



**The Existence and Management of Islamic Boarding Schools
(Comparative Study of Assunniyyah Islamic Boarding School and Baitul Arqom
Islamic Boarding School Jember, East Java, Indonesia)**

Achmad Fathor Rosyid, Akhmad Sofyan, Edy Wahyudi, Mahfudz Sidiq¹

¹Postgraduate Student of Doctoral Program Jember University, Lecturer UIN KHAS Jember

²³⁴Lecturer Jember University

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Abstract

The study aims to explain the public policies that have been carried out by Islamic boarding schools in maintaining the existence of governance in the concept of public administration by using political, management and legal approaches, new public service and governance approaches to policies regarding pesantren, so as to provide an overview of the existence of pesantren in the middle of the administrative process in the field of education. governance model that has been developed by salaf and khalaf Islamic boarding schools in Jember

Regency. This type of phenomenology research with a qualitative research approach based on the philosophy of postpositivism with primary and secondary data samples through purposive sampling and snowball. The research method is a comparative study (Cross case study). The data collection techniques used are Observation, In-Depth Interview, Interview, Documentation and Literature Study. The stages of analysis in this research are domain analysis, taxonomic analysis, component analysis, and discovering cultural theme. Based on the analysis model, the researcher can develop a critical analysis model. The existence and governance of Islamic boarding schools in the two pesantren have the same estuary, namely the formation of good pesantren governance. The Good Pesantren Governance of the pesantren is built on three main pillars, namely the values of the pesantren which are sourced from the study of the pesantren's yellow book including the attitude of Tawadhu', Ikhlas, Qana'ah Tabarruk, Innovative. The second is built based on the leadership model owned by Kiai in pesantren with a collegial collective system as well as an individual system as well as the spirit of pesantren independence in managing education and curriculum, leadership models and management of resources and sources of funds.

Keywords: Governance, Islamic boarding school, values, Good governance

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Introduction

The development of the number of Islamic boarding schools is currently experiencing a tremendous increase. According to data from the Ministry of Religion, in 1977 the number of Islamic boarding schools recorded was 3,195 with a total of 677,394 students, in 1982 the number increased to 4,980 with a total of 735,417 students (Azra, 1997). This number continued to increase until 2001, the number of Islamic boarding schools throughout Indonesia reached 11,312 with a total of 2,737,805 students (Masyhud, 2003). The latest data recorded in the Ministry of Religion's Islamic Boarding School Database (PDPP) application in 2020 is that the number of Islamic boarding schools is 26,974 with a total of 4,009,787 students (<https://ditdpontren.kemenag.go.id>). One of the areas in East Java that has many Islamic boarding schools is Jember Regency, so it has the nickname santri city. Jember Regency can be a prototype in analyzing and studying pesantren in general ([voice indonesia.co.id](http://voiceindonesia.co.id)). According to data from the Ministry of Religion in 2020, there are 611 Islamic boarding schools in Jember with a total of 12,381 students (<https://ditdpontren.kemenag.go.id>). Of these, there are two pesantren in Jember that have their own advantages and characteristics, namely the Assunniyyah Kencong Islamic Boarding School and the Baitul Arqom Balung Islamic Boarding School. Pesantren Assunniyah represents the typology of salafiyah pesantren because in the implementation of the education system it still maintains the traditional method with its trademark, namely the yellow book. While the Baitul Arqom Islamic Boarding School represents the khalafiyah muilah pesantren, where the education system uses a modern approach with a classical system.

Seeing the rapid development of Islamic boarding schools, it cannot be separated from the development of large Islamic boarding schools, especially those in the province of East Java. Bruinessen (1999) states that the oldest pesantren in East Java is the Tegalsari pesantren in Pacitan which was established in 1710. The Tegalsari pesantren then gave birth to major Islamic boarding schools in East Java such as Tebu Ireng, Tremas, Gontor, Langitan, Sidogiri, Lirboyo, Sukorejo and others. others (Sayono, 2005). The pattern of relations between pesantren in East Java is built on three things, namely the kinship relationship between the kiai, the relationship between the santri kiai and the relationship between the santri. This pattern of relationships then gave birth to a chain of pesantren in East Java (Sayono, 2005).

