

POTENTIAL AND DEVELOPMENT EFFORTS OF ISLAMIC BOARDING SCHOOLS AT THE DAARUT TAUHIID BOARDING SCHOOL

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Abstract

The purpose of writing this scientific paper is to reveal the potential and development efforts at Daarut Tauhiid Islamic Boarding School Bandung. The method used in writing this scientific work is descriptive with a qualitative approach. The results found show that the Daarut Tauhiid Islamic Boarding School is a pesantren that has potential and development efforts that are in line with its vision, mission, goals, and programs. From a historical point of view, pesantren are not only synonymous with Islamic meaning but also contain the meaning of Indonesian authenticity. In the process, pesantren functions as the Center for Islamic Studies; da'wah development center; Center for Religious and moral services; and the Center for the Development of Islamic Solidarity and Brotherhood Total Quality Management (TQM) implemented by Islamic boarding schools is a step forward in achieving the quality of Islamic boarding school education in accordance with customer satisfaction which ultimately boils down to the suitability between Islamic boarding school output and the times.

Keywords: Islamic Boarding School Potential; and Development.

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INTRODUCTION

The demand for the output of Islamic education institutions, namely quality Islamic boarding schools, is increasingly urgent due to the increasingly tight competition in employment that is in harmony with the needs of pesantren stakeholders. One of the implications of globalization in education is delegation which opens opportunities for educational institutions (including foreign universities) to open their educational institutions in Indonesia. Therefore, competition in the job market will be even tougher. The word "quality" has become an orientation of educational products. Therefore educational institutions that do not orient learning towards achieving quality, sooner or later will be abandoned by their consumers. On the other hand, educational institutions that make quality their orientation and quality standards will be sought after by consumers of education.

Apart from this, efforts to renew the quality of Islamic boarding schools have been carried out since the 19th century, especially in the aspects of leadership, curriculum, learning places (facilities and infrastructure), and learning processes/systems. Of course, pesantren reform in its long dynamics is intended to find an ideal format for improving the quality of pesantren education (Umairso, 2011). One of the pesantren that has renewed the quality of education is the Daarut Tauhiid Islamic Boarding School.

The birth of Daarut Tauhiid (DT) originated from the activities of the study group pioneered by KH. Abdullah Gymnastiar (Aa Gym) in Ramadan 1407 H or coinciding with 1986. The study group was named the Entrepreneurial Islamic Student Group (KMIW). As more and more programs were being carried out by KMIW and conducting comparative studies to several Islamic boarding schools, especially in the West Java region, in 1990 KMIW changed its name to the DT Foundation, precisely on September 4, 1990 which was confirmed by the Deed of Notary Wiranti Ahmadi, S.H. No. 8. Further developments, in July 1993 a three-story DT Mosque was established, precisely at Jalan Gegerkalong Girang No. 38 London. This mosque is often nicknamed the "Thousand Hands Mosque" because it was built in mutual cooperation by thousands of people and congregations of DT. To support da'wah activities, economic activities were then developed which were strengthened by the establishment of the DT Islamic Boarding School Cooperative (Kopontren), which was officially established on April 9, 1994. Subsequently, the establishment of the MQ Corporation or PT Management Qolbu in 2002. The establishment of the two business entities made the activities of the business or economy that was originally carried out directly by the DT Foundation (in institutional terms), as well as some managers/employees of the DT Foundation (individually), become more organized.

With the efforts of the Daarut Tauhiid Islamic Boarding School socially and institutionally, this pesantren has its own style and model compared to pesantren in general. Based on this description, it is necessary to study the potential and development of the Daarut Tauhiid pesantren.

METHODOLOGY

The research method in this writing uses a descriptive method with a qualitative approach. Then it was analyzed using the method of content analysis (content analysis) in the form of descriptive-analytic with sources consisting of articles, journals, and books related to the research topic.

