

THE ROLE OF LEADERSHIP IN IMPROVING THE QUALITY OF EDUCATION AT THE ISLAMIC BOARDING SCHOOL

Poppy Rachman

Universitas Islam Zainul Hasan Genggong, Probolinggo

poppyrachman.inzah@gmail.com

Abstract

This paper aims to review the leadership and improvement of education quality in Islamic boarding schools. To realize the objectives of boarding school, a leader who has the ability to answer various challenges, has a vision to come to the excellent boarding school, and the effort to achieve it with high energy and commitment. Leaders who always try to influence their subordinates through direct communication by emphasizing the importance of values, assumptions, commitments, and beliefs and have a determination to achieve the goals. Leaders act in a way to motivate and inspire subordinates through the giving of meaning and challenge to the duties of subordinates. The meaning of the quality of education is the suitability of the needs in education which one means to improve the quality of human resources as well as to produce changing of humans to become a perfect human beings with the noble character and good personality.

Keywords: *Leadership, Quality, Education and Boarding School.*

Abstract

This paper aims to review leadership and improving the quality of education in Islamic boarding schools. To realize the goals of an Islamic boarding school, a leader is needed who has the ability to answer various challenges, has a vision of a superior Islamic boarding school, and strives to achieve it with high energy and commitment. Leaders who always try to influence their subordinates through direct communication by emphasizing the importance of values, assumptions, commitment and beliefs and having the determination to achieve goals. Leaders act by motivating and inspiring subordinates by providing meaning and challenges to subordinates' tasks. The meaning of quality of education is conformity with educational needs, which is one of the means to improve the quality of human resources and is also one of the tools to produce changes in humans towards perfect people who have noble character and good personality.

Keywords: Leadership, Quality, Education and Islamic Boarding Schools

INTRODUCTION

Islamic boarding school is an Islamic religious educational institution that is growing and recognized by the surrounding community. Islamic boarding school education plays a very important role in determining the existence and development of society. Therefore, Islam as the religion of Rahmatan Lil Alamin is a logical consequence for its followers to prepare the next generation who are qualified, both morally and intellectually

as well as skilled and responsible. One effort to prepare the next generation of professional intellectuals is through Islamic boarding school educational institutions.

Islamic boarding school is one of the Islamic religious educational institutions that is growing and recognized by the surrounding community, with a dormitory system whose students receive religious education through a teaching system or madrasa which is completely under the sovereignty and leadership of a person or several kyai with unique characteristics. charismatic and independent in everything.

Zakiah Daradjat said that Islamic religious education is an effort in the form of guidance and care for students so that after completing their education they can understand and practice the teachings of the Islamic religion and make it a way of life. In their journey, Islamic boarding schools generally do not formulate their educational goals in detail and explain them in a complete and consistent educational system as written in the curriculum of formal educational institutions at various levels of education. The aim of education at Islamic boarding schools is not merely to enrich students' minds with explanations, but to raise morals, train and heighten enthusiasm, respect spiritual and human values, teach honest and moral attitudes and behavior, and prepare students to live a simple and clean heart.

From the formulation of the objectives of education in Islamic boarding schools above, it is clear that Islamic boarding school education really emphasizes the importance of upholding Islam in the midst of life as the main source of morals which is the key to successful life in society. According to WM Dixon, religion is believed to be a strong basis for moral formation, and if respect for religious teachings declines, it will be difficult to find a replacement. Along with the times and society's increasingly complex demands on the world of education in Islamic boarding schools, Islamic boarding schools need to carry out reforms in the education and teaching systems in them in order to realize the educational goals of Islamic boarding schools, namely by adopting a modern Islamic education system, such as madrasas. With the establishment of a madrasa within the Islamic boarding school, the Islamic boarding school is still maintained as a place of Islamic learning for students who live in the Islamic boarding school or around the Islamic boarding school. Apart from that, kyai can still carry out religious practices in accordance with Islamic boarding school traditions that have been in effect since Indonesia was not independent. By establishing madrasas, Islamic boarding schools can provide relevance to the demands of the times and society.