This study attempts to analyze the existence and governance of Islamic boarding schools in the perspective of public administration. Theoretical studies on public administration and governance theory are the theoretical basis for this study. Rosenbloom and Kravchuk (2005) divide the public administration approach into three, namely; political approach, managerial approach, and legal approach. Denhardt and Denhardt (2003) offer a new paradigm in public



administration known as the New Public Service (NPS) by presenting the concept of democratization as its theoretical basis. From the view of Rosenbloom and Kravchuk (2005) and Denhardt and Denhardt (2003), it gave birth to theoretical discussions in the study of public policy such as sound governance theory from Farazmand (2004) and value and virtue from De Vries and Kim (2011).

One of the most influential governance theories and a reference value in a democratic country is the theory of good governance. The implementation of good governance is also one of the prerequisites set by the World Bank and the United States for aid recipient countries (Kharisma, 2014). However, in its development, good governance itself is also unable to accommodate other actors other than those mentioned in the golden triangle, namely the government, the people and the private sector (Farazmand, 2004). Farazmand (2004) then offers the concept of Sound Governance to complement the shortcomings in good governance by including the most important actors in the era of globalization, namely international actors. These international actors are then also able to accommodate local values, so that then there will be a balance of views in the institutional order which ultimately eliminates the inequality between developed and developing countries because of the imposition of the application of the principles of good governance that are more westernized.

Pesantren as an entity that has specificity and uniqueness with a set of values in it, which De Vries and Kim (2011) call value and virtue, can be an alternative locus of study in public administration. Local values at the institutional level of Islamic boarding schools can be one of the agents of change in the process of formulating public policies, especially those related to Islamic boarding schools. Islamic boarding schools are educational institutions that are original products that are deeply rooted in the Indonesian Muslim community (Haedari, 2006).

The development of Islamic boarding schools is in line with the development of the spread of Islam in the archipelago. Not only in Javanese society, the boarding school system has also developed throughout the archipelago including Malaysia and Thailand with different names (Dhofier, 1984; Hamzah, 2014). Meanwhile, Wahid (1974) included Islamic boarding schools as a subculture of Indonesian society, because they succeeded in building their own cultural system, not only a physical cultural system but also a system of values and traditions of Islamic boarding schools. bamboo, or it could also come from the Arabic word funduq which means hotel or hostel (Dhofier, 1984).

The existence of Islamic boarding schools is increasingly getting recognition from the government with the ratification of Law Number 18 of 2019 concerning Islamic Boarding Schools. According to the law, it has a main function, namely in addition to instilling noble character and upholding Islamic teachings, it also has an educational function, a da'wah function, and a community empowerment function (Law Number 18 of 2019. In carrying out the



educational function, Islamic boarding school education has the following characteristics: distinctive characteristics that are different from general education and education between other pesantren. The uniqueness of pesantren education, has assumptions based on the teaching system that has been inherited by the founding father (founder of the pesantren) (Syarif, 2017). Number 18 of 2019 is a state acknowledgment of the existence of pesantren. However, on the other hand, the presence of this policy also leaves concerns from various groups, especially pesantren, because the state will intervene more in the management of pesantren (Setyawan, 2019). According to Azzahra (2020), However, for small pesantren, the presence of the legal footing on pesantren has a positive impact, at least in terms of funding it will get more attention from the government (Mustofa, 2020).

According to Soebahar (2019), there are at least three obstacles in the implementation of the Pesantren Law, namely: First, the pesantren law has not been followed up by the operational rules below it. This operational regulation is important because it translates a policy to a practical level. Second, there is no understanding and synchronization of the concept of pesantren between the pesantren law and other policies governing pesantren and Islamic education. Third, it takes time for pesantren to adapt to the pesantren law. The number of Islamic boarding schools is so large and spread across various regions, causing obstacles in the socialization of this policy.

