



Efforts of Islamic Boarding Schools in Enhancing the Quality of Education at MTs Tahfidz Yanbu'ul Qur'an, Menawan, Kudus

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Abstract

This study aims to elucidate the management of madrasah-Islamic boarding schools (pesantren) at MTs Tahfidz Yanbau'ul Qur'an, Menawan, Kudus, which is compatible with education quality management. This field research employed a qualitative approach involving the research subjects of Islamic boarding school leaders, madrasah heads, and teachers. Data collection techniques were carried out through interviews, observation, and documentation. The method of analysis used was that after the data were obtained, they were then analyzed inductively using descriptive qualitative analysis, i.e., by describing various phenomena in education management as one of the standards for quality management in education. The results of this research highlight that Islamic boarding schools, or more specifically, Islamic boarding school-based madrasahs, are madrasahs that become one institution with Islamic boarding schools in their management. This madrasah combines the formal madrasah curriculum with the Islamic boarding school curriculum, with a mutually synergistic blend. The Islamic boarding school curriculum strengthens the madrasah curriculum, and conversely, the madrasah curriculum complements the Islamic boarding school curriculum. The Islamic boarding school curriculum is implemented with the Qur'an memorization and is religiously oriented, while the madrasah curriculum applies a general knowledge and science orientation. These two curricula are inseparable as achievement criteria or graduation standards for santri. The

integration of these two curricula suggests that the existence of madrasahs is still relatively in line with the changing times that force all elements to adapt to the needs of educational service users.

Keyword; *Madrasah-Islamic boarding school; management; education quality*

A. Introduction

Observed directly or indirectly in educational activities at madrasahs, it was found that the ideals of madrasahs at Kudus, with all their advantages and disadvantages, had not been fully realized. Some madrasahs have indeed shown their excellence, but this fact does not reflect the situation of madrasahs in general. It is not surprising that many madrasahs could not implement the curriculum according to the proportions it should. It is partly due to time constraints (duration or frequency), human resources (administrators, teachers, or other educational staff), facilities and infrastructure, or an uncondusive educational environment to the ongoing quality education process. The high number of miss-match teachers in specific fields, the minimal allocation of learning time, and the low ability to master religion from madrasah graduates are realities that need attention and solutions. Hence, it is unsurprising that the public considers that most madrasah graduates have lost their madrasah identity according to the historical context of their birth as educational institutions for prospective ulema cadres. On the other hand, the mastery or achievement of learning outcomes in science or general knowledge is far behind compared to public schools (Ihsan, 2019).

Islamic boarding schools (*pesantren*) and madrasahs are educational institutions in Indonesia. The government has regulated and recognized each educational institution in Law Number 20 of 2003 concerning the National Education System. Islamic boarding schools are designated as a form of religious education institution (Article 30, paragraph 4). Meanwhile, madrasahs are formal educational institutions with primary and secondary education levels (Articles 17 and 18). Historically, the emergence of the Islamic boarding school and madrasah education systems in Indonesia is related to one another. Madrasahs as educational institutions are modernization and/or transformation of traditional Islamic educational institutions, Islamic boarding schools (Nurcholis Madjid, 1997: 23), and culturally, Islamic boarding schools are a form of adaptation and Islamization of the pre-Islamic education system, the Hindu-Buddhist period (Moestopo, 2001: 150). As described in traditional historiography, Islamic boarding schools are religious,

educational institutions and are a reference for developing Islamic values of piety. For this reason, Islamic boarding school alums are expected to become people with individual piety and social piety, who are hoped to be role models and, at the same time, da'wah cadres after returning to society in the future (Joko Sayono, 2001: 3). As an educational institution and at the same time a religious institution with a great tradition, Islamic boarding schools have proven their work in educating the lives of the people (Martin Van Bruinessen, 1995: 17).

Based on the explanation above, this study aims to review the management of madrasah-Islamic boarding schools at MTs Yanbau'ul Qur'an, Menawan, Kudus by analyzing the obtained data. Hopefully, these data would serve as a source of analysis in describing the management of madrasah-Islamic boarding schools at MTs Tahfidz Yanbau'ul Qur'an Menawan, Kudus, which is compatible with education quality management. In line with that, the problem formulation in this writing is: How is the management synergy of madrasah-Islamic boarding schools at MTs Yanbau'ul Qur'an, Menawan, Kudus, which is compatible with education quality management?