RESULTS AND DISCUSSION

The Potential of Islamic Boarding Schools

Pesantren or Pondok is an institution that is a manifestation of the development process of the national education system. From a historical point of view, pesantren are not only synonymous with Islamic meaning but also contain the meaning of Indonesian authenticity (Muhammad Fathurrohman, 2012). The Daarut Tauhiid Islamic Boarding School as an Islamic educational institution in Bandung has special characteristics and the potential of the students includes.

Independence

Behavioral independence is the ability of students to make and implement decisions freely. The process of making and implementing santri decisions that usually take place in Islamic boarding schools can be categorized into two, namely important-monumental decisions and decisions that are daily in nature. In this paper, the decision in question is a decision that is a daily routine. Related to the routine habits of the santri, it shows the tendency of the santri to be more capable and courageous in making and carrying out decisions independently, for example, financial management, spending planning, routine activity planning, and so on. This cannot be separated from the lives of those who do not live with their parents and the demands of the pesantren who want their students to live independently. Santri can share life with other santri friends who are the majority of the same age (same age) and basically have the same inclination. If the independence of behavior is related to the routines of the santri, then it is likely that the santri will have a high level of independence.

Sincerity

That is doing something not because it is driven by the desire to get a certain advantage. All actions are done solely because of Allah's worship. This includes all aspects of life at the Mawaridussalam Islamic Boarding School. Teachers are sincere in educating, students are sincere in learning and being educated, the Board of Islamic Boarding Schools are sincere in working and helping the Board of Caregivers and Leaders, and the guardians are also willing to fully surrender their children to the Islamic Boarding School to be educated.

Every movement in the Mawaridussalam Islamic Boarding School takes place in an atmosphere of deep sincerity. Thus, there is a harmonious living atmosphere between respected teachers and students who are obedient and full of love and respect with all their sincerity. Thus, every Santri is expected to be able to understand and realize the meaning of Lillah, the meaning of charity, the meaning of piety, and the meaning of sincerity. This soul makes students always ready to fight in the way of Allah, wherever and whenever. As a Muslim.

Tolerance

Since the reform was launched, the discourse of pluralism and multiculturalism in this country has continued to surface and develop rapidly. Related to this problem, a tolerant attitude is important. Tolerance is seen as a new glue for national integration which has been torn apart for so long.

National integration, which has so far been built on the basis of cultural politics, is more likely to be uniform and is no longer relevant to the conditions and spirit of global democracy. The decentralization of power in the form of regional autonomy since 1999 is the answer to these demands for democracy. However, it was later realized that decentralization as a national political decision was not very productive when viewed from the point of view of the national integration of a large nation that contained various ethnic groups, ethnicities, religions, and social statuses.

The pattern of education and teaching in Islamic boarding schools is closely related to the typology of Islamic boarding schools as outlined in their characteristics and traditions. In this traditional education and teaching system, pesantren and the community are better known as Salafi pesantren (Muhammad Fathurrohman, 2012).

Based on the results of the documentation study, shows that DT's Vision is "To become a monotheistic da'wah institution to produce generations of dhikr experts, thinkers, and endeavor experts who are a blessing to all nature." To achieve this vision, DT has the following missions: To develop the preaching of tauhid rahmatan lil âlamîn; and Fostering generations of dhikr experts, thinkers, and endeavor experts.

DT as a model means every activity carried out to realize Islamic teachings that are "down to earth". Not just theoretical language, but instead more emphasis on evidence and concrete works whose benefits are directly felt by the people. Thus, it is hoped that the beauty of Islamic teachings, Islamic work ethic, Islamic management, Islamic professionalism, and Islamic solutions to various actual problems of the ummah in real life can be directly seen, felt, and studied together. DT is

determined to be a model institution that can be used as an example of kindness that can inspire the development of other Islamic institutions. For this reason, efforts to standardize in each field are a serious concern for DT, so that other similar institutions can adopt the DT model for their development. The role of education and training is to condition DT as a place for learning, training, and coaching that is open to various groups regardless of age, across social layers, ethnicities, nations, and even across religions. Meanwhile, as a consultant, DT's position can provide consultation and guide partners in implementing the da'wah system and model developed by DT. For this reason, in carrying out its role as an MDK (Model, Training, and Consultant), all activities in DT can be summarized in four main areas namely preaching, social and productive waqf, education, and entrepreneurship.