Departing from the Islamic boarding school education model mentioned above, in an effort to set the direction for the development of Islamic boarding school educational institutions, it cannot be separated from the leadership model, namely through various strategies, so that the implementation of education in them runs effectively, efficiently and with quality.

DISCUSSION

A. Definition of Leadership

Leadership as a general term may be formulated as an activity to influence the behavior of other people to work together towards certain goals that they want. This means that leadership is the behavior of an individual who leads the activities of a group towards a goal that they want to achieve together.¹ Leadership is defined as "Leadership is a process of giving purpose (meaningful direction) to collective effort, and causing willing effort to be expended to achieve purpose". Leadership is a process of giving meaning (meaningful direction) to collective efforts and resulting in a willingness to make the desired efforts to achieve goals.²

From the definitions mentioned above, it turns out that the leader's task in carrying out the organization's mission is not easy, because to carry out the organization's mission the leader must have the requirements to become a leader who is responsible for all the tasks he carries out to fulfill the goals of the organization he leads.

Islam is a universal religion that teaches its people about various things related to worldly and spiritual aspects, in this case providing guidance and direction to humans regarding the requirements that every leader must have in carrying out their leadership duties.

B. Leadership Style

Of the many leadership styles put forward by experts, the most popular and frequently discussed and used as references by practitioners and researchers are only five leadership styles, namely; Autocratic, Democratic, The Laisser faire (free style), Charismatic and Situational. Duncan stated that there are four leadership styles except situational, because the situational leadership style actually chooses or combines autocratic, democratic, charismatic and Laissez faire leadership styles adapted to the situations and conditions that can support the effectiveness of these styles. A situation-based leadership model for leader effectiveness.

Leadership in Islamic boarding schools places more emphasis on the process of guidance, direction and love. The leadership style displayed by Islamic boarding schools is collective or institutional leadership. He further stated that the leadership style in Islamic boarding schools has paternalistic characteristics, and free rein leadership, where the leader is passive, as a father who gives his children the opportunity to be creative, but is also authoritarian, namely giving the final say in deciding whether the work of his subordinates is concerned can be continued or not.

From the description above, it can be understood that the kyai as the leader of the Islamic boarding school in guiding the students or the surrounding community uses a situational approach. This can be seen in the interaction between kyai and their students in educating, teaching books, and giving advice, as well as as a place for consultation on problems, so that a kyai sometimes also functions as a parent and teacher who can be met

¹Sunindhia dan Ninik Widiyanti, *Kepemimpinan dalam Masyarakat Modern*, (Jakarta:Rineka Cipta, 1993), 4.

²Jacobs, Jaques, *Leadership* (Hawai: Happer,1990), 28.

indefinitely. Conditions like this show that the kyai's leadership is full of responsibility, full of attention, full of attraction and very influential.

The requirements are characteristics that every leader must have, including:

1. Broadly knowledgeable, creative, initiative, sensitive, open-minded and always responsive.

This is as explained in QS Al-Mujjadi: 11.

*Meaning: O you who believe, when it is said to you stand up in the assembly, then spread out, surely Allah will give you space and when it is said to you stand up, then stand up surely Allah will exalt those who believe among you and those who have been given knowledge. several degrees of knowledge, Allah is All-Knowing of what you do (Al-Mujjadi: 11)*³

2. Act fairly and honestly.

This is as explained in QS An-Nisa':58

*Meaning: Indeed, Allah commands you to convey the message to those who are entitled to receive it (and orders you) when establishing a law between you to determine it fairly (An-Nisa': 58)*⁴

3. Responsible.

This is as explained in QS Al-An'am: 164.

Meaning: For every sin a person does, he himself is responsible. And no one will bear the burden of another's sins. (Al-An'am:164)

4. Selective about information.

This is as explained in QS Al-Hujurat: 6.

