

Optimizing the Management of Islamic Boarding School Management through the Socialization Program: A Case Study in Yayasan Persyada Nurul Haromain Surabaya

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ABSTRACT

This community service program aims to enhance the management capacity of the Persyada Nurul Haromain Foundation Surabaya through a series of socialization activities, group discussions, and technical assistance. The main problems faced by the partner include the suboptimal organizational structure, administrative management, and lack of a standardized curriculum across its pesantren branches. The implementation method used a participatory approach by involving the foundation's board, Ahlu Syuro, and branch leaders. Data were collected through observations, semi-structured interviews, documentation, and pre- and post-socialization questionnaires. The results show a significant increase in participants' understanding of key elements in pesantren management, task distribution, and the importance of preparing a Pesantren Revenue and Expenditure Budget Plan (RAPBP). Interactive group discussions produced a draft of a clearer organizational structure and new administrative SOPs that are more transparent and accountable. This program is expected to become an initial model for the implementation of Pesantren-Based Management (MBPP) that is adaptive, professional, and firmly upholds the value of *lillahi ta'ala*. Further assistance and implementation research are recommended to ensure the sustainability of pesantren governance improvements in the future.

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1. INTRODUCTION

In principle, Islamic teachings emphasize that every activity should be carried out in an orderly, directed, and earnest manner. This is in accordance with the words of the Prophet PBUH narrated by Al-Tabrani: *"Indeed, Allah loves a servant very much who, when he does a job, he does it with itqan (precise, directed,*

clear, and complete)" (Supriyanto et al., 2019). This *value of itqan* is an important philosophical foundation for organizational governance, including Islamic educational institutions such as Islamic boarding schools.

Islamic boarding schools have a dual role as a center for religious education and social transformation agents in the community (Muhamad Reza Atqia et al., 2022). With a population spread throughout Indonesia, pesantren not only contribute to the development of the character and morals of the younger generation, but also have great potential to support economic, cultural, and social development in their environment (Kadir, 2024).

However, this strategic role can only be realized if pesantren are able to adapt to the dynamics of the times through improving institutional management. This is important considering that many Islamic boarding schools still rely on traditional management patterns that are centered on kiai figures as spiritual and organizational leaders. In fact, the management of Islamic boarding schools in a modern way requires the application of management principles that are planned, measurable, and well documented (Noviyanti & Ulfiandi, 2024).

In practice, there are four elements of development that are the main pillars of Islamic boarding schools, namely: kiai, santri, yellow book, and mosque. Each element has a vital function that is interrelated with each other (Supriyanto et al., 2019). Therefore, in an effort to produce a generation of students who are intellectually intelligent (*cognitive*), noble (*affective*), and skilled (*psychomotor*), pesantren need to develop systematic and professional management governance (Hizbulloh et al., n.d.).

Facts in the field show that the challenges that Islamic boarding schools often face are problems of administrative order, diversity of curriculum between branches, and weak quality evaluation mechanisms for graduates. These problems have implications for the decline in the quality of input and output of pesantren education (Zikri, 2023). Therefore, the implementation of the management management of the ideal Islamic boarding school is inevitable. With good management, all the potential of Islamic boarding schools can be optimized to produce graduates who not only excel in religious science, but also have competitiveness in community life.

Through this Community Service activity, the implementation team seeks to encourage pesantren governance reform through a management socialization program at the Persyada Nurul Haromain Foundation Surabaya. It is hoped that this program can be a model for strengthening the institutional management capacity of Islamic boarding schools in Indonesia.

Theoretical Studies

Islamic Boarding School Management is a process of structuring and managing Islamic Boarding School Education Institutions that involve human and non-human resources in moving to achieve the goals of Islamic Boarding School Education effectively and efficiently. So pesantren management is part of Islamic Education so that pesantren management can be in line with Islamic Education management (Motoh, 2020). It has become *common sense* that pesantren are attached to kyai figures. Kyai in pesantren is the central, authoritative, and central figure of all policies and changes. This is closely related to two factors :

First, leadership that is centralized to individuals that relies on charisma and paternalistic relationships. Most pesantren have a mono-management and mono-administrative pattern so that there is no delegation of authority to the work units in the organization.

Second, the ownership of pesantren that is individual or family is not communal. The individual authority of a kyai as the founder and caretaker of the pesantren is very large and cannot be challenged. The nasab or hereditary factor is also very strong so that kyai can pass on the leadership of the pesantren to the child (the term is the crown prince) who is trusted in the pesantren component who dares to protest. This system often invites insinuation that pesantren is like a small Kingdom (Warisno & Murtafiah, n.d.).

The elements in the management of Islamic boarding schools, it is almost certain that the birth of a pesantren starts from several basic elements that are always present in it. There are five basic elements of pesantren that cannot be separated from each other. The five elements include: ustadz, santri, huts, mosques and the teaching of classical Islamic books or what is often called the yellow book.