From the preliminary study conducted by the author in the two local pesantren, it shows that the two pesantren are able to exist by maintaining the characteristics and uniqueness of each. The Assunniyyah Kencong Islamic boarding school was founded by KH. Djauhari Zawawi, a scholar of fiqh and Sufism in 1942 (www.assunniyyah.com). Assunniyyah Islamic Boarding School is a Salaf Islamic Boarding School which has a local curriculum system that has been taught from generation to generation since its inception. Although included in the category of salaf pesantren, Assunniyah pesantren also adopts the government curriculum by establishing formal educational institutions from early childhood education to university level. The teaching system still maintains the system that characterizes salaf pesantren, namely sorogan and bandongan, but has also adopted the classical system for its madrasah diniyah (Najih, 2009).

The second Islamic boarding school is Baitul Arqom boarding school which is located in Balung District. The curriculum and education system in this pesantren adopts the curriculum of the Gontor Islamic boarding school. Baitul Arqom Islamic Boarding School is the oldest boarding school alumni of Gontor Islamic Boarding School in Indonesia. Where the Baitul Arqom pesantren applies the local pesantren curriculum but gets equalization (muidah) from the government. Similar to other young pesantren alumni, Baitul Arqom pesantren alumni get recognition of equality both on par with formal educational institutions (Nursyamsiah, 2020). The average Islamic boarding school diploma first gets recognition from educational institutions abroad such as Al Azhar University in Egypt and several universities in Saudi Arabia (Bukhory, 2011).



Seeing the dynamics of government policies from time to time towards Islamic boarding schools until the birth of Law Number 18 of 2019 concerning Islamic Boarding Schools, an in-depth study is needed through comparative studies of Islamic boarding schools which are considered as representations of the typology of pesantren in Indonesia, namely Salaf Islamic Boarding Schools and Khalaf Islamic Boarding Schools. So far, Islamic boarding schools already have the indigenosity of their governance and are proven to be able to survive and exist in the midst of modernization. Even the management of pesantren has gone beyond the state administration system, the presence or absence of the state does not have a significant influence on the existence of pesantren. Islamic boarding schools have faced challenges and obstacles from various periods of government regimes from the colonial era to the present.

According to Dye (1992), policy is whatever the government chooses, whether to do or not to do something. Public policy as one of the activities in public administration has the force of law that compels in its implementation. According to Rosenbloom and Kravchuk (2005), there are three approaches in the functions of public administration, namely the political approach, the managerial approach, and the legal approach. In practice, the legal approach sometimes collides with the political approach and managerial approach. The enactment of Law Number 18 of 2019 concerning Islamic Boarding Schools as a public administration process has binding power to be implemented, but on the other hand there are political and managerial considerations that also need to be considered so that the policy can be implemented.

The views of Rosenbloom and Kravchuk (2005) need to be complemented by an approach in the implementation of public administration that involves more public participation. So the choice of the new public service (NPS) approach offered by Denhardt and Denhardt (2003) and the Sound Governance approach offered by Farazmand (2004) are complementary in the analysis of this research. From the combination of these theoretical approaches, it will be possible to find a model of Islamic boarding school governance in both Salaf and Khalaf Islamic boarding schools that are in accordance with their respective characteristics. Based on this background, this research is entitled Existence and Management of Islamic Boarding Schools (Comparative Study of Assunniyyah Kencong Islamic Boarding School and Baitul Arqom Balung Islamic Boarding School, Jember).

Method

The approach used in this study is a qualitative approach. qualitative research method is a research method based on the philosophy of postpositivism, which is used to examine the condition of natural objects, where the researcher is the key instrument, sampling of data sources is carried out by purposive sampling and snowball sampling, data collection techniques are triangulation, data analysis is inductive/ qualitative, and the results emphasize meaning rather than generalization. The research method with a comparative study (cross case study) was also



used to explore and analyze the implementation of governance in the two pesantren so as to create variations in patterns and models. This comparative study was then directed to determine the model of Islamic boarding school governance in Jember Regency. This type of research is phenomenology, meaning understanding events in relation to people in certain situations. As the opinion of Bogdan (1982) that to understand the meaning of events and people's interactions, a theoretical orientation or a theoretical perspective with a phenomenological approach is used. The paradigm is naturalistic because it allows researchers to find the meaning of each phenomenon so that they are expected to find local wisdom, traditional wisdom, emic, ethical, and noetic (moral value) as well as theories from the subject under study. . There are two kinds of data collected in this study, namely primary and secondary data. As for the data collection techniques in research using Observation (Observation), In-Depth Interview (In Depth Interview)