Meaning: O you who believe, if a Fasiq person comes to you bringing news, then examine it carefully so that you do not cause a disaster to a people without knowing the situation which will cause you to regret that action (Al-Hujurat: 6)

5. Provide a warning.

This is as explained in QS Az-Zariyat: 55.

*Meaning: And keep giving warnings, because indeed warnings are beneficial for the believers (Az-Zariyat: 55).*⁵

6. Provide guidance and direction.

This is as explained in QS As-Sajdah: 24

Meaning: And We made among them leaders who guide them according to Our commands when they are patient. And they believe in Our verses (As-Sajdah: 24)

There are requirements which are characteristics that every leader must have, namely to move the organization so that it runs effectively and efficiently in accordance with the vision and mission that are its objectives and to avoid the occurrence of fraud and immoral behavior in the organization.

Usually efforts to move the organization are carried out by motivating other people to take action in accordance with the target of achieving organizational goals. In the

³³ Depag, *Al Quran dan Terjemahan*, (Semarang: Asy-Syifa , 1998), 910.

⁴Ibid., 128.

⁵Ibid., 663.

activity of moving or motivating other people to carry out actions that are always directed at achieving organizational goals, leaders can use various methods. This method reflects the leader's attitude and views towards the people he leads, which also provides an idea of the type of leadership he carries out.

C. Leadership Model

Theoretically, there are several leadership models, which in practice may be implemented purely and may also be realized jointly in the form of a combination. The leadership model in question is:

1. Authoritarian Leadership

Authoritarian leadership starts from the assumption that humans are objects that can be ordered according to the will of the leader as ruler, like dolls or robots that must always be ready to carry out instructions without asking or arguing. As objects, humans are placed as tools to carry out the will of superiors. Leaders forget that as humans, everyone in their environment has potential, skills, attention, abilities, desires, wishes, feelings, thinking abilities that are different from one another, including also different from themselves.

2. Democratic Leadership

This form of leadership places humans as the main and most important factor. The relationship between leaders and the people they lead is realized in the form of a human relationship which is based on the principles of mutual respect and respect. Leaders view other people as subjects who have human characteristics like themselves.

3. Charismatic Leadership

Charisma is a divinely inspired gift. According to him, charisma occurs when there is a social crisis, in which crisis a leader with extraordinary abilities appears with a radical vision that provides a solution to the crisis, and the leader attracts the attention of followers who believe in that vision and feel that the leader was extraordinary.

4. Laissez faire leadership

In this leadership, the leader does not make much effort to exercise control or influence over group members. In this leadership, the leader acts as a symbol, because in reality his leadership is carried out by giving complete freedom to the person being led to act and make decisions individually. The top leaders in carrying out their leadership only function as advisors, by providing the opportunity to ask questions if they feel it is necessary.⁶

5. Transformational Leadership

Transformational leadership is a process in which leaders and followers raise each other's morality and motivation to a higher level. These leaders try to raise awareness among followers by calling for higher ideals and moral values such as

⁶Oteng Sutisna, *Administrasi Pendidikan : Dasar Teoritis untuk Praktek Profesional*, (Bandung: Angkasa, 1993), 313.

freedom, justice and humanity, not based on emotions, for example greed, jealousy or hatred.⁷

D. Improving the Quality of Islamic Education

1. Understanding Quality in the World of Islamic Education

According to Philip B. Crosby, quality is conformance to requirements, namely according to what is implied or standardized. A product has quality if it complies with predetermined quality standards. Quality standards include raw materials, production processes and finished production.⁸

W. Edwards Deming stated that quality is conformity with market needs. Meanwhile, Armand V. Feigenbaum defines quality as full customer satisfaction. A product is said to be of quality if it can provide complete satisfaction to consumers, that is, in accordance with what consumers expect from a product.⁹Based on these definitions, it can be seen that the fundamental thing in defining quality when applied in an Islamic educational institution based on this definition is related to quality assurance, contract conformance and customer driven provided by Islamic educational institutions to their customers (students), society and so on). Although there is no definition of quality that is universally accepted, when applied to the world of Islamic education, these three definitions of quality have several similarities, namely in the following elements:

- a. Quality includes efforts to meet or exceed customer expectations.
- b. Quality includes products, human services, processes and the environment
- c. Quality is an ever-changing condition (for example, what is considered quality today may be considered less quality in the future).¹⁰

So improving quality in the world of Islamic education is a theory of management science that directs the leadership of educational organizations and their personnel to carry out focused, continuous improvements in the quality of education.