Salaf and Modern Huts (Khalaf)

The pattern of education and teaching in Islamic boarding schools is closely related to the typology of Islamic boarding schools as outlined in their characteristics and traditions. In this traditional education and teaching system, pesantren and the community are better known as Salafi pesantren (Muhammad Fathurrohman, 2012).

The implementation of education held by Islamic boarding schools, broadly speaking can be classified into two important forms: 1) Salafiyah Islamic Boarding Schools Salafiyah Islamic Boarding Schools are Islamic boarding schools that organize the teaching of the Al-Quran and Islamic religious sciences whose educational and teaching activities are as stipulated has been going on since its inception. Learning (education and teaching) in this Islamic boarding school can be held in a non-classical or classical way. This type of Islamic boarding school can also be improved by creating its own curriculum, in the sense of the Islamic boarding school style curriculum in question which is self-compiled based on the characteristics of the Islamic boarding school. Leveling is done by giving higher handbooks with the same fun (book theme), after the completion of a book. The students can live in the hostel provided in the Islamic boarding school environment, they can also live outside the Islamic boarding school environment (santri bats).

In learning the Salafi system, students are first directed to master the basic recitation individually. The material discussed at this time was the recitation of the Qur'an, after mastering it, the students were introduced to the following methods, namely:

1. Sorogan. Sorogan comes from the word sorog which means to thrust. That is a form of teaching and learning where the kiai only faces a santri or a small group who are still at the basic level.
2. Wetonan. Wetonan comes from the word time (Javanese) which means time because this teaching is given at certain times. This method is a way of learning in groups followed by the santri and usually the Kiai use the local language.
3. Bandongan. The word bandongan comes from the Javanese word banding which means going in droves as a group. In both the sorogan and bandongan methods, lessons are delivered using the local language.
4. Deliberation. Deliberation is a learning system in the form of seminars to discuss any problems related to students' studies at a high level. This method emphasizes the activeness of students in studying and understanding the books that have been taught.

Modern/Khalafiyah Islamic Boarding Schools are Islamic boarding schools which, in addition to organizing Islamic boarding schools, also organize formal education activities (school lines), both public school lines (SD, Middle School, High School, and Vocational Schools), as well as Islamic religious school lines (MI, MTs, MA, or MAK).

Usually, Islamic boarding school learning activities at these Islamic boarding schools have a classical and tiered curriculum, and even in a small number of Islamic boarding schools, formal education is held based on an independent curriculum, not from the Ministry of National Education or the Ministry of Religion. This Islamic boarding school can also be said to be a Salafiah plus Islamic boarding school.

Salafiah Islamic Boarding School which adds formal education institutions in education and teaching. Leveling is done based on the formal school or based on the study. The students at the Islamic boarding school also sometimes "board", in the sense of being students and as school students. Sometimes also some students of school institutions are not Islamic boarding school students, only participate in formal institutions. It is even possible that the students only attend Islamic boarding school education (Ministry of Religion, 2003:41).

According to the Ministry of Religion (2003: 44), in the learning provided by Islamic boarding schools to their students, Islamic boarding schools actually use a certain form of "curriculum" that has been used for a long time. Namely with a thorough teaching system of the studied book (kitab) which is based on the handbook which is used as the main reference for the Islamic boarding school for each different field of study. So that the end of the learning system provided by Islamic boarding schools rests on the completion of the book or books being studied, not on a thorough understanding of a topic (maudlul).

The naming of the staging boundaries also varies. Some use the terms marhalah, sanah, and others. There are even terraced ones such as Formal Madrasas, Ibtida'I, Tsanawi, and 'Aly. Learning methods can be interpreted as the methods used to convey teachings to their goals. In relation to Islamic boarding schools, teachings are what is contained in the yellow book or reference book or references held by the Islamic boarding school.

