

ANALYSIS OF MICRO, SMALL AND MEDIUM ENTERPRISES (MSMES) BASED ON MODERN ISLAMIC BOARDING SCHOOLS IN EAST JAKARTA

Dwi Sulastri

Institut Agama Islam Tazkia, Indonesia

Email: itsmedhuwiqummuzain23@gmail.com

ABSTRACT

Ibnu Hajar Boarding School (IHBS), a modern Islamic boarding school in East Jakarta, integrates classical Islamic education with modern methodologies to address globalization challenges. This study examines the education management system at IHBS, including obstacles, solutions, and future development plans. Data were gathered through interviews with key stakeholders, such as caregivers, internal supervisors, principals, and managerial staff. The findings reveal that IHBS applies management principles, including planning, organizing, resource management, directing, and supervision, though implementation requires further refinement. Success is supported by community collaboration, sufficient facilities, managerial transparency, and sound financial management. However, challenges include differing perceptions among staff, incomplete SOPs, limited human resource competence, and inconsistent focus on management and regeneration. In addition to education, IHBS operates MSMEs such as mini markets, catering services, laundry, convection, cafes, and refillable water businesses. These ventures significantly contribute to the pesantren's economy but face challenges, including unclear contractual agreements, business stagnation, and limited professionalism among human resources to meet business demands. Continuous improvement in both educational and entrepreneurial sectors is crucial for IHBS to maintain its role as a modern Islamic institution while fostering economic independence and holistic student development.

KEYWORDS

pesantren management, modern education, pesantren-based MSMEs Learning, Results Student Learning to Write Anecdotes.



This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International

INTRODUCTION

Islamic boarding schools basically show the meaning of a place of learning in the form of a house or a simple residence made of bamboo or the like that is available with five elements, namely cottages, mosques, students, teaching classical

How to cite: Dwi Sulastri. (2024). Analysis of Micro, Small and Medium Enterprises (MSMES) Based on Modern Islamic Boarding Schools in East Jakarta. Journal Eduvest. Vol 4 (12): Page 12008-12023
E-ISSN: 2775-3727
Published by: <https://greenpublisher.id/>

Islamic books and kyai (Zulqarnaen, 2017). In Indonesia, it is the pesantren institutions that determine the Islamic character of the Islamic kingdoms the most, and play the most role in the spread of Islam to the rural areas (Dhofier, 1982).

Pondok comes from the Arabic language, funduk which means hotel or temporary boarding place which describes the system of building huts by students as their residence around the house of the "leader" of the cottage. The cottage was built on the efforts of the community to meet the needs of religious education for a village (Bakar, 2016).

According to some historians, Islamic boarding schools are an educational system that imitates the "suffah" education system established by the Prophet in the Prophet's Mosque to accommodate the companions who do not have a home, while they want to gain knowledge from the Prophet intensively. In order to be more optimal and factual in absorbing religious knowledge to the Prophet, they lived in a place in the mosque called "ashabus suffah" (Kareem, 2016).

Prof. Anthony Johns in his article "From Coastal Settlements to Islamic Schools and City" emphasized that Islamic boarding schools became the motor of Islamic development in Sumatra, Malacca, Java and the establishment of the archipelago sultanates since 1200 AD (Dhofier, 1982).

Islamic boarding schools, or pesantren, are educational institutions where students live and study under the guidance of a kiai, focusing on religious and moral teachings rooted in the Qur'an and Sunnah (Nasri & Mulyohadi, 2023). These institutions play a significant role in Indonesia's Islamic education, evolving from traditional setups into modern or international-standard models that integrate religious and general education (Saifulloh et al., 2024). Despite their importance, many pesantren face challenges such as outdated managerial systems, inadequate financial and infrastructure management, and traditional learning methods that limit innovation and effectiveness (Budiharso et al., 2023). Efforts like PMA 18 of 2014 aim to elevate pesantren to the status of formal institutions, promoting quality and equality (Kosim, 2015). This research focuses on exploring the educational management of Islamic boarding schools, with Ibnu Hajar Boarding School (IHBS) as the case study, to propose strategies for developing quality Islamic education responsive to modern challenges and demands.

Education with the Islamic boarding school system has been a traditional system for quite a long time in Indonesia, so its development has always been in the spotlight in the national education system (Abas & Auliya, 2023; Kahar, 2023). However, the development of Islamic boarding schools has always been numbered in the national education system, due to several assumptions that are not right in the community (Ilham, 2020; Saro'i, 2021). Many of them consider that Islamic boarding school education is a school system for students who have problems both academically, morally, socially or still considered a school system that lacks high competitiveness in the global world (Fadilah et al., 2023; Khoiriyah et al., 2020).