2. Leadership Strategy in Improving the Quality of Islamic Education in Islamic Boarding Schools

After knowing about the importance of improving quality in Islamic educational institutions, especially in Islamic boarding schools, it can be seen that to improve the quality of education in Islamic boarding schools, appropriate strategic management is needed, so that all educational processes that occur in them run effectively and efficiently, so that demands the public will receive quality education in Islamic boarding schools that can be achieved perfectly. In connection with society's demands for high-quality education and the response of Islamic boarding schools to these demands, in this case there are several underlying theories. These theories are:

⁷J.M. Burns, *Leadership* (New York: Happer, 1978), 20.

⁸Mulyasa, *Manajemen Kepemimpinan*, (Yogyakarta: Krisna,1979), 58.

⁹Ibid, 176.

¹⁰M. N. Nasution, *Manajemen Mutu Terpadu Total Quality Manajement*, (Jakarta :Ghalia Indonesia, 2001), 16.

a. Organizational Change Theory

This theory is used to find out about the development and improvement of the quality of education in Islamic boarding schools because it is based on the assumption that Islamic boarding school educational institutions are organizations, where each organization needs to make small changes as a reaction to changes in the environment, both directly and indirectly. . Many companies believe that at least once a year they make small changes within the organization and schedule major changes every four or five years.

Carrying out effective changes or such development strategies is not only a necessity for the survival of the organization, but is also a challenge that needs to be anticipated so that the organization can survive and compete with other organizations. This theory of organizational change is based on the concept that every organization depends on the environment around it and inevitably has to interact with it for the sake of its continued existence. Any internal environment that interferes with the organization's ability to attract all existing resources, namely: people, funds, facilities and infrastructure and so on that the organization needs is a force for making change. Besides that, the internal environment that influences the way an organization carries out its activities is also a force for making changes. And the most important thing in this theory of organizational change is the existence of an innovative leader.

b. Expectancy Theory

Victor H. Vroom in his book entitled "Work and Motivation" presents a theory which he calls "Expectation Theory". According to this theory, motivation is the result of a result that a person wants to achieve, and the person's estimate that his or her actions will lead to that desired result.¹¹This means that if someone really wants something, the way to get it will be open, so that person is motivated by their desire and will try to get it. When stated simply, the Hope Theory says that if someone wants something and the hope of getting that something is high enough, then the person concerned will be very motivated to get the thing they want. On the other hand, if his hope of getting what he wants is slim, then his motivation to try will be low.

c. McClland's Achievement Theory

McClland's achievement theory focuses on one need, namely the need for achievement. McClland said that humans essentially have the ability to excel above the abilities of other people. Furthermore, McClland said that everyone has the desire to do work that is superior or better than other people's work. Meanwhile, McClland said there are three human needs, namely the need for achievement, the need for affiliation and the need for power. These three needs are proven to be very important elements in determining a person's achievement in an organization.

The need for achievement as expressed by McClland is a human need that is actualized in social life, either through oneself or through an organizational group in order to achieve achievement or power.