Interviews, Documentation and Literature Studies (Nasution, 1996:69). In this study, the researcher also used triangulation or dialogue with three subjects to test the validity of the data. There are several stages of analysis in this research, namely domain analysis, taxonomic analysis, component analysis, and discovering cultural theme. Based on the analysis model, the researcher can develop a critical analysis model, namely the data is processed from the researcher's point of view by looking at the weaknesses of the theoretical data findings. Furthermore, the data is communicated with the theory, resulting in the construction of a new theory. In addition, inductive analysis emphasizes the special meaning of a case, not generality. Inductive analysis means an attempt to analyze data based on the logic of positivism and phenomenology.

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Research findings and discussion

A. Governance of the Assunniyyah Islamic Boarding School

1. Education system and curriculum

Assunniyyah is a combination of traditional systems and modern systems as a form of meeting the needs and improving the quality and quality of students so that they are ready to use in social life in all aspects and types of work. The merging system does not eliminate the characteristic of salaf pesantren, namely the knowledge of the yellow book through the sorogan, wetonan and bandongan systems. With the integration of the education system, it is able to expand the reach of the da'wah of the Assunniyyah Islamic boarding school students, for example, students who are pious in the field of fiqh but do not have a formal diploma either at the secondary or undergraduate level, then cannot apply for jobs in government agencies such as the positions of penghulu, religious counselors, religious judges, lecturers and others who win require that they have qualified religious knowledge. Finally, these positions are filled by people



who do not have competence in their field. Innovation in education system integration policies as a form of adjustment to people's tastes and the demands of the times (Dhofier, 2015).

The peculiarity of the salaf pesantren is through the spirit of the education system with the salaf curriculum, namely the learning and teaching of classical books written by medieval scholars who we know as the yellow book through the sorogan, wetonan and bandongan methods. The quality of a salaf pesantren is determined by its success in transferring skills in the field of the yellow book. Evaluation of the salaf pesantren curriculum is still needed through extracting and multiplying the books studied, condensing learning hours and adjusting the abilities of students according to their level.

The Assunniyyah pesantren curriculum system uses studies on certain books in certain scientific branches. All of these books must be studied thoroughly and passed to be able to move up to the next level with higher and more difficult book studies. Thus, the graduation period is not determined by the time unit or subject syllabus. The standard competence of Assunniyyah students is being able to understand, appreciate and practice as well as teach the contents of certain books that have been taught. The competence is measured by the ability and mastery of the yellow book in a gradual and gradual manner starting from thin to thick, easy to difficult, and light to heavy. The learning level at the Assunniyyah Islamic Boarding School is divided into ibtidaiah, tsanawiyah, aliyah and ma'had aly.

2. Leadership

The leadership of Pesantren Assunniyyah occurs naturally and the kiai has full authority. Decision making at the Assunniyyah Islamic Boarding School is at the discretion of the caregiver or kiai. The leadership of the early generation of Assunniyyah Islamic Boarding School was held directly by its founder, KH. Djauhari Zawawi and assisted by his younger brother KH. Ahmad Maddah Zawawi. After his death, the leadership of the Pesantren was continued by his eldest son, KH. Sadid Jauhari assisted by his younger brothers, namely KH. Ahmad Rosiful Aqli and KH. Ahmad Ghonim Jauhari. According to KH. Sadid

Jauhari (*Pesantren Assunniyyah*), the leadership of *Pesantren Assunniyyah* is collective but full responsibility and control rests with him as the main caregiver. The leadership of the Assunniyyah Islamic Boarding School is based on genealogical factors (heredity). Kiai are appointed because of scientific and moral factors as well as descent or have a kinship from the previous caregiver. The mechanism for selecting caregivers is determined in a closed manner in a family assembly consisting of the descendants of the founders of the pesantren. *Pesantren* implementing parties such as the teacher council and asatidz do not have the right to choose and accept the results of the decisions



3. Human Resource Development

The first resource at the Assunniyyah Islamic Boarding School is the budget or funding. Budget management in *pesantren* is very important because it involves the operational support of *pesantren*. Funding for operations at the Assunniyyah Islamic boarding school mostly comes from the monthly fees of students, as well as from other unrestricted assistance such as shadaqah and waqf. Islamic boarding school financing that comes from the community because they feel concerned about the development of education in Islamic boarding schools. In addition, funding for the Assunniyyah Islamic Boarding School also comes from the government through the State revenue and expenditure budget, especially for the operations of formal educational institutions, but specifically for *pesantren*, it comes from the monthly fees of students.