Furthermore, this paper is based on the argument that good education management will produce superior quality education. In the national education standards, eight standards must be met in the administration of education in an institution, one of which is management standards. Moreover, applying the madrasah-Islamic boarding school model at MTs Tahfidz Yanbu'ul Qur'an combines madrasah and Islamic boarding schools, which requires no simple management. On the other hand, madrasah uses a formal education system with a curriculum developed by the government, while the Islamic boarding school system is informal with a local curriculum emphasizing each region's characteristics..

B. Methods

Research on the model of madrasah-Islamic boarding schools (*pesantren*) in improving the quality of education: a case study of MTs Tahfidz Yanbu'ul Qur'an Menawan in Kudus is built upon the development of the madrasah-Islamic boarding schools model in the Kudus area. The selection of MTs Tahfidz Yanbu'ul Qur'an Menawan as the research locus is based on the madrasah-Islamic boarding schools management model present in the surrounding area of Kudus, with the research subjects being the madrasah-Islamic boarding schools leaders, madrasah principals, and teachers who serve as educators in the madrasah. The focus of this

study is on the management of educational administration within the institution as one of the standards in educational quality management.

This research is included in field research, i.e., research carried out in the field in natural social and cultural settings (Rahardjo, 2020). Meanwhile, the research method used was qualitative. Bodgan and Taylor define qualitative methodology as a research procedure that produces descriptive data from people and observable behaviors in written or spoken words (Moleong, 2007). Additionally, judging from its type, this research was descriptive. In this research type, the data collected can be words, pictures, and even numbers. Thus, data quotations were written to illustrate the report presentation for research reports. The data can come from interview scripts, field notes, memos, and official documents (Bunga, 2003). The data in this study consisted of primary and secondary data. Primary data were obtained from sources directly through interviews, while researchers gained secondary data through documentation.

The sources of information extracted in this research include the institution's leaders, in this case the caregiver, head master, and teachers or instructors, here in after referred to as informants or respondents. The institution's leaders or caregivers to be explored are related to the existing policies within this institution, while the head of the MTs (Islamic junior high school) as the implementing unit of the institution will be examined regarding the organization of policies established by the institution's leaders. The teachers, on the other hand, serve as the extended arm of policy implementation, and information will be gathered about the implementation of policies, particularly in the context of the learning process..

To obtain data in the field, researchers use data collection techniques, first through interviews with informants or respondents. The researcher conducts interviews by directly asking the leaders of the institution, the head of the MTs (Islamic junior high school), and several teachers at MTs Tahfidz Yanbu'ul Qur'an Menawan. Secondly, observation. At this stage, the researcher carefully observes the activities related to the educational management standards in MTs Tahfidz Yanbu'ul Qur'an Menawa. Thirdly, documentation. In this case, the researcher gathers information by utilizing documentation related to educational management standards.

The results obtained at this stage are in the form of field notes or fieldwork. From a substantive perspective, the analysis results at this stage consist of preliminary conclusions derived from interviews, observations, and document studies using the inductive analysis model (Guba 1985). The data (conclusions)

obtained in the first stage of analysis are further developed in the second stage of analysis, namely analysis after data collection. At this stage, all data are analyzed inductively using qualitative descriptive analysis, which involves describing various phenomena of educational management as one of the quality management standards in education.

C. Discussion

1. Islamic Boarding School Management

The word "madrasah" comes from Arabic, which means school. Epistemologically, the word madrasah comes from the word *darasa*, which means a place to sit for study; in its development, the word madrasah is not only interpreted as a school but also includes the notion of Islamic education (Poerwadarminta, 1999). In the 2003 Education System, madrasahs are public schools with Islamic characteristics. Madrasahs are Islamic educational institutions; even though it has a special purpose, education must be integrated and inseparable from the national education system. In a sense, education in madrasahs must be able to contribute to national education goals (Junaedi, 2005). In Indonesia, the history of the development and birth of madrasahs is inseparable from the existence of Islamic boarding schools. Madrasahs are believed to be a continuation of the Islamic boarding school system, which has been developed and modified in such a way based on the implementation of public schools using the classical system (Nashir, 2010). If these two terms are combined, they will become a new term, i.e., madrasah-Islamic boarding school. Madrasah-Islamic boarding schools are a madrasah management model that operates under one management system. It denotes that a madrasah is not only physically within the Islamic boarding school environment, but both madrasah and Islamic boarding schools are in an integrated organizational and management structure (Ihsan, 2020).