Understanding these teaching texts can be achieved through certain learning methods commonly used by Islamic boarding schools. Over a long period of time, Islamic boarding schools have introduced and implemented several methods of weton and bandongan, sorogan and memorization (tahfidz).

As an educational institution, pesantren functions to organize formal education and non-formal education. Over a long period of time, Islamic boarding school education has made a positive contribution because it has succeeded in forming students with perfect faith, extensive knowledge, and true charity. And in the process pesantren functions, among others, as:

- 1) Center for Islamic Studies. Islamic boarding schools are basically educational institutions that study and examine various Islamic religious teachings and knowledge through classic or modern books in Arabic. Thus, indirectly the Islamic boarding school has made its position as a center for the study of Islamic religious issues, in other words, the Islamic boarding school has a role as a center for Islamic studies.
- 2) Da'wah development center. Islamic Da'wah can be interpreted as the dissemination or broadcasting of Islamic religious teachings and knowledge that is carried out in an Islamic manner, whether in the form of teachings or calls to increase faith and piety or in the form of uswatun hasanah. The task of the pesantren is the dissemination of Islamic religious teachings and knowledge.
- 3) Center for Religious and moral services. Islamic boarding schools are institutions that have unique characteristics and characteristics in Muslim society in Indonesia. One of the salient characteristics of a pesantren is its position as a learning society. So A. Wahid Zaini described Islamic boarding schools are nothing but institutions for the development of science, especially Islamic religious knowledge. And this form of developing religious knowledge has implications for religious development services that end in morals.
- 4) Center for the Development of Islamic Solidarity and Ukhuwah. Apart from being in the form of an invitation to appeal or giving an example to do good, Islamic da'wah organized by Islamic boarding schools can take various forms even though it is categorized as Da'wah bi al-hal. This activity is even more effective and has the potential if it is organized by an Islamic boarding school (Umairso, H. Nur Zain).

Skills in the Economic Field of Islamic Boarding Schools

The existence of Islamic Boarding Schools is still rooted and integrated with the life of Islamic society, which is always expected to provide alternative answers to current changes and developments, with the ability to make maximum use of the potential of human resources to

explore the potential of natural resources through the absorption of technology transfer. This is a challenge and demand in the era of globalization, especially for Islamic Boarding Schools which are developing their wings in the field of Agro (Agribusiness).

Development of Agribusiness in Islamic Boarding Schools is a very appropriate program, which has been pursued by the government today, based on the Joint Decree of the Minister of Agriculture and the Minister of Religion Number 346/Kpts/FTK.050/6/1991. Number 94 of 1991 concerning Agribusiness Development in Islamic Boarding Schools.

Institutionally, pesantren have provided examples, real examples (bi al-haal) by actualizing the spirit of independence through concrete efforts by establishing several agribusiness business units. Management of agribusiness and agro-industry in Islamic boarding schools is intended to strengthen Islamic boarding school funding, training for students, and economic empowerment of the Islamic boarding school community.

Developing the field of agribusiness in Islamic boarding schools is not an easy thing to realize, because the condition of private educational institutions is not the same as that of public schools. In the case of management of infrastructure or buildings, for example, it is sufficient for public schools to submit proposals for the procurement of goods or repairs and even construction of buildings to the government institutions above them. After that, the proposal is approved by the institution and the funds are disbursed to build the building or procure the desired goods.

Unlike the case with private educational institutions although they are also under the responsibility of the government. History has proven that they are second to none compared to public schools. Therefore the independence of private institutions is needed to achieve its existence. One example of an educational institution that has existed for a long time and rarely received government assistance is the pesantren. From the beginning, pesantren seemed to be only a formal sub-education. As a result, pesantren must be independent.

The independence of pesantren does not need to be doubted. Years ago until now, the founders of the pesantren really functioned the pesantren to become a "small country". Within the pesantren environment, most of the administrators have their own economic system, income, and financial management, one of which is the establishment of a business unit or activity engaged in agribusiness and agro-industry.