The organizational structure of Islamic Boarding Schools in achieving their vision and mission forms an organizational structure. The organizational structure is prepared along with a job description in each section. The job description is arranged in such a way that it can synergize with each other to achieve the vision and mission of the Islamic boarding school.

Each pesantren has its own organizational structure that is different from one another, according to their respective needs. Nevertheless, it can be concluded that there are similarities that are the general characteristics of the organizational structure of the Islamic boarding school, and there seems to be a tendency for the same change in looking at the future, as follows:

- a. Basically, the organizational structure of pesantren can be classified into two wings according to the division of the types of values that underlie it, namely religious values with absolute truth and religious values with relative truths.
- b. In accordance with the hierarchical division of the type of value, wing 1 has supermission to wing 2, and therefore wing 2 must not contradict wing 1, especially if it does things that violate religious beliefs and the sunnah of the lodge.
- c. The first wing is guarded by the main kyai and assisted by the kyai and ustdaz who have been assessed to have the ability to have religious knowledge by the main kyai. The assistants of this main kyai are also students from the main kyai. Wing 2 is guarded by young kyai, ustaz and students. All wing 2 work, even all behavior of pesantren residents must obtain the blessing of the main kyai, ayau at least allowed or not prohibited by the main kyai.
- d. The main kyai is a spiritual leader and a key figure of the Islamic boarding school. His position, authority, and power are very strong. The relationship between students, and students and leaders (kiai, ustdz, and administrators) is family and respectful.
- e. The division of labor between work units is often less sharp and there are many similarities. For example, between the unit that deals with education and teaching and the unit that deals with studies, public relations, community, student welfare, and so on often have the same task.
- f. The work style in the organizational structure of the pesantren is generally still a straight line upwards, meaning that the work unit depends on the direct supervisor (Aziz, 2020).

2. METHODS

This method of implementing community service uses a participatory approach with a socialization, discussion, and technical assistance model involving all administrators of the Persyada Nurul Haromain Foundation. The activity was carried out through three stages, namely problem identification, the implementation of socialization of Islamic boarding school management, and evaluation of results through pre- and post-activity questionnaires. Data were collected by observation, semi-structured interviews, and documentation, then analyzed qualitatively descriptively to formulate recommendations for more effective management patterns (Mawaddah et al., 2023). The results of the activities are expected to have an impact on improving the governance of Islamic boarding schools that are more orderly and professional.

3. FINDINGS AND DISCUSSION

The results of the service activities showed that the socialization program for the management of Islamic boarding schools at the Persyada Nurul Haromain Foundation went according to plan and was well received by all stakeholders. The main findings show that the administrators and Ahlu Syuro have high enthusiasm for the importance of strengthening the institutional governance of Islamic boarding schools.

Based on the pre- and post-activity questionnaires, there was an increase in participants' understanding of the elements of pesantren management, ranging from organizational structure, division of tasks, administrative arrangement, to the preparation of a uniform curriculum. The group discussion also identified several weaknesses of the old management, such as the lack of a structured

division of tasks, weak administrative documentation, and lack of optimal financial management according to the principle of transparency (Dinata & Hadi, 2024).

In the mentoring session, participants formulated follow-up steps in the form of drafting a clearer organizational structure, improving administrative SOPs, and plans to make a Pesantren Revenue and Expenditure Budget Plan (RAPBP) so that funding is more accountable (Subhan et al., 2025). These findings support the previous study that modern management governance does not mean eliminating the value of *lillahi ta'ala* in pesantren practices, but rather strengthens it through professionalism and the principles of *good governance* (Zikri, 2024).

Table 1. Summary of the Results of Pre-Socialization Measurements

No	Measured aspects	Pre Average Score (%)	Post Average Score (%)	Increase (%)
1	Understanding Organizational Structure	60	85	+25
2	Understanding the Duties & Functions of the Manager	55	82	+27
3	Knowledge of Islamic Boarding School Administration	50	80	+30
4	Awareness of the Preparation of the RAPBP	45	78	+33
5	Uniform Curriculum Implementation Plan	52	81	+29
	Average	52,4	81,2	+28,8

*Source: Results of 2025 questionnaire data processing

Remarks: This table illustrates a significant increase in the understanding of pesantren administrators and stakeholders after socialization. The average increase of +28% supports output achievements in the form of commitments to improve internal management.

The results of this service confirm that the implementation of Islamic boarding school-based management (MBPP) can be an adaptive model to answer the challenges of the times, while maintaining the values of tradition and spirituality of the pesantren (Muhamad Reza Atqia et al., 2022). In the future, further assistance and strengthening managerial literacy are still needed so that Islamic boarding schools can be more independent and competitive.

The MBPP model departs from *the input* of existing resources, followed by *a process* in the form of managerial coaching, and ends with *an output* in the form of an orderly pesantren system. The final impact is expected to be able to maintain the value of tradition while increasing professionalism.