As Islamic educational institutions born from the womb of Islamic boarding schools, madrasahs will always have significant relationships and connections from a historical, political, sociological, and religious perspective. The managers of these two educational institutions will increasingly feel the relationship between Islamic boarding schools and madrasahs if the two institutions have the same background and vision sociologically and historically (Ihsan, 2020). Madrasah-Islamic boarding schools are one of the three categories of Islamic boarding schools, i.e., the educational model of Islamic boarding schools, which can follow the process of modernization changes with the existence of madrasahs and still maintains the

Salafi curriculum. It is evidenced by the existence of general education but not the fully adopting the curriculum of the Ministry of Religion (Nurokhman, 2017a). Madrasah-Islamic boarding schools must also have an open and accommodative attitude towards the developments and demands of society. Madrasahs must be able to develop themselves to become superior and quality madrasahs and become a liaison with the national education system, especially concerning *santri's* personality and moral development (Setiawan, 2020). In this case, Islamic boarding schools are the forerunner to the birth of the madrasah; in turn, Islamic boarding school administrators become policy makers in implementing every activity in the Madrasah-Islamic boarding school.

On the other hand, management is a process of planning, organizing, leadership, and controlling the efforts of organizational members, where the four processes have their respective functions to achieve an organizational goal (Turmidzi, 2021). Efforts to achieve this goal are carried out using a "system" approach, including context, input, process, output, and outcome, which are the authority and responsibility of its management (Anwar, 2018).

There are at least three important dimensions in the concept of management. The first, dimension is that management involves activities carried out by managers, leaders, heads, commanders, etc. This dimension shows the importance of specific skills and abilities that managers must possess in order to establish human relationships and influence others, both through personal relationships and group interactions. The second, dimension indicates that activities carried out collectively, involving others, have specific goals to be achieved. As for the third, dimension management is conducted within an organization, so that the organization's objectives can be achieved through activities carried out collectively by individuals or groups (Redaksi 2012).

The effectiveness of madrasah management in improving the quality of education can be achieved if all elements of madrasah management become a solid team, communicate with each other, and establish a close relationship, which is characterized by: (1) Clear expression of school goals, (2) Strong implementation of educational leadership, (3) High expectations for teachers and staff, (4) Collaboration and partnership between the school, parents, and the community, (5) Regular monitoring of student progress, (6) Emphasis on student success in achieving essential skills and activities, (7) High commitment of school personnel to the educational program (Aji Al-Falah. 2019).

Quality means the satisfaction of the community towards the results achieved by an institution or organization in accordance with the expectations of the community or the general public in the present and future. In the context of education, educational quality seeks to transform various types of inputs or inputs and situational conditions to achieve a certain degree of added value for learners (Thoyyib 2012). Quality management is a way to manage an organization that is integrated and comprehensive in order to fulfill customer needs to the maximum extent and achieve consistent improvement in every aspect of organizational activities (Niken Ristianah 2022). According to Hanun Asrohah, quality management is a procedural process aimed at improving performance and enhancing work quality by emphasizing process assurance so that the produced products can meet quality standards. (Asrohah 2014).

In relation to the quality of education, the government has established laws and regulations aimed at improving the quality of education in Indonesia. One of these regulations is Government Regulation Number 19 Article 4 of 2005 concerning the National Education Standards, which states, "national education standards to ensure the quality of national education in order to enlighten the nation's life and shape the noble character and civilization of the nation" (Pemerintah 2005). The scope of the national education standards consists of 8 standards, namely: graduate competency standards, content standards, process standards, educational assessment standards, teacher and education personnel standards, infrastructure standards, management standards, and funding standards (Pemerintah 2021). Meanwhile, there are 5 aspects of educational quality indicators that can be used as standards to assess the quality of education in educational institutions. These five aspects are: the final outcomes of education, direct outcomes of education, educational processes, input instruments, and raw input and environment. (Arbangi 2016). From the perspective of the national education standards, these five aspects of educational quality indicators refer to the 8 national education standards, namely the aspect of final outcomes and direct educational outcomes, which are the implementation of assessment standards and graduate competency standards. Meanwhile, the aspect of educational process is the implementation of content standards, process standards, and infrastructure standards. The input instrument is the implementation of funding standards and management standards. Raw input and environment, on the other hand, are the implementation of process standards (Alimin 2021).

2. Madrasah and Islamic Boarding School Management Synergy

The history of the establishment of MTs Tahfidz Yanbu'ul Qur'an, Menawan, Kudus, could not be separated from the role of the leaders of the Tahfidz Yanbu'ul Qur'an (PTYQ) Islamic boarding school, namely KH Mc. Ulin Nuha Arwani and KH. M. Ulil Albab Arwani. The leaders wanted a modern Islamic boarding school based on a madrasah by integrating the Tahfidz Qur'an program and general or formal education and the habituation of Arabic and English as a means of communication within the Islamic boarding school environment (Latif, 2018). Regarding the management implemented at MTs Yanbu'ul Qur'an, KH Dr. Ahmad Faiz M.A, as the caretaker and leader of the Islamic boarding school, explained in an interview that the management of Islamic boarding school and madrasah are two institutions under one instruction or command under the leadership of the Islamic boarding school; hopefully, working relationships between individuals and groups can be well established. In the administrative documents obtained by the authors related to the organizational structure of the madrasah-Islamic boarding school, Tahfidz Yanbu'ul Qur'an, Menawan, Kudus, the organizational structure of this institution included care givers, Islamic boarding school leaders, head of the madrasah, vice head of madrasah, field coordinator, homeroom teacher, administration staff, and the teacher council.