In general, the use of the budget at the Assunniyyah Islamic Boarding School is used for two activities, namely: 1) Operational expenses, namely expenditures used to finance all activities that support the teaching and learning process such as teacher council salaries, spending on learning needs, electricity and telephone costs, and other operational activities. 2) Capital expenditure, namely to finance the purchase of fixed capital goods such as land, buildings and buildings, operational vehicles, learning support equipment, and others. All budget activities are handled directly by caregivers with the assistance of selected families or students.

B. Governance of the Baitul Arqom Islamic Boarding School

1. Education system and curriculum

Baitul Arqom Balung Islamic Boarding School implements an integral, comprehensive, and independent education system. The main values in education at the Baitul Arqom Islamic Boarding School are exemplary, learning, assignments with various activities, habituation and training, so that a conducive learning climate is created, because all students live in dormitories with high discipline. The philosophical basis of education at the Baitul Arqom Islamic Boarding School is what is called the Panca Jiwa Pondok *Pesantren*, namely sincerity, simplicity, independence, ukhuwah Islamiyah and freedom.

- a. Sincerity, that is, 'seek ing pamrih', which means that all activities and actions are not driven by the motive of seeking worldly gain, but merely intending to worship and seek the pleasure of Allah swt.
 - b. Simplicity is steadfastness in accepting life's difficulties and trials and unyielding in every difficulty.
 - c. Self-reliant, namely *pesantren* must be independent without relying on the help and mercy of other people and institutions.
 - d. Ukhuwah Islamiyah is always maintaining the brotherhood of fellow Muslims, it is difficult to feel happy together based on unity and mutual cooperation.
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- e. Freedom is freedom to think, act, determine the future and choose a way of life. However, freedom must be within the framework of discipline and responsibility.

The distinctiveness of the mu'allimin education pattern at the Baitul Arqom Islamic Boarding School is integrative, comprehensive and independent.

- a. Integrative in nature, namely combining intra-curricular, co-curricular, and extra-curricular, in a unified *pesantren* education system that is able to integrate three educational centers; family, school and community education. This pattern allows for the integration of faith, science, and charity, between theory and practice in one unit. This is supported by the presence of students in the *pesantren* for 24 hours.
- b. Comprehensive, which is comprehensive and complete, which develops the potential of students towards perfection. The core curriculum at Madrasatul Mu'allimin wal Mu'allimat Al-Islamiyah Baitul Arqom Islamic Boarding School is the development of Islamic values where students not only learn religious sciences such as Fiqh, Tafsir, and Hadith, but students are also introduced to various other fields of knowledge, useful in life. Education is carried out not only in the classroom, but also carried out outside the classroom with a variety of solid and educational activities. Education with this pattern makes it possible not to recognize the dichotomy between general science and religious knowledge.
- c. Independent, namely the education curriculum at Madrasatul Mu'allimin wal Mu'allimat Al-Islamiyah Baitul Arqom Islamic Boarding School is independent, as stated in the Panca Jiwa Pondok. The independence of the KMI curriculum is reflected in the independence of determining teaching materials, learning processes, and assessment systems.

The principle of strengthening the curriculum for education at Baitul Arqom Islamic Boarding School is as follows:

- a. The teacher is the key to the success of education who not only has the task of conveying knowledge, but also as a role model for the students.
- b. Giving *uswatun hasanah* (good role models) is the main key to *pesantren* education, the *pesantren* environment must be designed to be an educational element.
- c. Emphasizes process over results with the philosophy of "tests to study not study to exams". Santri must continue to learn whenever, wherever, whenever, from anyone, and from anything/
- d. Learning is carried out in earnest and disciplined through simple material but can be applied in real life.
- e. Evaluate continuously and sustainably through rigorous processes and achievements. The final results of each student can be different according to their respective talents and interests.