The findings of this activity prove that the socialization program for the management of Islamic boarding schools actually helps answer the main objectives outlined in the introduction, which is to increase stakeholder understanding of the elements, structure, and management system of Islamic boarding schools that are more orderly and professional. An increase in the average comprehension score of more than 25% (Table 1) shows that socialization, discussion, and technical assistance methods are effective in bridging the knowledge gap.

Islamic Boarding School-Based Management

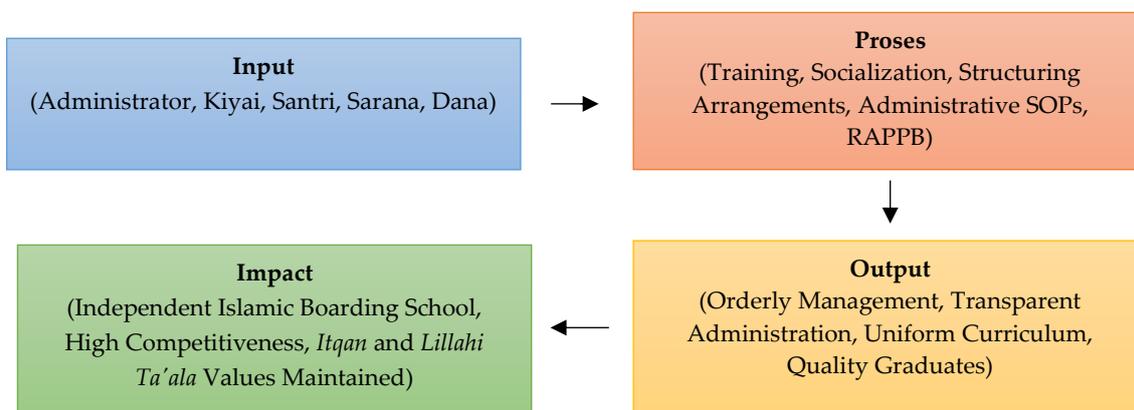


Diagram MBPP Model Flow (Islamic Boarding School-Based Management)

The result of this increased understanding is inseparable from the participatory approach applied. This method is in accordance with the findings (Muhamad Reza Atqia et al., 2022) The result of this increased understanding is inseparable from the participatory approach applied. This method is in accordance with the findings (Hizbulloh et al., n.d.).

This result is consistent with Abdul Kadir's findings which emphasizes the need for pesantren to build professional governance without abandoning traditional values such as *lillahi ta'ala*. This socialization program shows that spiritual idealism can still be combined with modern management practices — resulting in a relevant *Islamic Boarding School-Based Management* (MBPP) model. Several other studies also emphasized the need for pesantren management reform through ongoing training and mentoring (Kadir, 2024).

Nevertheless, some differences also emerge. Some participants assessed that the implementation of uniform SOPs across branches still faces the challenge of local cultural resistance in each branch hut. This suggests that management reform must consider flexibility and cultural approaches in order to remain accepted at the grassroots level.



Figure 1. Documentation of PkM Activities di Yayasan Persyada Nurul Haromain

The results of the activity show that stakeholders at the Persyada Nurul Haromain Foundation understand the importance of:

1. Establish a clear, hierarchical, organizational structure that supports management transparency.
2. Develop a standardized curriculum to maintain the quality of graduates.
3. Applying the principle of professionalism while still holding the value *of lillahi ta'ala*.
4. Formulate a balanced and accountable RAPBP to maintain the financial independence of Islamic boarding schools.

Overall, partners show a commitment to implementing the results of socialization in the foundation's work program.

This finding emphasizes that Islamic boarding schools have great potential to become modern educational institutions while maintaining tradition, if supported by professional governance. The practical implication is that further training is needed such as the preparation of the RAPBP, the digitization of administration, and the formation of an internal management monitoring team. In addition, the development of advanced research can be directed to measuring the impact of new management on the quality of graduates, strengthening the economic independence of Islamic boarding schools, and collaborating with external stakeholders.

Thus, the results of this service are expected to be the basis for adaptive pesantren management practices that are adaptive, flexible, and can be replicated in other boarding schools in Indonesia.

4. CONCLUSION

This community service activity successfully answered the main goal, which is to increase the understanding and awareness of the management of the Persyada Nurul Haromain Foundation on the importance of orderly, structured, and professional management of Islamic boarding schools. Improved participant comprehension scores suggest that a participatory approach through socialization, discussion, and technical mentoring can be an effective strategy to bridge traditional management practices with modernization demands.

In addition to contributing to improving the organizational structure, administrative system, and design of the RAPBP, this program also strengthens the idea that the value *of lillahi ta'ala* can be maintained in management practices that prioritize transparency and accountability. The results of this activity are expected to encourage the birth of an adaptive *Islamic Boarding School-Based Management* (MBPP) model that can be replicated in other Islamic boarding schools in Indonesia.

As a follow-up, further assistance and more in-depth research are recommended to evaluate the impact of MBPP implementation on the quality of graduates, the economic independence of Islamic boarding schools, and the integration of digital technology in Islamic boarding school administration governance.

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