To achieve a quality goal, especially in education, it is necessary to have a strong forum or organization committed to progress. In this case, MTs Tahfidz Yanbu'ul Qur'an has an organizational system led by the Islamic boarding school leadership assisted by several teaching and educational staff with their duties, functions, and responsibilities. Dividing tasks according to abilities and portions can certainly make things run more effectively and efficiently. The hope from the leadership is that all elements in the organizational system of this institution run according to the agreed policies following the objectives to be achieved. The Islamic boarding school leaders as policymakers also give authority to the units under them; in this regard, the head of MTs Tahfidz Yanbu'ul Qur'an implements this policy with the assistance of vice heads, field coordinators, home room teachers, teachers, and madrasah administration staff.

Judging from the synergistic model of management of madrasah and Islamic boarding school at MTs Tahfidz Yanbu'ul Qur'an, Menawan, Kudus, implemented in the institution, it means that all elements of management, which include activities or programs, personnel, input and output of *santri*, and other completeness, are on one line of coordination or in the management principle of education management

called the principle of unity of command (Saefullah, 2012). This managerial or management synergy is an initial effort to improve the quality of education from the system level carried out by the educational institution of MTs Tahfidz Yanbu'ul Qur'an, Menawan, Kudus.

3. Integration of Islamic Boarding Schools and Madrasah Curriculum

The curriculum in an educational institution is an essential element since the quality of an educational institution is seen from the developed curriculum. In this sense, Islamic boarding schools and the madrasah of Yanbu'ul Qur'an are two institutions that go hand in hand, so the learning process must be balanced for the education implementation per established standards. This balance has been conveyed by Ustadz Ulin Nuha, M.Ag., as the vice principal of the curriculum field. He stated that the madrasah in Yanbu'ul Qur'an is a managerial unit with the Islamic boarding school, so the madrasah curriculum using the 2013 curriculum must have good synergy with the Islamic boarding school policy. This kind of condition was used to support and complement each other.

The learning process began in the morning for formal activities and continued with Islamic boarding school activities afterward. Meanwhile, the Islamic boarding school curriculum detail swere held after *ashr*, *maghrib*, and *subuh* with *halaqoh* activities. *Halaqoh* here is meant to memorize the Qur'an. In addition, to increase *santri*'s abilities, this madrasah applied *biah lughowiyah* in Arabic and English. Regarding the curriculum at MTs Tahfidz Yanbu'ul Qur'an Menawan, the list of subjects is presented below.

Table 1. Subjects of the Ministry of Religious Affairs Curriculum.

No.	Subject	Description
1	Al-Qur'an-Hadis	Ministry of Religious Affairs*
2	Fikih	Ministry of Religious Affairs
3	Akidah-Akhlak	Ministry of Religious Affairs
4	History of Islamic	Ministry of Religious Affairs
5	Arabic language	Ministry of Religious Affairs
6	Indonesian language	Ministry of Religious Affairs
7	English	Ministry of Religious Affairs
8	Science of Nature	Ministry of Religious Affairs
9	Social Sciences	Ministry of Religious Affairs
10	Mathematics	Ministry of Religious Affairs

11	Pancasila and Citizenship Education	Ministry of Religious Affairs
12	Physical Education, Sports, and Health	Ministry of Religious Affairs
13	Javanese language	Local **
14	Handicrafts	Local
15	Aswaja	Local
16	"Read the Book of Islamic Jurisprudence and <i>Imla'</i> "	Salaf***
17	Tauhid	Salaf
18	Tafsir	Salaf
19	Hadis	Salaf
20	Nahwu/Sorof	Salaf
21	Fiqih	Salaf
22	Ta'lim	Salaf

* Ministry of Religious Affairs Curriculum

** Local Curriculum

*** Salaf curriculum

Moreover, activities carried out after formal madrasah learning are Islamic boarding school activities in *halaqoh*, where the *santri* memorize the Qur'an before the ustadz face-to-face. This learning system divided santri into small groups of 9-10 *santri* with one permanent *musyrif*. The schedule of *halaqoh* activities is as stated in the table below.