¹¹Sondang P. Siagian, *Sistem Informasi untuk Mengambil Keputusan*, (Jakarta: Gunung Agung, 2002), 292.

d. Hierarchy of Needs Theory

Abraham H. Maslow is the figure who coined the hierarchy of needs theory, that the hierarchy of human needs can actually be used to detect human motivation. Maslow divides human needs into five categories, namely:

- 1) Physiological needs (physiological needs); The lowest needs are physiological needs. If this need has not been met, humans will continue to try to fulfill it, so that other needs are at a lower level. On the other hand, if physiological needs have been fulfilled, then the next need will be the highest need. In terms of physiological needs, these appear as human needs in the areas of clothing, food and shelter.
- 2) Safety needs; These second level needs are needs that encourage individuals to obtain peace, certainty and regularity from environmental conditions, as well as protection from arbitrary actions.
- 3) Affection needs (belongingness and love needs); This need encourages individuals to have effective relationships or emotional bonds with other individuals, both those of the same sex and those of the opposite sex, in the family environment or in the community. For example, feeling loved, accepted and needed by other people.
- 4) The need for self-esteem (esteem needs); This requirement consists of two parts. The first part is respect or appreciation, and the second part is appreciation from other people. For example, the desire to gain personal power and appreciation for what one does.
- 5) The need for self-actualization (need for self-actualization); This need is the highest need and will arise if the needs below it have been fulfilled properly. For example, a musician creates a musical composition or a scientist discovers a theory that is useful for life.¹²

E. Strategy for the Development of Islamic Boarding School Educational Institutions

1. Understanding and Development of Islamic Boarding Schools

There are several terms that are found and often used to designate the type of traditional Islamic education typical of Indonesia, which is known as Islamic boarding school. In Java, including Sunda and Madura, the terms pesantren or Islamic boarding school are generally used.¹³In Aceh it is known as Dayah or Rangkang or Meunasah, while in Minangkabau it is called Surau.¹⁴According to its origin, pesantren comes from the word santri which has the prefix pe and the suffix an which indicates the place. Thus, pesantren means a place for students. Apart from that, the origin of the word pesantren is sometimes thought to be a combination of the words sant (good people) with the syllable tra (likes to help) so that the word pesantren can mean a place of education for good people.

¹²Ibid, 21-22.

¹³Mukti Ali, *Beberapa Persoalan Agama Dewasa Ini*, (Jakarta:Rajawali, 1987), 15.

¹⁴M. Dawam Raharjo (peny), *Pesantren dan Pembaharuan*, (Jakarta:LP3ES, 1985), 5.

Historically, Islamic boarding school institutions have been widely known among pre-Islamic Indonesian society. In other words, Islamic boarding schools, as stated by Nurcholis Madjid, are not only synonymous with the meaning of Islam, but also contain the meaning of Indonesian authenticity (indigenous), because this Islamic boarding school institution has existed since the time of Hindu-Buddhist rule. It is very appropriate that the saints and advocates of religion in the past chose their method of preaching through educational channels rather than war, so that the process of Islamization which was so perfect in this country was almost never carried out by military force, although this had to be paid for by tolerance and compromise. tall.¹⁵

History records that thousands of Islamic boarding schools, large and small, grew, developed and eventually died. Followed by another, and so on alternately. Now, thousands of existing Islamic boarding schools, perhaps, will suffer the same fate. So there is no need to regret if a once great Islamic boarding school declines and even becomes extinct altogether. Because, it is said, the vitality of an Islamic boarding school seems to depend on the capacity of its founding kyai and the awareness and responsibility of its descendants.¹⁶

Viewed from the point of view of the existence of Islamic boarding schools, Mahmud Yunus stated in the History of Islamic Education that the origins of Islamic boarding schools which use Arabic at the beginning of their lessons can apparently be found in Baghdad when it became the center and capital of the Islamic region. The tradition of handing over land by the State can be found in the waqf system.¹⁷

Apart from that, there are those who argue that the establishment of Islamic boarding schools begins with the public's recognition of the superiority and height of knowledge of a teacher or kyai. Because of the desire to demand and obtain knowledge from the kyai or teacher, local people and even from outside the area come to him to learn. They then built a simple residence around the teacher or cleric's residence.¹⁸