According to Tilaar (2004) our education has contained the following weaknesses: (1) A rigid and centralistic education system in all fields including curriculum, exam materials, evaluation systems, and so on; (2) The national education system never considers the reality that exists in society, even society is only an object of education that does not have the power or ability to determine the

type and form of education that suits its own needs; (3) The two systems mentioned above are supported by a rigid bureaucratic system as a tool of power or a political tool of the ruler that eliminates the culture of achievement and professionalism; (4) The shackles of teachers as part of the bureaucratic apparatus; (5) Existing education is not oriented to the formation of personality, but rather the process of filling the brain (cognition) in students, so that ethics, ethics, or morals are never the main concern or measure in life both inside and outside school; (6) Children are never educated or accustomed to be creative and innovative and curiosity-oriented, even children are only forced to memorize and accept what has been conveyed by the teacher.

Based on the background and identification of the above problems, the focus of the problems raised in this study is as follows: 1). What is the form of modern Islamic boarding schools in East Jakarta. 2). What is the management model of human resources for educators and education personnel of modern Islamic boarding schools in East Jakarta. 3). How is the financial management model and source of funds for modern Islamic boarding schools in East Jakarta.

The purpose of the research is to find out the method of building modern Islamic boarding schools MSMEs in East Jakarta. Analyzing the development model of modern Islamic boarding schools in East Jakarta. Understand the human resource management model of modern Islamic boarding schools MSMEs in East Jakarta.

The research offers practical and theoretical benefits. Practically, it serves as a foundation for enhancing the quality of Islamic boarding schools in Indonesia, providing input for government and education practitioners, guiding school leaders and educators in improving learning systems, and helping stakeholders manage boarding schools to be adaptive and progressive. Theoretically, it contributes to the development of theories on quality assurance in boarding schools, acts as a reference for academics conducting similar research, provides scientific documentation for the advancement of boarding schools, and guides managers in conducting comparative studies to develop both academic and non-academic systems.

RESEARCH METHOD

Research Design

The author chose a qualitative research design considering several important underlying things, including (Merriam & Tisdell, 2015):

1. This research is in-depth so that more detailed data is needed on real school conditions in the field. With qualitative design, the author will get more detailed data as analysis material so that it will produce comprehensive research. In contrast to qualitative data that is sourced from numerical data that cannot describe a deeper and more detailed reality.
2. This research focuses on research sources that are not based on a certain number or nominal number. The data sources in this study are data submitted by the Principal, Head of Education, Head of Managerial Affairs, and Head of Human

Resources. All data to be analyzed are thoughts, logic and perceptions taken directly from the field.

3. This research is a manifestation of education that is sourced from the quality of education based on the results of school work as an educational system that is interrelated with each other. The educational results in question are academic achievement and character building, and managerial strengthening and problem solving of various problems that arise in the field. All the data needed is qualitative and not based on the frequency that occurs in the field.
4. This research seeks to reveal the phenomenon that occurs in detail about what, why, and how it should occur and how. Therefore, the author needs qualitative rather than quantitative data.
5. This research prioritizes accurate data, scientific comparison, and in-depth exploration of the entire management implementation process, especially systems related to curriculum management, financial management and personnel and human resource management, as well as infrastructure management management.

Research Object

This research was carried out at the Ibnu Hajar Boarding School (IHBS) which is located on Jalan Mushalla Fathul Ulum No. 11, Munjul Village, Cipayung District, East Jakarta Municipality, DKI Jakarta Province. IHBS is one of the modern Islamic boarding schools in Jakarta under the operational license of the Ministry of National Education by combining the concept of Islamic boarding school education and general academic education that has been determined by the Ministry of National Education.

IHBS was established in 2009 under the auspices of the Jakarta Islamic Da'wah Cahaya Ilmu Foundation which obtained an operational permit no. (5140/-851.58) from the Ministry of National Education of DKI Jakarta Province. The YDICI Foundation was established in 2007 by Ustadz Zainal Abidin and several other founders with a notary deed no. 6 dated July 7, 2006 and ratified through the Decree of the Minister of Law and Human Rights of the Republic of Indonesia C-2693.HT.01.02.TH 2006.

IHBS has a vision and mission to become a superior school that has an integration concept between the early childhood curriculum and the general science curriculum. This integration concept is outlined in the SUBA (Religion-Based Public School) system which has been practiced at IHBS since its inception. In its development, the SUBA curriculum continues to be sharpened in order to get a synergy of two types of learning that can produce quality and highly competitive graduates, especially with achievements in the fields of applied science in DKI Jakarta and student achievements in other fields at various levels, both local and national. In terms of general applied science, IHBS can produce students who have won at the OSN (National Science Olympiad) level for mathematics and physics.

RESULT AND DISCUSSION

Research Results

1. Profile of Ibnu Hajar Boarding School (IHBS) Islamic Boarding School

The IHBS Jakarta Islamic boarding school is under the auspices of the Cahaya Ilmu Islamic Da'wah Foundation, which is a non-profit foundation, engaged in da'wah, social, health and education. To accommodate the increasing needs of the community for quality Islamic educational institutions, the Cahaya Ilmu Islamic Da'wah Foundation has set a vision in the field of education, namely "Becoming an advanced and quality Islamic educational institution with manhaj salafus salih".