Table 2: Halaqoh Schedule for Students

1	After Subuh	04.30 – 06.00
2	After Ashar	15.30 – 17.00
3	After Magrib	18.00 – 19.30

Of the two types of material taught above, a schedule of activities is needed to regulate it. This schedule guides *santri* to carry out activities in the Islamic boarding school environment. The schedule of activities can be seen in the table below.

Table. 3 Schedule of Student Activities (Saturday-Thursday)

No	Time	Activity Name
1.	04.00 – 04.30	Wake up, read Nailul Muna, perform the Subuh prayer in congregation.
2.	04.30 – 06.00	Halaqoh Shubuh
3.	06.00 – 06.55	Preparation for formal school (Bathing and Breakfast)
4.	06.55 – 07.15	Reciting the 99 Names of Allah and performing the Duha prayer
5.	07.15 – 12.15	Formal Education
6.	12.15 – 13.00	Praying Dhuhr in congregation, Lunch
7.	13.00 – 14.00	<i>Deres</i> (repeating/adding) memorization independently
8.	14.00 – 15.00	Afternoon rest (evening shower)
9.	15.00 – 15.30	Congregational Asr Prayer
10.	15.30 – 17.00	<i>Halaqoh Asr</i>
11.	17.00 – 18.00	Take a shower, preparing for Maghrib prayer
12.	18.00 – 19.30	<i>Halaqoh Magrib</i>
13.	19.30 – 20.30	Dinner
14.	20.30 – 21.30	Studying at night
15.	21.30 – 22.30	<i>Deres</i> (repeating/adding) memorization independently
16.	22.30 – 04.00	Rest well

A side from the active teaching and learning activities schedule, this Islamic boarding school also has special days to improve *santri*'s abilities. The schedule can be seen in the table below

Table 4. Schedule of Special Day Activities

No	Day	Time	Activity Name
1.	Saturday	07.00 – 07.30	Flag ceremony and khitobah
2.	Thursday	15.30 – 17.00	Scouting extracurricular activities
3.	Friday	conditional	Arabic and English language training
4.	Friday	conditional	Extracurricular activities according to the students' interests

In addition to extra schedules and special activities for *santri*, to enhance the ability of Islamic boarding school *santri*, foreign languages, namely Arabic and

English, were used as daily communication tools. As for the schedule for the implementation of foreign languages in the Islamic boarding school, it is as follows:

Table 5. Schedule of *Santri* Language Usage

No	Day	The use of Language
1.	Saturday - Monday	<i>Santri</i> use the Arabic language
2.	Tuesday - Thursday	<i>Santri</i> use the English language
3.	Friday	The students use Arabic and English languages alternately

From the data described above, the madrasah and Islamic boarding school curricula could go hand in hand. All went on their paths without any clashes, and even seen from the existing subjects, the formal curriculum and the Islamic boarding school curriculum complemented each other. In addition, judging from the schedule of daily activities, madrasah and Islamic boarding school activities could not be separated because all *santri* must live in the Islamic boarding school environment. Islamic boarding schools are the central place in all activities carried out by *santri*. Even more, in interacting with Islamic boarding school residents, *santri* used foreign languages according to a predetermined schedule.

The madrasah curriculum, which is formal in nature with the subjects taught by the Islamic boarding school curriculum and its *halaqoh*, indicates synergy in the curriculum developed by this institution. This form of synergy hibits continuity, particularly in the subjects of the Islamic religious education family, which are based on the Qur'an with *halaqoh* activities carried out after formal learning. Not only is *halaqoh* an Islamic boarding school activity but *santri* are also trained to use foreign languages in communicating within the Islamic boarding school environment. To increase the mentality of the *santri*, Islamic boarding schools also have a special day program in the form of sermons and scouts. The existence of extracurriculars in this Islamic boarding school provides a place for *santri*, who have interests and talents, to be developed and accommodated. All these activities are within the same Islamic boarding school environment, which denotes a synergy between Islamic boarding schools and madrasahs. With so many activities in this Islamic boarding school, the basis of *tahfidz* becomes the curriculum. Integrating the two curricula, namely the curriculum applied in Islamic boarding schools and madrasahs, is an effort to produce madrasah graduates capable of general knowledge and have an Islamic boarding school perspective.