Usually, students who have completed and are recognized as having graduated are given permission or a diploma by the kyai to open and establish a new Islamic boarding school in their home area. In this way, Islamic boarding schools developed in various regions, especially in rural areas, and the original Islamic boarding school was considered the main Islamic boarding school. According to Azyurmadi Azra, the expansion of Islamic boarding schools can also be seen from the growth of Islamic boarding schools from initially being rural based institutions to becoming urban educational institutions. Look at the emergence of a number of Islamic boarding schools in cities such as Jakarta, Bandung, Medan, Pekanbaru, Yogyakarta, Malang, Semarang, Ujungpandang, or sub-urban areas of Jakarta such as Parung or Cilangkap.¹⁹ Along with the development of Islamic boarding

¹⁵ Nurcholis Madjid, *Islam Kemodernan dan Keindonesiaan*, (Bandung: Mizan, 1987), 68.

¹⁶ Darban, *Kyai dan Politik pada Zaman Kerajaan Islam*, dalam majalah *Pesantren*, No. 2 / Vol. V hal.1988.

¹⁷ Mahmud Yunus, *Sejarah Pendidikan Islam*, (Jakarta: Hidakarya Agung, 1993), 31.

¹⁸ Hasbullah, *Sejarah Pendidikan Islam di Indonesia*, (Jakarta: Grafindo, 1996), 138.

¹⁹ Azyurmadi Azra, *Pendidikan Islam : Tradisi dan Modernisasi Menuju Millenium Baru*, (Jakarta: Kalimah, 2001), 106.

schools in several regions, it turns out that the world of Islamic boarding school education has made a big contribution to the creation of a religious society and creating an established order of life. Moreover, Islamic boarding schools today are starting to play their role in society in order to prepare reliable and quality human resources (HR).

Apart from that, Islamic boarding schools today are starting to show their existence as competent Islamic educational institutions, where schools are also established, both formal and non-formal. The development of the world of Islamic boarding schools cannot be separated from the demands of society for good and quality education in Islamic boarding schools to create people who have high knowledge and religion as well as well-established morals, as a form of anticipation of the development of science and technology (IPTEK) which requires hard work and thought so as not to be easily influenced by new cultures and developments that could damage the younger generation as the successors of the nation's ideals.

2. Islamic Boarding School Education in Facing the Challenges of Modernization

In the process of its development, Islamic boarding schools are still referred to as religious institutions that teach and develop Islamic religious knowledge. With all its dynamics, Islamic boarding schools are seen as Islamic educational institutions which are the center of changes in society through Islamic da'wah activities, as reflected in the various influences of Islamic boarding schools on individual change and development, to their influence on politics between their caregivers and the government. This can be seen not only in the position of Islamic boarding schools today, but can also be seen in the position of Islamic boarding schools in ancient times before the Dutch came to Indonesia.

Pedagogically, Islamic boarding schools are better known as Islamic educational institutions, institutions in which there is a process of teaching and learning Islamic religious knowledge and institutions used to spread the religion of Islam. In the teaching and learning process in Islamic boarding schools, we are taught that Islam is a religion that regulates not only religious practices, let alone people's relationship with God, but also their behavior with humans in the world. It could be said that the presence of Islamic boarding schools provides a breath of fresh air for the Muslim community in Indonesia.

However, on the other hand, there are various problems and problems in the world of Islamic boarding schools that require brilliant solutions, so that they can continue to survive in this archipelago. Among these various problems are:

- a. The problem of Islamic boarding school's self-identity in relation to its independence from other institutions in society.
- b. The problem of the type of education chosen and managed.
- c. The problem of maintaining existing internal resources and utilizing them for the development of the Islamic boarding school itself.
- d. The problem of anticipating the future in relation to the basic roles that will be implemented.