2. Leadership

In the education system and management, the management is trying to adopt the Gontor Islamic Boarding School including its leadership model. *Pesantren* Gontor uses a collective leadership model called Trimurti which consists of three kiai, namely KH. Ahmad Sahal, KH. Zainuddin Fanani, and KH. Syukri Zarkasyi. Likewise, at the beginning of the establishment of the Baitul Arqom Islamic Boarding School using a collective leadership model by three alumni of the Gontor Islamic Boarding School, namely KH. Abdul Mu'id Sulaiman, KH. Djawahir Abdul Mu'in, and KH. Machin Ilyas Hamin.

With a personal leadership pattern, KH. Masykur Abdul Mu'id as a key figure in mobilizing and managing the Baitul Arqom Islamic Boarding School. Thus, progress or not depends on the ability of the kiai to organize education in the *pesantren*. However, in implementing the management of the *pesantren*, the kiai also forms team building and delegates the implementation of the management of educational units under the auspices of the *pesantren* which is manifested in the organizational structure of the Islamic boarding school. Through the organizational structure that has been established, the kiai try to delegate the management of the *pesantren* according to their respective duties. The delegation of tasks can be in the form of directives, instructions, instructions and orders. In addition to directing and giving, the kiai also communicates and consults with several stakeholders, namely the leaders of each education unit at the Baitul Arqom Islamic Boarding School. However, all final policies are in the hands of the kiai and all implementers are directly responsible to the kiai.

3. Human Resource Development

Islamic boarding school resources consist of human resources (educators) and budget resources. The management of the teaching staff at the Baitul Arqom Islamic Boarding School has been carried out systematically and more professionally. The implementation of human resource management at Baitul Arqom Islamic Boarding School has been carried out according to management principles, namely planning, recruitment, selection, placement and career development. With the pattern of human resource management that is already professional, it will be able to influence the performance of the *pesantren* organization which in turn strengthens the existence of the *pesantren* in the midst of society.

The most important thing is also emphasized to the teaching staff of the Baitul Arqom Islamic Boarding School, namely to stand above and for all groups. The principle of education and teaching is not based on primordialism and leans towards certain organizations or religious groups. Baitul Arqom Islamic Boarding School was established for the benefit of all Muslims, not for certain groups. Baitul Arqom Islamic Boarding School does not depend on mass organizations or other parties, so it is free to move about the programs that have been planned. The purpose of standing above and for all groups is so that the Baitul Arqom Islamic Boarding School can become the glue and unifier of the people, free from tug of war interests, and always



diligent in educational activities. Financial management with the waqf system has become the culture of the Baitul Arqom Islamic Boarding School. Financial management is centralized in the administration section (treasury) with supervision from the kiai.

C. Integrated Value of pesantren Governance

The following are the typical values of pesantren as integrated values of pesantren governance in Jember Regency, East Java, Indonesia, based on findings in the field:

a. Tawadhu'

Tawadhu' is a humble attitude. In the context of *pesantren*, it is an attitude of respect and obedience to the kiai. Faithfulness to the kiai because he is a person who is instrumental in providing knowledge and giving guidance in life. The characteristics of tawadhu to kiai are reflected in the following attitudes, namely: 1) always respecting kiai wherever and whenever, 2) using polite and polite language, usually in the Javanese *pesantren* tradition using smooth Javanese language (kromo inggil), 3) Always showing andhap ashor attitude (humble) in front of the kiai. Always show a gentle attitude in interacting with anyone.

b. Sincere

Ikhlas means holy, clean and empty, which is cleaning the soul from anything that can pollute it. Of the two models of *pesantren* governance in this study, the value of sincerity is one of the characteristics of *pesantren* which is a guide in carrying out all activities in *pesantren*. Some of the rules that developed in the pesantren are "selfless", seeking the pleasure of Allah swt, ana abdu man allamani even though harfan wahidan (I am a servant for someone who teaches me even one letter). The above philosophical expressions and values are the driving force for the value of sincerity in Islamic boarding schools. Seeking religious knowledge is God's commandment, so without expecting anything other than being truly solemn in the pesantren. Kiai provides an example in planting character education to always seek the pleasure of Allah swt. The form of sincerity in carrying out duties is a form of religious advice that will get a great reward.

