation in learning is the main thing for students ([Hawley & Whitman, 2019](#); [Jackson & Wilton, 2016](#)). A clear understanding of job opportunities further study will help in producing graduates who are aware of their career aspirations.

This has basically been done by the Daarul Rahman Islamic Boarding School. Islamic boarding schools in helping graduates always hold seminars or workshops in dissecting the direction of students. With the training or seminar held by Daarul Rahman Islamic Boarding School graduated, students will increasingly understand the direction they are studying. Daarul Rahman Islamic Boarding School graduated association is very strong. Graduated work together in building Islamic boarding schools. Graduated assist in financial and ideas for the better implementation of Islamic boarding school activities. Religious events are fully funded by graduated. The high participation of graduated is inseparable from the family values that have been embedded in the graduated since hospitalization. These family values come from the dorm life together. This is based on HKP-02-04 states: Daarul Rahman Islamic Boarding School graduated association is helping to organize education in Daarul Rahman Islamic Boarding School in terms of finance, teacher development, and Islamic boarding school events.

### 3.4 The Role of Graduated Association

Association activities that support Islamic boarding schools such as the development of teachers by making training that adds skills. The graduated association also funds the pilgrimage of Islamic boarding school teachers at least two people a year. In addition, the graduated association also built a new boarding school building. Graduated development is in accordance with the needs of the boarding schools itself (Fathorrazi & Rifqi, 2017). The high participation of graduated in Daarul Rahman proves that Islamic boarding schools have strong graduated ties. This shows the principle of participation and partnership. Graduated participate in every cottage activity, and even take the initiative to do their own activities that have a positive impact on the cottage. Strength like this is not found in other Islamic boarding school ties. Graduated associations are very active in contributing to advancing Islamic boarding schools. The system adopted by the boarding schools has an influence on the character it forms. Therefore, an boarding schools graduated has an attitude and character that is different from other boarding schools graduated, because he is influenced and shaped by the style of the boarding schools where he studied (Makmun, 2014).

Graduated participation is one of the real ways to improve students' skills in the world of work. This is done by the graduated in helping Daarul Rahman Islamic Boarding School graduated who already have jobs or businesses by recruiting graduated who have finished studying. This is intended so that the love of students to return to devote themselves to Islamic boarding schools does not just disappear by continuing to uphold the values of religious life that had been built while studying at Daarul Rahman Islamic boarding school.

The graduated activities above illustrate the high participation of graduated of Daarul Rahman in developing Islamic boarding schools. States that the position of graduated is an intangible asset in building universities, one of the greatest potential to donate to his alma mater (Li, 2014). This is an important role in education funding, so the role of graduated is an important concern in helping universities. Activities - activities outside the lessons Daarul Rahman Islamic boarding school is certainly considered to be able to help students in determining work up to 30% (Elert, Andersson, & Wennberg, 2015).

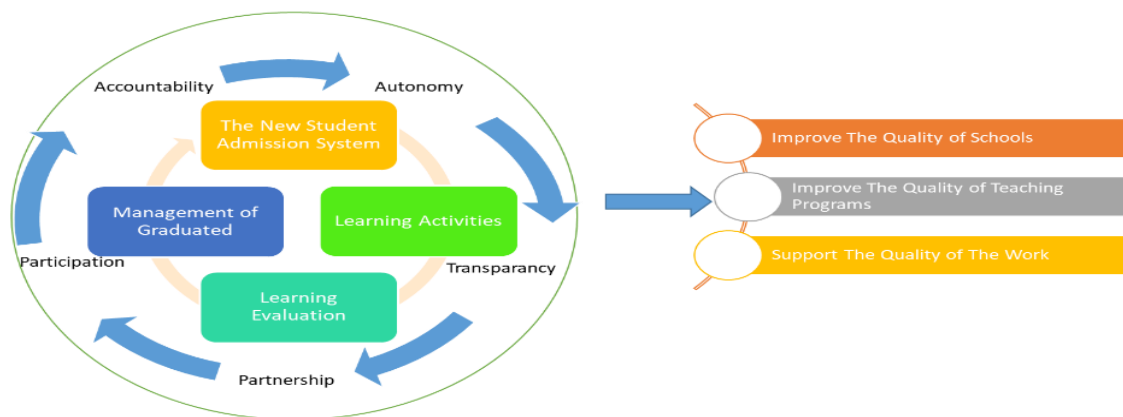
For example, at Havard University Graduated contributions reach 40-50%. This fact explains that the fundraising of graduated associations in America has become an important role in Higher Education (Li, 2014). In this case, the graduated of Daarul Rahman Islamic Boarding School also did the same thing with the graduated in America in assisting the administration of education in the Daarul Rahman Islamic boarding school, so that the Daarul Rahman Islamic Boarding School still maintains its existence in the education world today. Management of Islamic education must be able to be a change in the management of education, by inspiring, influencing, mobilizing through exemplary values, and the nature of divinity and prophethood, namely; siddiq (integrity), trust, fathanah (working) so that it can influence people's actions by inspiring without indoctrinating, awakening without hurting, awakening without coercing and inviting without governing (Fauzi, 2017). The psychological approach developed by Islamic boarding school leaders with graduated in increasing the commitment of graduated will mutually benefit Islamic boarding schools and graduated who have an interest.