4. Management of Santri (Students)

Yanbu'ul Qur'an Tahfidz Boarding School in Kudus has a different management or student administration system. Starting from the process of admitting new students, this boarding school has its own system. In this regard, Ustadz Yuniar Fahmi Lathif, the head of MTs Tahfidz Yanbu'ul Qur'an, explained that the process of admitting new students begins at the beginning of the year, from January 1st to January 31st, with a different system. There are three types of tests faced by prospective students, namely a memorization proficiency test, a national examination subject test, and an interview. In addition to these series of tests, prospective students are required to undergo a 3-day quarantine. The purpose of this quarantine is for prospective students to get to know the boarding school environment, including the activities of life within it. Once prospective students are accepted, they must participate in the learning and activities available at the boarding school. The boarding school equips its students with knowledge, instills values, and develops their potential. According to Ustadz Fauzul Hakim, one of the teaching staff, the purpose of learning at Yanbu'ul Qur'an Kudus is for the students to have faith and piety, possess extensive knowledge, be proficient in foreign languages, and excel in the field of science and technology. As for determining class promotion, in addition to achieving the required standards in each subject, students must also be able to meet the memorization standards set by the boarding school. Ustadz Ulin Nuha explained that memorization is one of the requirements for class promotion. The minimum standard for students is to memorize 5 juz (parts) in one year. Regarding the achievements of the students of Yanbu'ul Qur'an Enchanting Kudus at the local, regional, national, and even international levels, examples of achievements include representing *PERSADA* (Regional Student Camp) and winning competitions in the field of Teenage Scientific Work at the national level.

In accepting new *santri*, this Islamic boarding school is very selective, with several stages passed by prospective *santri*. Not only cognitive or knowledge abilities in nature, but the ability of prospective *santri* to adapt to an unfamiliar environment also determines passing selection. From this extremely strict selection, the Islamic boarding school then scored 1-160 according to the capacity of the Islamic boarding school. With a very strict selection like this, it is expected to capture good quality input so that *santri* can follow the programs set by the Islamic boarding school. The programs are to equip *santri* in the realm of attitude, cognitive, and psychomotor. Apart from these three domains, Islamic boarding schools also have standards for additional grades that differ from other schools, i.e., *santri* must

memorize 5 Juz in one year. The assumption is that after the *santri* graduate from this Islamic boarding school, they will memorize 30 Juz of the Qur'an with 15 chapters completed at the MTs level and the remaining 15 at the MA level.

From this, there is evident synergy between madrasahs and Islamic boarding schools in management. The proof is the grade promotion up to school graduation, which is not stated by only one standard of formal education but takes into account the graduation standards designed by the Islamic boarding school. *Santri* who graduate at this Islamic boarding school not only graduate by obtaining a formal diploma, but they also graduate as *hafidz* or memorizers of the 30 chapters of the Qur'an. In terms of formality, they are ready to continue their education to the next level, and in terms of religious ability, they have the provision of memorizing the Qur'an. The hope of Islamic boarding school graduates is the realization of human beings who are Qur'anic, *Amali*, and Scientists in accordance with the vision of the Islamic boarding school. Therefore, to realize this vision, the leadership implements the strategy.

5. Personnel Management

An institution or organization needs human resources to run it to achieve common goals. In this case, personnel management at the Yanbu'ul Qur'an Islamic boarding school is in teaching and educational staff management. The personnel management system started with the recruitment selection for teaching and educational staff. With competent teaching staff, it is hoped that it can improve the quality of education and the enthusiasm of the *santri* so that *santri* will easily accomplish achievements (Yana et al., 2022). Ustadz Yuniar Fahmi Lathif explained the relationship between the recruitment system for educators and education staff. It began with the collection of recruitment requirements files and was then selected according to the qualifications of the required formation. After being declared to have passed the administration, the second stage was a written test to determine academic abilities and TPA. In the third stage, the interview test aimed to determine the applicant's integrity. The fourth stage was the micro-teaching test for applicants for teaching staff. From these tests, scores were accumulated, which were then held in a special meeting with the leadership of the Islamic boarding school before being declared to have passed the selection. After being declared to have passed the selection for recruitment of teaching and educational staff, these staff was given tasks and responsibilities.

Regarding the activities of teaching and educational staff in the Islamic boarding school, KH Ahmad Faiz, the leader of the Islamic boarding school, explained that the activities of the *ustadz* (teacher) at the Tahfidz Yanbu'ul Qur'an Menawan Islamic boarding school lasted for 24 hours with provisions for activities in the madrasah from morning to noon and Islamic boarding school activities starting in the afternoon until evening. This kind of activity is divided by considering the duties and functions of the *ustadz* and the existence of other additional tasks so that the 24-hour supervision and control of the *santri* runs well. He also explained that the performance of *ustadz* in Islamic boarding schools is to conduct *halaqoh* learning in or outside the classroom. In addition, *ustadzis* required to provide assistance, guidance, supervision, and assessments. Regarding the operational standards implemented by Islamic boarding schools related to discipline and control over *ustadz*, Ustadz Yuniar Fahmi Lathif explained that for discipline, the *ustadz* must conduct electronic attendance when arriving and returning home and attend weekly and monthly coordination meetings.