c. Qana'ah

Qona'ah is a sense of sufficient for all the blessings obtained and always pleased with the results that have been sought. Qona'ah is closely related to simplicity. Simplicity is an aspect that is always emphasized in pesantren. All aspects of life in the pesantren are imbued with a simple



lifestyle, both attitudes and actions. Simple does not mean passive but there is fortitude, strength, ability to face all life challenges. Simplicity is a way of seeing things naturally, not excessively, and seeing things according to their conditions and circumstances. The simple behavior of the students makes them not trapped in a materialistic life. The simplicity of the students is manifested in the pattern of eating, dressing, and sleeping of the students that are not excessive, they sleep together in dormitories with ordinary mattresses, even in salaf pesantren such as Assunniah, students sleep on mats and often sleep on the floor. They eat with simple side dishes without demanding more, the way the students dress is also not glamorous and luxurious.

d. *Tabarruk*

Tabarruk means always hoping for blessings. Blessing is the value of sacred principles that are believed and become the basis for the behavior of the students. Among Islamic boarding schools, blessing is defined as ziyadatul khoir (increasing goodness) or jalbul khoir (something that leads to goodness). Barakah means something steady which means abundant and diverse policies (Shihab, 2002). Blessings can be in humans. Place, time, and objects other than the source of blessing itself comes from Allah swt. The concept of blessing has become a familiar value among pesantren, especially when it is associated with the figure of a kiai. Kiai is the chosen figure of the prophet's heir who was awarded and became a source of blessings given by Allah swt, so that many people made friends with him to hope for barakah (tabarruk). Sometimes the concept of barakah cannot be studied scientifically, because it is included in the supernatural realm. The students will submit and obey the orders of the kiai because they hope for blessings. It is rare to find policy resistance in the pesantren world, apart from the value of sincerity but also because of the blessing value factor.

e. *Innovative (Al Muhafadzah wal Akhdzu)*

In the concept of public service, innovation is a breakthrough in public services, both original creative ideas or adaptations and modifications that provide direct or indirect benefits to the community (Permen PANRB No. 30/2004). However, in contrast to the pesantren, innovation means al-muhafadhotu 'ala qodimis sholih wal akhdzu bil Jadidil Ashlah, namely maintaining the good old one and taking the new one which is better. This innovation concept becomes the spirit of the pesantren in maintaining its existence in the face of challenges and changing times. A small example of the application of this concept is when students outside the pesantren cannot be separated from information technology media such as gadgets and cellphones, but the pesantren students are not worried even though they have not used it for months. The sophistication of information technology is utilized by Islamic boarding schools for the purposes of education, da'wah and Islamic symbols.