Mahmud Ali Zein mentions in his book, that the economic potential lies in three aspects: first on the axis of fanaticism towards the Islamic boarding school label, secondly Cooperative, thirdly the market share which is easy to determine the segment.

Based on the statement above, the author views that the existence of an Agro (Agribusiness) business at Islamic Boarding Schools is not only beneficial and improves the welfare of the Islamic boarding school's extended family, but is able to empower and employ the students' economy and the welfare of the surrounding community.

Based on the results of a documentation study in order to optimize the role and function of DT, large institutions were built: (1) Daarut Tauhiid Foundation, (2) Daarut Tauhiid Cares Foundation, (3) Daarut Tauhiid Rahmatan Lil'Alamiin Foundation, (4) Islamic Boarding School Cooperative (Kopontren) DT, and (5) Companies that drive the people's economy/Qolbu Management (MQ) Corporation.

The Daarut Tauhiid Cares National Amil Zakat Institute is a non-profit organization engaged in the management of zakat, infaq, alms, and waqf funds.

The results of the ZISWAF fundraising will be rolled out to beneficiaries in the form of service and empowerment programs in the economic, health, education, da'wah, and social humanity sectors. The main priority at this time is to increase economic power for the community so that it can realize community self-reliance together. Founded by KH. Abdullah Gymnastiar on June 16, 1999, as part of the Daarut Tauhiid Foundation and determined to become a model for the National Amil Zakat Institution (LAZNAS) which is trustworthy, professional, accountable, and reputable with an even operating area.

Daarut Tauhiid Peduli's work received the attention of the government, then it was determined to be the National Amil Zakat Institution (LAZNAS) in accordance with the Decree

of the Minister of Religion No 257 of 2016 on June 11 2016 which was renewed by Decree of the Minister of Religion No 562 of 2021 on May 6 2021.

The establishment of the Daarut Tauhiid Islamic Boarding School Cooperative (Kopontren DT) is inseparable from the vision of the founder, administrators, and the entire community of the Daarut Tauhiid Islamic Boarding School to become Dzikir Experts, Thinking Experts, and Endeavor Experts and provide the best that is meaningful in the world and meaningful in the hereafter.

Within the framework of the spirit to restore the glory and glory of Islam through development, development, and empowerment programs for the economic potential of the ummah as a pillar of charity, functioning as caliph, as well as being a missionary mission that is progressive, prestigious and comprehensive. The Daarut Tauhiid Islamic Boarding School Cooperative was founded on April 9, 1994. Its vision is: To become an economic solution for the ummah towards independence and mutual benefit. While the mission is 1. Running a sharia-based and professional business. 2. Improving infrastructure and human resources. 3. Empowering the economic potential of the ummah. 4. Establish partnerships with MSME movers and actors.

Development of Islamic Boarding Schools

Management of quality improvement in Islamic boarding schools is a concept that applies various quality principles to guarantee a quality specification as determined thoroughly and continuously. The quality management approach is carried out as a whole, starting from input, output, and outcome. In the world of education, outcomes are related to the involvement of alumni in the management and development of educational institutions. All components of the organizational system are positioned as a part to ensure quality and are synergized through quality leadership.

In traditional management, there are generally three main management functions, namely planning, implementation, and evaluation. But Joseph Juran, as quoted by Daulat P. Tampubolon, said that management has three functions, namely: quality planning, quality control, and quality improvement.

In every pesantren activity, the basic framework that emerges is quality planning, namely the process of identifying customer needs objectively and as precisely as possible. Translation of these needs into a program of activities and preparation of implementation steps.

So that at the practical level, Islamic boarding schools need to focus on customers where there are at least five characteristics that must be realized so that customers are satisfied, including:

1. Reliability (Trust), namely services according to what is desired.
2. Assurance, namely being able to guarantee the quality of services provided.
3. Tangible (Appearance), namely a conducive pesantren climate.
4. Empathy (Attention), namely giving full attention to students as the main customer.
5. Responsiveness, namely being responsive to the needs of students.