Moreover, the recruitment of teaching and educational staff at the Tahfidz Yanbu'ul Qur'an Menawan Islamic boarding school is adjusted to the needs and with such a strict selection. It is proven by a series of tests that applicants should follow. This strict selection aims for institutions to get reliable human resources according to competence. Under the vision of this institution, the two qualifications of educational staff needed include 1) *ustadz*, who have memorized 30 Juz of the Qur'an and 2) *ustadz*, who have general scientific and scientific qualifications. The scientific specifications possessed by the teacher undoubtedly provide a distinctive color and nuance in an educational institution (Ihsan, 2021: 160).

Judging from a series of data related to personnel management, there is a very close relationship related to superior human resources, which will give birth to superior human resources in the future. In line with the recruitment process, the responsibility carried out by educators is not simple. They are obliged to teach and provide guidance, mentoring, supervision, and evaluation simultaneously. All the activities of the *santri* in the Islamic boarding school are well controlled by the *ustadz* because each *ustadz* is responsible for ten *santri*. Likewise, the *ustadz*, in fulfilling their responsibilities are controlled by their presence when they come and go home, and there is a follow-up on the coordination of the *ustadz* and the leadership on a weekly and monthly basis as evaluation material.

The madrasah-Islamic boarding school model combines madrasah and Islamic boarding school management. Islamic boarding schools are the foundation

for the presence of madrasahs in formal educational institutions. Separately, Islamic boarding schools and madrasahs have different management systems. Nevertheless, madrasah-Islamic boarding schools combine the two different managements into one roof under the Islamic boarding school. Madrasah-Islamic boarding school, which is then abbreviated as MP, is a madrasah management model, where operationally, management between madrasah and Islamic boarding school is in one management system (Ihsan, 2017). It implies that madrasahs are not only physically in the Islamic boarding school environment, but madrasahs and Islamic boarding schools are in one unified or integral management and organizational structure. The purpose of the unification of the management system is so that all educational processes contained in the curriculum are in one system, allowing all the *ustadz* and *santri* activities to be in the same program. Management systems like this improve the quality of education. In the concept of improving the quality of education or Total Quality Management (TQM), some basic elements of the TQM concept include a firm management commitment to quality, prioritizing prevention of manufacturing defects, benchmarking, focusing on user requests and expectations, and synergistic teamwork (Prasojo, 2016). All these quality standard elements are in the Tahfidz Yanbu'ul Qur'an Islamic boarding school, Menawan, Kudus.

The madrasah-Islamic boarding school model continues the study of the typology of madrasahs in Kudus. The three typologies of madrasahs are madrasah-Islamic boarding schools, madrasahs within the Islamic boarding school environment, and madrasahs with an Islamic boarding school value system (Ihsan, 2012). The three existing typologies of madrasahs are still in the realm of madrasah subject matter integrated with Islamic boarding schools. Meanwhile, the Yanbu'ul Qur'an Islamic boarding school, Menawan, Kudus, uses the typology of Islamic boarding schools, which have started using an integrated management system between madrasah and Islamic boarding schools. In this paper, the form of madrasah-Islamic boarding school integration is in curriculum, personnel management, and management of *santri*. These three aspects are part of the quality standards of education. The curriculum is also structured in such a way as to combine the formal madrasah curriculum with the Islamic boarding school curriculum as the local curriculum, which is the hallmark of this Islamic boarding school.

The emergence of the phenomenon of many madrasahs that have not been able to implement the curriculum in proportion to what should be has become a