Someone can commit to an institution has three stages namely: The first stage of the commitment of graduated in helping boarding schools is the most basic, because of a sense of compliance, in this case because someone expects rewards or fear of punishment. Then proceed to the next stage of the identification or self-introduction stage into an organization or boarding school which provides an opportunity to establish relationships with other graduated. The last stage is the stage of direct involvement between graduated and Islamic boarding schools by maintaining good relationships and ownership (O'Reilly & Chatman, 1986). This attitude of commitment that is maintained by the leadership of Islamic boarding schools in the concept of empowering graduated at the Daarul Rahman

Islamic boarding school is a strength that is the key to an organization that can continue to achieve its goals.

Kiai's empowerment of graduated in managing Daarul Rahman Islamic boarding school students. The Kiai immediately provides role models to students and graduated in their daily lives. So that what is embedded in the students is the sincerity and family values that have been presented in the boarding school's happiness. If the value system in an organization can be understood, it will increase the productivity of performance and commitment to the institution (Wibowo, 2006). Students to comply according to the laws of Islamic boarding school is none other than the advice of the Kiai, then the figure of a Kiai in raising up his students is the main thing in moving and advancing Islamic educational institutions in the form of Islamic boarding schools (Wesarat et al., 2015). This linkage makes a wider internal network with various fields that have been occupied by the graduated at this time to jointly help each other fellow graduated Daarul Rahman Islamic boarding school.

From the explanation above, it can be described school-based management in managing students at Daarul Rahman Islamic Boarding School as follows:



**Figure 2. School based management in the management of students**

So, the management of students in Daarul Rahman Islamic Boarding School from the admission stage of new students using conventional and online methods. Admission of students early registration from public schools makes its own advantages for Daarul Rahman Islamic boarding school. This method is considered effective in increasing the number of students. Learning activities of students are accustomed to living with an atmosphere of independence and are based on sincerity in Islamic boarding schools. If the student test results are not in accordance with the passing standards of the class, the students will go down the class.

The results of the evaluation of student learning with the assessment in the form of report cards for grade. The increase in class is determined from the results of the report card grades. Students who have graduated from Islamic boarding schools form associations and help organize education in the Daarul Rahman boarding school. Viewed from the side of school-based management that prioritizes flexibility and efficiency, the flexibility of the students is done by adjusting quickly in learning and flexibility in the learning time in Daarul Rahman Islamic boarding school. While the efficiency of graduated ties is done in helping the organization of education in accordance with the needs of students. So that students are able to position themselves or position themselves in social interaction between students and the community. Students are given responsibility for themselves in studying in Islamic boarding schools.

This learning pattern is expected for students to be able to manage time well. Students who violate the above provisions will be subject to sanctions by the administrator. This obedience is the values instilled in every student which is a true Muslim personality trait (Kahar et al., 2019). This is



also in line who stated that good time management means that a student spends enough time for his academic progress (Nadinloyi et al., 2013). This habituation in learning is in line with what Combs said which states that learning activities will run well if all stakeholders support the needs of students (Mc Combs, & Miller, 2007). That most extracurricular activities can develop most employability skills but that not each activity affects each skill equally (Clark et al., 2015). Extracurricular activities are expected to improve the skills of students in useful things (Thompson et al., 2013). This proves that the SBM concept provides space for educational institutions and students to determine their own destiny. The principle of independence in determining the learning process undertaken by the students.