In order to imply the concept of management of quality improvement based on this pesantren, through the active and dynamic participation of parents, students, ustadz, and other pesantren employees including institutions that have concern for Islamic educational institutions (Islamic boarding schools). In order for the implications of the Pesantren's Total Quality Management (TQM) program to run as expected, the following requirements are needed:

1. High commitment from top management
2. Allocate full-time for the Total Quality Management (TQM) program.
3. Setting up funds and preparing quality human resources
4. Select a TQM program coordinator
5. Perform benchmarking on other companies that implement TQM
6. Formulate values, vision, and mission
7. Prepare mentally to face various forms of obstacles
8. Planning for mutation of the TQM program

Total Quality Management (TQM) implemented by Islamic boarding schools is a step forward in achieving the quality of Islamic boarding schools education in accordance with customer satisfaction which ultimately boils down to the suitability between Islamic boarding schools' output and the times. However, the most important thing in improving the quality of pesantren education is the figure of the kiai as the Top Leader as well as the manager to drive the management of the pesantren.

Islamic boarding schools which are Islamic education institutions implementing TQM cannot be realized if they are not supported by the availability of resources to realize the quality of the processes and results to be achieved. To be effective today, Islamic boarding schools require a process of developing quality strategies, including:

1. Clear and specific mission
2. Focus on customers clearly
3. Strategy to achieve the mission
4. Involvement of all customers, both internal and external in strategy development
5. Strengthening staff by moving barriers and helping to make the maximum contribution to the institution through the development of effective working groups
6. Assessment and evaluation of the effectiveness of the institution in facing the goals expected by customers.

Moreover, Islamic boarding school education is based on, driven, and directed by the values of life that originate from Islamic teachings, namely the Qur'an and Al-Hadith. This basic teaching is related to the social structure or social reality that is struggling in everyday life.

There are several things that are being faced by Islamic boarding schools in carrying out their development, namely:

1. The image of pesantren, as an educational institution that is traditional, not modern, informal, and even opinionated as an institution that breeds terrorism, has influenced the way people think to leave the world of pesantren.
2. The visible supporting facilities and infrastructure are still inadequate. Not only from the point of view of building instructors that must be addressed immediately but there are also those that still lack hut rooms (dormitories) as places for students to live.
3. Human resources. Even though human resources in the field of religion cannot be doubted, in order to increase the existence and role of Islamic boarding schools in the field of social life, serious attention is needed.
4. Increasing access and networking is a requirement for the development of Islamic boarding schools.
5. Management Institutional management is an important element in the management of Islamic boarding schools. At this time it is still seen that Islamic boarding schools are managed in the traditional way.
6. Institutional economic independence of financial needs is an obstacle in carrying out pesantren activities, both related to the development and in daily life.
7. A curriculum that is oriented towards the life skills of students and the community. Islamic boarding schools are still concentrating on increasing the religious insight and experience of students and society.

Although some of these things become obstacles in the development of Islamic boarding schools, they do not make pesantren dissolve in a sea of stagnation. There is a need for new breakthroughs to transform the management patterns of Islamic boarding schools, one of which is the most dominant aspect of the curriculum, from a religiously oriented curriculum to an integrative curriculum that is monotonically oriented between religious sciences and general sciences. only limited to religious subjects to a broader "new" curriculum, not limited to subject aspects, but all activities designed by educational institutions that are presented to students in order to achieve educational goals (institutional, curricular, and instructional).

Development of Islamic Boarding Schools

Islamic boarding schools are usually established individually by one or several kiai, so everything that applies in these Islamic boarding schools is highly dependent on the kiai leadership system in question. There are also differences in the management system and curriculum applied from one pesantren to another, but in general, according to Arifin one can see the similarities in the aspect of "charismatic leadership" and an organizational structure that is not "hierarchical bureaucratic".