significant problem in the field of education. This is due, among other things, to the limitations of duration and frequency in the educational process, a lack of human resources including teachers and educational staff, inadequate educational infrastructure (facilities and infrastructure), and the lack of a conducive educational environment for quality education processes. The madrasa model adopting the pesantren education system is one of the efforts to catch up and address the shortcomings of an independent madrasa education system (Ihsan 2020). There are three main aspects related to the quality of education evident in MTs Tahfidz Yanbu'ul Qur'an Menawan Kudus as a pesantren-based school. These aspects are as follows: 1) The integration of the madrasah curriculum and the pesantren curriculum, which cannot be separated. The evidence of the inseparability of these two curricula is the standard of achievement or the students' abilities. Students can advance to the next grade level when they have been declared to pass with a score above the minimum passing grade (*KKM*) set by the madrasah. Additionally, they must also achieve a minimum memorization of five juz of the Qur'an within one year for each class. 2) The teaching staff, referred to as *ustadz*, is divided into two categories: *ustadz* in the madrasah curriculum program and *ustadz* in the tahfidz program. *Ustadz* in the madrasah program teach according to the schedule set by the madrasah, which is in the morning until noon, while *ustadz* in the tahfidz program of the pesantren teach from the afternoon until the morning. This means that all activities of the students throughout the 24 hours are under the supervision of the *ustadz* in the pesantren. 3) Management of the students: The students in the pesantren undergo a rigorous selection process during the admission stage, which involves a series of tests. What makes the selection of new students unique is that they must undergo a 3-day quarantine period to familiarize themselves with the pesantren environment before officially being accepted as students in this pesantren.

The establishment of the MTs Tahfidz Yanbu'ul Qur'an Menawan Kudus, which uses the Madrasah Pesantren system, is an effort by the institution's leadership to improve the quality of education. The Madrasah Pesantren model is a response to the challenges faced by madrasahs as Islamic education institutions, and it is also influenced by the Pesantren model which emphasizes the teaching of Islam. With this Madrasah Pesantren model, the image of madrasahs as formal educational institutions that combine general and religious knowledge can be restored. Additionally, it is hoped that the Madrasah Pesantren model can compete with other schools. The achievements of the MTs Tahfidz Yanbu'ul Qur'an Menawan Kudus with this pesantren model are remarkable, with students excelling in competitions

at the district, provincial, national, and even international levels, in addition to their ability to memorize the entire 30 Juz of the Qur'an.

In this case, the madrasah, as an educational institution characterized by Islam, is inseparable from its roots and characteristics. What is needed in madrasahs now is the strengthening and development of institutions, the improvement of human resources quality, and the restoration of the spirit of madrasah as a community-based educational institution characterized by strong Islamic values (Nurokhman 2017b). Therefore, the pesantren madrasah, as one of the existing types of madrasah, will not only be able to compete with public schools characterized by Islam but will actually become an Islamic educational institution that, in addition to strong religious knowledge, also has a balanced mastery of general subjects. This is indeed the essence of education that can provide space for students to actualize all the potential within themselves, including intellectual (IQ), emotional (EQ), and spiritual (SQ) potential (competence).

The *Madrasah-Pesantren* is a model of educational institution management that is systematically developed to achieve educational quality. According to Henry Fayol, there are principles in educational management that serve as guidelines for carrying out educational management activities. These principles are Division of Work, Authority and Responsibility, Discipline, Unity of Command, and Unity of Direction (Saefullah 2012). Therefore, the madrasa pesantren model in the management practice at MTs Tahfidz Yanbu'ul Qur'an Menawan Kudus begins with the integration of the madrasah system and the pesantren system. Second, it involves setting educational goals by developing an integrated curriculum that combines madrasah and pesantren components. Third, it involves preparing human resources according to the institution's qualifications and needs. These three aspects in the Yanbu'ul Qur'an Menawan Kudus madrasah pesantren align with the existing education quality standards.

D. Conclusion

Getting quality education is not as easy as turning the hand. In the process of realizing superior human resources, it takes challenging work and quite a long time. The persistence of institutional managers is the key to success in developing the madrasah model, which is the answer for users of educational services. Madrasahs, regarded as educational institutions with religious characteristics, have not fully responded to society's challenges. Therefore, a madrasah model is needed that

cannot be separated from the religious spirit and can even compete with public schools.

Hence, from this paper, it can be concluded that madrasah-Islamic boarding schools or, more specifically, Islamic boarding school-based madrasahs become one institution with Islamic boarding schools in their management. This madrasah combines the formal madrasah curriculum with the Islamic boarding school curriculum, with a mutually synergistic blend. The Islamic boarding school curriculum strengthens the madrasah curriculum, and conversely, the madrasah curriculum complements the Islamic boarding school curriculum. The Islamic boarding school curriculum is implemented by memorizing the Qur'an, while the madrasah curriculum is based on religious and scientific knowledge. These two curricula can not be separated as criteria for student achievement. Madrasah-Islamic boarding schools, with their management, are models of educational institutions that prioritize the religious side, general knowledge, and even science. Madrasah-Islamic boarding schools are also trying to be open to today's conditions, which are expected to accommodate the wishes of education consumers by presenting a synergistic curriculum development between madrasahs and Islamic boarding schools, building managerial personnel, and managing students. Thus, the existence of madrasahs is still relatively following the changing times, which forces all elements to adjust.

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