That the alumni are part of the community who have a special attachment to an organization because the people who follow from a school or college for life are people who have completed their education at school or college. This linkage creates a wider internal network with various fields that the current alumni have engaged in to help each other together. In this case, boarding school connects alumni to continue to be able to contribute to helping students who will graduate from boarding school. The alumni help in terms of promotion to continue their education to a higher level. This is intended to foster the commitment of boarding school graduates so that in the future Daarul Rahman Islamic Boarding School alumni will return to jointly promote Islamic Boarding Schools.

#### **4. CONCLUSION**

The management of students in Daarul Rahman Islamic boarding school in the context of SBM is seen from the aspect of acceptance in the form of an entrance test, evaluation in the form of report cards and the presence of graduated ties. (a) If seen from the principle of independence in the aspect of student acceptance, it can be seen from the opening of the registration of new students before the National Examination (UN) is conducted in elementary schools. With the opening of acceptance earlier than public schools or other boarding schools this will impact the appearance of students who really intend to enter the boarding school. Judging from the principle of partnership in the aspect of acceptance of new students by Islamic boarding schools, it can be seen from the graduated who have children or relatives to return to boarding schools. This continues to be forged between Islamic boarding schools and graduated and the community. This also had an impact on the high participation of the community and graduated to send their children to Islamic boarding schools.

This shows a high level of trust in the community to include their sons and daughters in Daarul Rahman Islamic boarding school. The principle of openness used by Islamic boarding schools in accepting students to enter boarding schools with the existence of tests conducted openly in accordance with the level of students. The principle of accountability seen from the Daarul Rahman Islamic Boarding School by providing entrance tests in accordance with the level of the students' class, which if unable to take a series of tests conducted will drop in class in accordance with the test ability of the students. (b) The aspect of evaluating learners' learning from the principle of independence seen from the form of a boarding school report card that the contents of the subject matter can be developed according to the needs of students and the times that continue to develop. In the evaluation of learning conducted by Daarul Rahman Islamic Boarding School, the principle of partnership between modern Islamic boarding school and the development of subjects continued to be seen. This is due to the participation of graduated and the community who actively participated in the evaluation of the Daarul Rahman Islamic Boarding School learning. The principle of openness of subjects with the evaluation conducted by the Islamic boarding school is recorded in all report cards from grade 1 to grade 6. If the student enters not from grade 1 or the equivalent of junior high school, this can also be seen from the results of the tests that students do during registration. The principle of accountability has become very important in the evaluation of learning conducted by Daarul Rahman Islamic Boarding School by using tests at the beginning of the entry until after completing learning in the form of a Islamic boarding school report card. (c) The aspect in the management of the next student is the graduated

association in the Daarul Rahman Islamic boarding school. Judging from the principle of independence, it is clear that the ties of the Daarul Rahman Islamic Boarding School graduated have their own legality. From the principle of partnership carried out by Islamic boarding schools with graduated ties, it can also be seen from the assistance of graduated in organizing Daarul Rahman's Islamic boarding school education. This also has an impact on the existence of graduated association forum for graduated participation which has an influence on the management of students in Daarul Rahman Islamic Boarding School. The openness of the graduated association program in helping students to continue their higher education levels is an added value for the Daarul Rahman Islamic Boarding School. The principle of accountability can be seen by the existence of SK notary ties of graduated who have legal force who are partners of Islamic boarding schools in supervising and assisting the implementation of education. The management of students in Daarul Rahman Islamic boarding school has used the principles of school-based management and is based on government regulations that still maintain the quality of education in Islamic boarding schools.

#### *Acknowledgement*

*Thank you to Lembaga Pengelola Dana Pendidikan Republik Indonesia (LPDP RI), Daarul Rahman Islamic Boarding School, Ikatan Keluarga Daarul Rahman (IKDAR), STKIP Kusumanegara, Universitas Pasir Pengaraian.*

*Due to the scope and method of the study, ethics committee permission was not required.*