The administration applied in the implementation of Islamic boarding schools is administration in a broad sense, namely all human activities that work together to achieve the goals of Islamic boarding schools. In planning and managing this administration, it must be clearly formulated according to the vision and mission of the Islamic boarding school. Because it has a large number of students, so it appears that there is good management administration, such as planning, organizing, actuating, and controlling. There are three factors that play a role in the Islamic boarding school administration system, namely: management as an effort factor, organization as a facility factor, and administration as an initiative factor. These three factors provide direction and integration in formulating, controlling the implementation, supervising, and evaluating the implementation of policies in an effort to organize activities that are in accordance with the objectives of Islamic boarding schools.

With regard to how the ability to manage and plan all Islamic boarding school activities, planning contains the following points:

1. Planning is always future-oriented, meaning that planning tries to predict the shape and nature of the desired future students based on past and present situations.
2. Planning is something that is intentionally born, is not accidental, and is the result of mature and intelligent thinking, which originates from the results of the exploration of the implementation of education.
3. Planning requires action from the people involved in the management of skills education, both individually and in groups.
4. Planning must be meaningful, in the sense that the efforts made in order to achieve the goal of organizing skills education are more effective and efficient (Fakhrurroji, 2015).

From the description above, the following conclusions can be drawn: the success of an activity is determined by the good and bad of planning, planning must be able to view or predict future activities objectively, planning must be directed towards achieving a goal so that if there is a failure in implementation, the cause is most likely is imperfect planning, planning must think about budgets, policies, procedures, methods, and criteria to achieve the goals that have been set.

We realize that all transformations require the existence of several complex components that support the achievement of the educational goals of the pesantren. These components can be:

1. Aspects of planning (planning), it is necessary to have uniform planning patterns that are principled and do not reduce the values of Islamic boarding school leadership.
2. Aspects of organizing (organization), there needs to be some kind of guidance in the form of a pattern of basic organizational and administrative structures, such as setting criteria for special boarding schools or mixed boarding schools, the formation of bodies, such as legislative, executive and judicial bodies.
3. Aspects of staffing. Implementation of Islamic boarding school education consisting of kiai, teachers, and caretakers. Teachers and administrators need to be given upgrading, upgrading, courses, and cadre training. This is given because the staff includes personal coaching.
4. Coordinating aspect. Coordination can be done by forming an Islamic boarding school coaching council consisting of clerics and scholars who are directly responsible to the government.
5. Aspects of reporting. At the end of the year, it is necessary to make a special report to the board or management of the managing foundation, which is useful as an objective report, as well as an evaluation of the implementation and life of the pesantren.

6. Aspects of budgeting. Because Islamic boarding schools are private in nature, funding comes from endowments, grants, and contribution donors, whether fixed or not.

The presence of Islamic boarding schools is currently the central point of study by experts because the nuances that are planned and implemented in Islamic boarding schools are very unique. In the meantime, there are not many other things.

Reviewing how important education is for human life, understanding that Islamic boarding schools have a major role and contribution to education. We know that as an institution, pesantren are intended to maintain Islamic values with an emphasis on Islamic education. Therefore, within the scope of the pesantren itself, there is a need for guidance and management which includes fostering and managing potential, administration,

CONCLUSION

Daarut Tauhiid Islamic Boarding School is a pesantren that has the potential and development efforts that are in line with its vision, mission, goals, and programs. Islamic boarding schools are institutions that are a manifestation of the development process of the national education system. From a historical point of view, pesantren are not only synonymous with Islamic meaning but also contain the meaning of Indonesian authenticity. In the process, pesantren functions as the Center for Islamic Studies; da'wah development center; Center for Religious and moral services; and the Center for the Development of Islamic Solidarity and Brotherhood Total Quality Management (TQM) implemented by Islamic boarding schools is a step forward in achieving the quality of Islamic boarding school education in accordance with customer satisfaction which ultimately boils down to the suitability between Islamic boarding school output and the times. The administration applied in the implementation of Islamic boarding schools is administration in a broad sense, namely all human activities that work together to achieve the goals of Islamic boarding schools. In planning and managing this administration, it must be clearly formulated according to the vision and mission of the Islamic boarding school.

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