Observing the weakness of the Islamic boarding school education system which only emphasizes certain aspects without balance, and the problem of teaching methods, he stated:

- a. Teaching methodology and didactics are lacking, this causes students in Islamic boarding schools to take a long time.
- b. What is worked on in Islamic boarding schools is only to educate the brain with various kinds of knowledge and instill noble morals with religious education.²⁰

After examining the condition of Islamic boarding schools today as described above, in this case, the development of Islamic boarding schools in the future will be largely determined by their ability to anticipate and overcome the difficulties, challenges and dilemmas that have surrounded them. Therefore, in order not to be fixated on the status quo and even go backwards, the only non-negotiable possibility is awareness of anticipatory steps forward by developing Islamic boarding schools in a more advanced and civilized direction. In this way, Islamic boarding schools will increasingly exist in anticipation of social change and even play a role in directing the changes that occur as the modernization era rolls in, better known as "development", which is a complex multi-dimensional process.²¹

Furthermore, if we look more deeply, the emergence of modernization is not without impact. For this reason, Islamic boarding schools that accept modernization must be truly selective in accepting and adopting patterns from outside. However, Islamic boarding schools do not have to close themselves off, they must be open in following the demands of the times. Islamic boarding school educational materials, methods developed and management implemented must always refer to societal relevance and changing trends.

According to Nurcholis Madjid, there are at least two ways for Islamic boarding schools to respond to this change: First, revise their curriculum to include some general subjects and skills. Second, open educational institutions and facilities for the benefit of general education.²²

Apart from these efforts, what Islamic boarding schools as educational institutions must do is to foster a sense of awareness in anticipating the future by carrying out educational innovations in Islamic boarding schools. Philosophically, innovation in Islamic boarding school education cannot possibly come by itself, but absolutely must be pursued. Philosophically, this innovation phenomenon, when consulted with the Qur'an which is relevant to the word of Allah in QS Ar-Ra'd: 11 means: indeed Allah will not change the condition of a people, until that people changes the situation that exists within themselves. Alone.

There are several basic reasons why innovation in Islamic boarding school education in meeting the demands of society and its environment as well as changing times needs to be carried out quickly and in a targeted manner. In relation to this, an Islamic boarding school researcher stated that:

²⁰Ibid., 9.

²¹Azyurmadi Azra, *Pendidikan Islam : Tradisi dan Modernisasi Menuju Millenium Baru*, (Jakarta:Kalimah, 2001), 2.

²²Nurcholis Madjid, *Islam Kemodernan dan Keindonesiaan*, (Bandung: Mizan, 1987), 05.

- 1) Islamic boarding schools are educational, da'wah and social institutions that are felt by many parties to have great potential to contribute ideas in the field of education and community development.
- 2) The number of potential Islamic boarding schools has been proven to have implemented pioneering creative businesses.
- 3) This business needs to be developed while continuing to make efforts to improve the main problems faced by Islamic boarding schools, both internal and external.²³

Then, one thing that must be paid attention to and must not be ignored in efforts to innovate Islamic boarding school education, namely other factors. One very important factor is the leader (kyai) as the spearhead in every decision maker in the implementation of education in Islamic boarding schools.

CONCLUSION

One of the strategies carried out by Islamic Boarding Schools in improving the quality of education is not only to form Islamic madrasahs with a classical system and provide guidance to santri administrators, but also to establish formal education that refers to the development of general knowledge related to science and technology, also reaching quality santri in dzahir (scientific capacity) and inner (in the form of Sufism ethics). Apart from that, recruiting quality human resources (HR) as educators and Islamic boarding school developers.

The meaning of quality of education is conformity with educational needs, which is one of the means to improve the quality of human resources and is also one of the tools to produce changes in humans towards perfect humans, who have noble character and good personality. Improving quality in the world of Islamic education is a theory of management science that directs the leadership of educational organizations and their personnel to carry out focused, continuous improvements in the quality of education.

Leadership in Islamic boarding schools places more emphasis on the process of guidance, direction and love. The leadership style displayed by Islamic boarding schools is collective or institutional leadership. He further stated that the leadership style in Islamic boarding schools has paternalistic characteristics, and free rein leadership, where the leader is passive, as a father who gives his children the opportunity to be creative, but is also authoritarian, namely giving the final say in deciding whether the work of his subordinates is concerned can be continued or not.

²³Sudirman Taba, *Pergulatan Dunia Pesantren*, (Jakarta: P3M, 1985), 284.