### **5. REFERENCES**

- Akçetin, E., Çelik, U., Yaldir, A. & Keleş, A. (2017). Designing undergraduate curriculum for management information systems (MIS) education: A comparison of the MIS programs of Turkish universities with those of global universities. *Journal of Computer and Education Research*, 5 (9), 50- 60. <https://doi.org/10.18009/jcer.90803>
- Arar, K., & Abu-Romi, A. (2016). School-based management: Arab education system in Israel. *Journal of Educational Administration*, 54(2), 191-208. <https://doi.org/10.1108/JEA-09-2014-0118>
- Ardhi, M. I. (2015). Evaluasi manajemen penerimaan peserta didik baru sistem real time online dinas pendidikan kota yogyakarta. *Jurnal Penelitian Ilmu Pendidikan*, 8(1), 80-94.
- Arifin, Z. (2012). Perkembangan pesantren di Indonesia. *Pendidikan Agama Islam*, 9(1).
- Borges, J. C., Ferreira, T. C., Borges de Oliveira, M. S., Macini, N., & Caldana, A. C. F. (2017). Hidden curriculum in student organizations: Learning, practice, socialization and responsible management in a business school. *International Journal of Management Education*, 15(2), 153-161. <https://doi.org/10.1016/j.ijme.2017.03.003>
- Bulut, A. (2020). Sınıf yönetimi becerisinin ölçümü: okul öncesi öğretmenleri üzerine kesitsel bir tarama [Measurement of classroom management skills: A cross sectional study on preschool teachers]. *Journal of Computer and Education Research*, 8 (16), 590-607. <https://doi.org/10.18009/jcer.741388>
- Cahyono, A. E. (2016). Penanaman karakter kewirausahaan di pondok pesantren nurul islam jember sebagai upaya mempersiapkan santri menghadapi MEA. In *Prosiding Seminar Nasional dan Call for Paper ke-2 Pengintegrasian Nilai Karakter dalam Pembelajaran Kreatif di Era Masyarakat Ekonomi ASEAN*.
- Chotimah, C. (2013). Pendidikan kewirausahaan di pondok pesantren sidogiri pasuruan. *INFERENSI, Jurnal Penelitian Sosial Keagamaan*, 8(1), 115–136. <https://doi.org/10.18326/infsl3.v8i1.114-136>

- Clark, G., Marsden, R., & Whyatt, J. D. (2015). 'It's everything else you do ...': Alumni views on extracurricular activities and employability. <https://doi.org/10.1177/1469787415574050>
- Cornell, G. E. (1989). Empowennent and family support. *Networking Bulletin*, 1, 1-24.
- Çakır, Ç. & Özkan, M. (2019). Investigation of inschool factors affecting distributed leadership practices. *Journal of Computer and Education Research*, 7(14), 383-417. <https://doi.org/10.18009/jcer.584459>
- Elert, N., Andersson, F. W., & Wennberg, K. (2015). The impact of entrepreneurship education in high school on long-term entrepreneurial performance. *Journal of Economic Behavior and Organization*, 111, 209-223. <https://doi.org/10.1016/j.jebo.2014.12.020>
- Fathorrazi, A., & Rifqi, A. (2017). Alumni management at islamic boarding school (Case study at pondok pesantren nurul jadid ). *International Research-Based Education Journal*, 1(1), 2-5.
- Fauzi, A. (2017). *Manajemen pendidikan islam di pesantren; berbasis kearifan lokal kajian fenomenologis*. Seminar Nasional Pendidikan, Fakultas Ilmu Pendidikan Universitas Negeri Malang, 51-62.
- Hanisy, A., Anam, N., Arifin, Z., & Syaikhotin, S. (2016). Pengembangan pondok pesantren sebagai subkulutur di tengah arus globalisasi [Studi Multikasus di Pondok Pesantren Raudlatul Ulum dan Nurul Islam I Jember Tahun 2016], 186–200.
- Hawley, T. S., & Whitman, G. M. (2019). Fear and learning in student teaching: Accountability as gatekeeper in social studies. *Journal of Social Studies Research*, 44(1), 105-115. <https://doi.org/10.1016/j.jssr.2019.04.003>
- Jackson, D., & Wilton, N. (2016). Developing career management competencies among undergraduates and the role of work-integrated learning. *Teaching in Higher Education*, 21(3), 266-286.
- Kahar, S., Barus, M. I., & Wijaya, C. (2019). Peran pesantren dalam membentuk karakter santri. *ANTHROPOS: Jurnal Antropologi Sosial dan Budaya*, 4(2), 170-178. <https://doi.org/https://doi.org/10.24114/antro.v4i2.11949>
- Li, Y. (2014). Financing, management, and public relations at the university of houston and its implications for China. *Chinese Education & Society*, 47(2), 56-70. <https://doi.org/10.2753/CED1061-1932470204>
- Makmun, H. A. R. (2014). Pembentukan karakter berbasis pendidikan pesantren. *Cendikia*, 12(2), 212–238.
- Mc Combs, B. L., & Miller, L. (2007). *Learner-centered classroom practices and assessments: Maximizing student motivation, learning, and achievement*. Corwin Press.
- Nadinloyi, K. B., Hajloo, N., Garamaleki, N. S., & Sadeghi, H. (2013). The study efficacy of time management training on increase academic time management of students. *Procedia - Social and Behavioral Sciences*, 84, 134-138. <https://doi.org/10.1016/j.sbspro.2013.06.523>
- O'Reilly, C., & Chatman, J. (1986). Organizational commitment and psychological attachment: The effects of compliance, identification, and internalization on prosocial behavior. *Journal of Applied Psychology*, 71(3), 492-499.
- Patoni, A. (2007). *Peran kyai pesantren dalam partai politik*. Yogyakarta: Pustaka Pelajar.
- Rahim, H., & Mochtar, E. (2001). *Arah baru pendidikan islam di Indonesia*. Logos Wacana Ilmu.
- Raynolds, L. J. (2004). Kiat sukses manajemen berbasis sekolah, pedoman bagi praktisi pendidikan. In T. Budiharso (Ed.), *Terjemahan teguh budiharsono*. Samarinda: LeKDIS.
- Regulation, I. G. Indonesian Government Regulation number 32 Year 2013 (2013).
- Regulation, I. G. Indonesian Government Regulation No.13 Year 2015 (2015). Diambil dari <https://www.jogloabang.com/pendidikan/pp-19-2005-standar-nasional-pendidikan>
- Religion, R. of the M. of. Regulation of the Minister of Religion Number 18 of 2014 (2014).