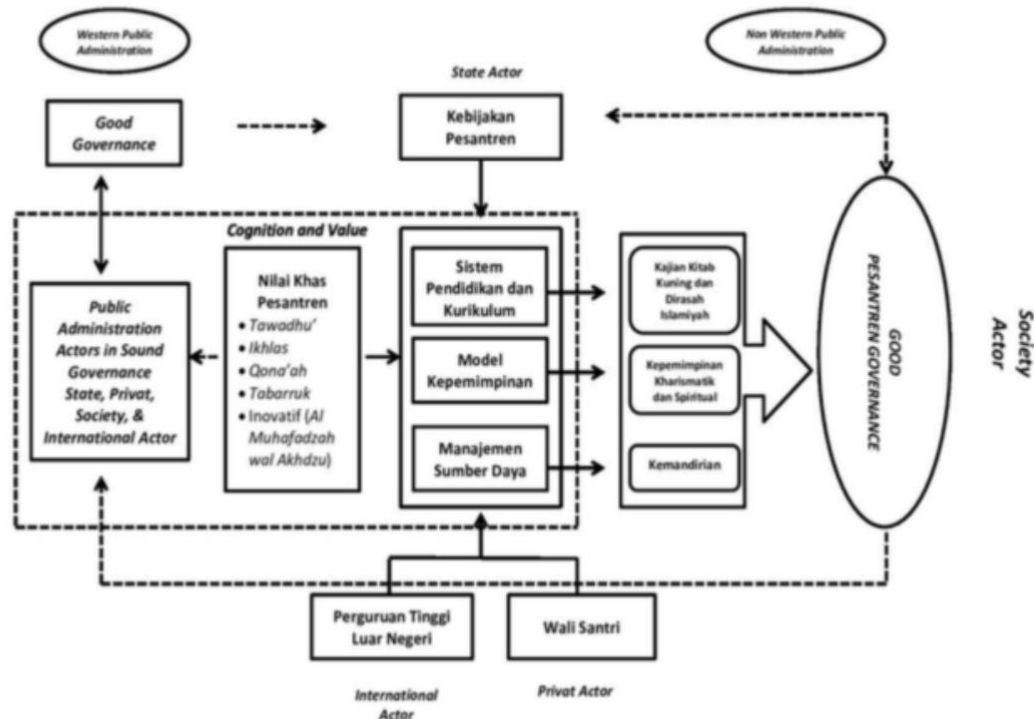


Figure 1 Existence and Management of Islamic Boarding Schools

The existence and governance of Islamic boarding schools in the two pesantren have the same estuary, namely the formation of good pesantren governance. The Good Pesantren Governance of the pesantren is built on three main pillars, namely the values of the pesantren which are sourced from the study of the pesantren's yellow book including the attitude of Tawadhu, Ikhlah, Qana'ah Tabarruk, Innovative. The second is built based on the leadership model owned by Kiai in pesantren with a collegial collective system as well as an individual system as well as the spirit of pesantren independence in managing education and curriculum, leadership models and management of resources and sources of funds. Accommodation of the typical values of pesantren is used as the basis for formulating policies based on good governance that will strengthen the existence of pesantren in the midst of modernization. The implementation of the pesantren value system becomes a reference in setting policies and strong public participation will encourage the realization of policy formulation in accordance with proper pesantren governance. The internalization of the values and distinctive character of the pesantren is supported by the role of an innovative leader who is able to improve the organizational performance of the pesantren. The application of the values and distinctive



character of the pesantren expressed in the form of obedience to the kiai, sincerity, simplicity, independence, blessing and innovation, will strengthen the existence of the pesantren in the midst of modernization.

Conclusion

There are two models of pesantren governance in Jember Regency, namely the management of salaf and khalaf pesantren. Assunniyyah Islamic Boarding School as a salaf education still exists in maintaining its salaf education system, namely conducting Islamic studies based on the Yellow Book through bandongan, sorogan, lalaran, and syawir teaching methods. In its development, Pesantren Assunniyyah wants to accommodate the formal education curriculum by establishing Madrasah Tsanawiyah and Madrasah Aliyah. The accommodation of the formal curriculum is to meet the needs of society and the times. However, the integration of the curriculum does not eliminate the hallmark of salaf pesantren, namely the strength in understanding the Yellow Book. The second model of pesantren governance is the governance of the Baitul Arqom Islamic Boarding School which represents modern pesantren. What is meant here is that the implementation of the education system is carried out in a form that is considered Islamic with the pattern of Muslim education. The Baitul Arqom Islamic Boarding School's educational curriculum is integrative between religious education and general education as a provision for students to enter the community. Baitul Arqom Islamic Boarding School is an educational institution that obtains equalization (mudalam) from the government through Decree No. 2852 Dated May 18, 2015. However, all education systems and curricula are independent according to the characteristics of pesantren, but graduates can be accepted at all levels of education and have equal opportunities for employment. Pesantren as part of the sub-culture of Indonesian society has distinctive values that influence the behavior of pesantren residents. These distinctive values and characters become a force that is able to maintain the existence of pesantren in facing all the challenges and developments of the times. The noble values of the pesantren are nationalism, obedience to the kiai, sincerity, simplicity, independence, happiness, and innovation. These distinctive characters can become public values that are expected to be adopted in every policy administration process, especially those related to the policy-making process regarding pesantren.



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