DAFTAR PUSTAKA

- Akmal. *Lebih dekat dengan industry 4.0*. Sleman: Deepublish. 2009.
- Al-Majidi, Dr.Abdussalam Muqbil. *Bagaimana Rasulullah Mengajarkan Al-Qur'an kepada para Sahabat?*. terj. Azhar Khalid bin Seff. Jakarta: PT Darul Falah. 2008.
- Al Qasim, Syaikh Abdul Muhsin. *Cara Menghafal Al-Qur'an & Matan Ilmiah*. terj. Abu Ubaidillah Abdurrahim. Boyolali: Mufid. 2019.
- Anwar, Dr.Shabri Shaleh. *Teologi Pendidikan: Upaya Mencerdaskan Otak dan Qalbu*. Riau: Indragiri TM. 2014.
- Badar, Dr. bin Nashir Al-Badar. *Kisah Kaum Salaf Bersama Al-Qur'an*, terj. Dudi Rosyadi. Jakarta: Pustaka Al-Kautsar. 2017.
- Badriyahia. *Grow Faster With Qur'an*. Sukabumi: CV.Jejak. 2018.
- Departemen Agama RI. *Al-Qur'an dan terjemahnya*. Bandung: CV Diponegoro. 2010.
- Firdausi, Fitriana "Optimasi Kecerdasan majemuk sebagai metode menghafal al-Qur'an (studi atas buku 'metode ilham: menghafal al-Qur'an serasa bermain game' karya lukman hakim dan ali Khosim)", *Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadis*, Vol. 18, No. 2, (2017).
- Harjono, Dr.Anwar. *Indonesia Kita: Pemikiran Berwawasan Iman-Islam*. Jakarta: Gema Insani Press. 1995.
- Jauzi, Ibnul. *Bustan al-Wa'izhin: Suluh Penyucian Jiwa*. Jakarta. terj. Iman Firdaus. Qisthi Press. 2009.
- Ma'ruf, Abi Bakar. *Kifayatul Atqiya'*. Surabaya: Nurul huda. 2000.
- Makhyaruddin, Deden M. *Rahasia Nikmatnya Menghafal Al-Qur'an*. Jakarta: PT Mizan Publika. 2013.
- Nasruddin, "Kebudayaan dan Agama Jawa dalam Perspektif Clifford Geertz", *Religió: Jurnal Studi Agama-agama*. Vol.1, No.1. Maret 2011.
- Nurul Hidayah, "Strategi Pembelajaran Tahfidzul Qur'an di Lembaga Pendidikan", *Jurnal Ta'allum*, vol.04, no.01, (2016).
- Qardhawi, Yusuf. *Kebangkitan Islam Dalam Perbincangan Para Pakar*. terj.Moh.Nurhakim. Jakarta: Gema Insani Press. 1998.
- Rachman, Poppy. (2020). Implementasi Plan-Do-Check-Act (PDCA) Berbasis Key Informance Indicators (KPI) Studi Kasus di SMP-SMA Integral Ar-Rohmah Dau Malang. *Jurnal Al-Tanzim*, Vol.4 No.2 (2020), 132-145.

Poppy Rachman

Sa'dulloh. *9 Cara Praktis Menghafal Al-Qur'an*. Yogyakarta: Gema Insani. 2008.

_____, *9 Cara Praktis Menghafal Al-Qur'an*. Malang: Gema Insani Press. 2013.

Soehadha, Moh. *Metode Penelitian Sosial Kualitatif Untuk Studi Agama*. Yogyakarta: Suka Press. 2018.

Sukmadinata, Nana Syaodih. *Metode Penelitian Pendidikan*. Bandung: Remaja Rosda Karya. 2007.

Ulum, M.Samsul. *Menangkap Cahaya al-Qur'an*. Malang: UIN Malang Press. 2007.

Wahidi, Ridhoul. *Hafal Al-Qur'an Meski Sibuk Sekolah*. Jakarta: PT Elex Media Komputindo. 2017.