- Rochayati, U., Zamroni, Z., & Sudira, P. (2018). Islamic boarding school based vocational education: A case study on SMK syubbanul wathon tegalrejo magelang. *Jurnal Pendidikan Vokasi*, 7(3), 262. <https://doi.org/10.21831/jpv.v7i3.12450>
- Rouf, M. (2016). Memahami tipologi pesantren dan madrasah sebagai lembaga pendidikan islam Indonesia. *Tadarus*, 5(1), 68-92. <http://journal.um-surabaya.ac.id/index.php/Tadarus/article/view/345>
- Sanusi, U. (2012). Pendidikan kemandirian di pondok pesantren (Studi mengenai realitas kemandirian santri di pondok pesantren al-istiqlal cianjur dan pondok pesantren bahrul ulum tasikmalaya). *Pendidikan Agama Islam -Ta'lim*, 10(2), 123-139.
- Susilo, M. J., Kartowagiran, B., & Vehachart, R. (2018). Modeling of cultural effect on school autonomy at religion-based school in Indonesia. *Jurnal Pendidikan IPA Indonesia*, 7(3), 365-375. <https://doi.org/10.15294/jpii.v7i3.12445>
- Thompson, L. J., Clark, G., Walker, M., & Whyatt, J. D. (2013). "It's just like an extra string to your bow": Exploring higher education students' perceptions and experiences of extracurricular activity and employability. *Active Learning in Higher Education*, 14(2), 135-147. <https://doi.org/10.1177/1469787413481129>
- Wesarat, P. O., Sharif, M. Y., & Majid, A. H. A. (2015). A conceptual framework of happiness at the workplace. *Asian Social Science*, 11(2), 78-88. <https://doi.org/10.5539/ass.v11n2p78>
- Wibowo, M. C. (2006). *Pengantar manajemen perubahan*. Bandung: Alfabeta.
- Widodo, S. (2016). Model pemberdayaan pondok pesantren dalam pengembangan budaya kewirausahaan. In Pengembangan Kompetensi Fasilitator dan Kelembagaan Pemberdayaan Masyarakat di Era MEA (Vol. 53, hal. 182-190). Surakarta: Program Studi Magister dan Doktor Penyuluhan Pembangunan/ Pemberdayaan Masyarakat Pascasarjana Universitas Sebelas Maret Surakarta. <https://doi.org/10.1017/CBO9781107415324.004>
- Yin, R. K. (2009). *Study research design and methods* (Fourth edi). Thousand Oak: Sage Pub.
- Zimmerman, M. A. (2000). Empowerment theory. *Psychological*, 2(1984), 43-63.