As a first step, in 2009 the Da'wah Cahaya Ilmu Foundation inaugurated an educational institution at the Junior High School (SMP) level, then in 2010 the elementary school (SD) education level was inaugurated, in 2013 the Senior High School (SMA) level was also inaugurated and in 2014 the Childhood Education (TK) level and Ibnu Hajar tahfidz school was inaugurated (Fadilah, 2018).

Furthermore, the Ibnu Hajar Boarding School Islamic boarding school has a vision to become an international standard superior educational institution in order to realize a devout, independent, intelligent, and superior Islamic generation based on the manhaj salafus salih. Meanwhile, the mission of the IHBS Institute is detailed as follows:

- 1) Instilling aqidah, worship, morals, and muamalah based on the Qur'an and as-Sunnah according to the understanding of salafus salih.
- 2) Organizing the tahfidz al-Quran program.
- 3) Organizing intensive teaching of Arabic and English.
- 4) Organizing learning based on science and ICT (information, communication, and technology).
- 5) Organizing extracurricular activities that can foster students' talents and interests, according to students' talents and interests.

To realize the vision and mission above, IHBS makes educational goals that are detailed according to the stage of development of students at their educational level. The purpose of establishing IHBS High School is to prepare the Islamic generation that:

- 1) Having the power of a saheeh creed, true worship and having morals based on the Qur'an and as-Sunnah according to the understanding of salafus salih.
- 2) Have the ability to memorize the Qur'an 5 - 10 Juz.
- 3) Actively master Arabic and English and apply them in daily communication.
- 4) Able to read books in Arabic.
- 5) Mastering science and information technology.
- 6) Mastering the skill field in the field of IT.
- 7) Can continue to pavorit universities both domestically and abroad.

In determining the educational pattern, IHBS implements a boarding pattern where all students must be in the dormitory during their educational process at IHBS, except for kindergarten and elementary school levels and tahfidz al-Quran. At this level, IHBS implements a full-day education system to get students who are

able to understand the basics of religion and their life skills before continuing to the junior high school (SMP) level. Furthermore, for all junior and senior high school students, all students are in the dormitory with the assistance of mudarris (teachers) who are always willing to direct and manage education at night after effective learning in class from morning to noon, precisely at 2 pm.

Parents are given the opportunity to visit and bring their children home once a month so that the parents of the students still have a high emotional relationship with their families and adapt to the environment where they live and with the community in general, even though they are actually in the cottage environment.

In addition, at the secondary elementary level, IHBS establishes a continuous education system through the concept of 6-year complete learning starting from grade 7 to grade 12. This education system is made so that education can take place comprehensively and totality according to the curriculum that has been set by IHBS. The education system is planned in stages carefully by implementing a curriculum based on the formation of Islamic character. Therefore, it is hoped that after going through the educational process at IHBS for 6 years, students will be able to understand the basic concepts of religious and general education well so that when they enter a higher level at the University level, students will be able to adjust well in their new environment which has different characteristics from IHBS.

In addition, for the KB-TK education level, IHBS applies the center method in learning in the classroom. With the above motto, teachers are required to implement a teaching system that educates all students to be more independent, especially in preparing and implementing KBM in the classroom. Teachers are prohibited from giving a negative impression to children with the habit of instructing, forbidding and scolding students who are growing up to be teenagers. Learning is centered on children as an educational subject while the teacher's function is as a facilitator who makes the KBM (Teaching and Learning Activities) process more effective and efficient in its implementation. The center method developed in IHBS Kindergarten and Elementary School is detailed into several centers, namely preparation centers, natural materials, role playing, reading and counting, and faith and piety.

Along with the development of IHBS and requests from the community, in 2017, IHBS opened a new education program specifically for girls for junior high and high school education levels located on Jalan Nakula no. 1, Cimanggis Depok, West Java. The specificity of this women's education program includes skills in the field of culinary and fashion which are used as mandatory skills that are included in the school's intracurricular program. Therefore, it is hoped that in addition to having a good and correct understanding of religion, IHBS female students have basic abilities and skills in managing fashion such as sewing and culinary arts such as cooking as the basic skills of wives in the household environment in the future.

In 2017, IHBS education has graduated alumni who have spread across various educational institutions and universities. For the elementary school level,

SD Ibnu Hajar has graduated the first batch with a total of 40 graduates. In the previous year, in 2016, IHBS High School also graduated the first batch of 36 people. The results are quite good because almost 60% of alumni can continue to higher education at some of the youngest universities in Indonesia, both public and private, and some of them have even been accepted into foreign universities such as Malaysia, and Turkey.

Furthermore, IHBS is planned to open an education program in Cimanggis Depok as a development of girls' education at the junior high school level. It is hoped that students will feel more comfortable in learning because they are not united between junior high and high school students, which is worried that it will have a negative effect on the mental development of students. With this separation, IHBS women's education will focus more on the development of students with their characteristics and potential. KBM learning in the classroom will be more standardized with better quality education.

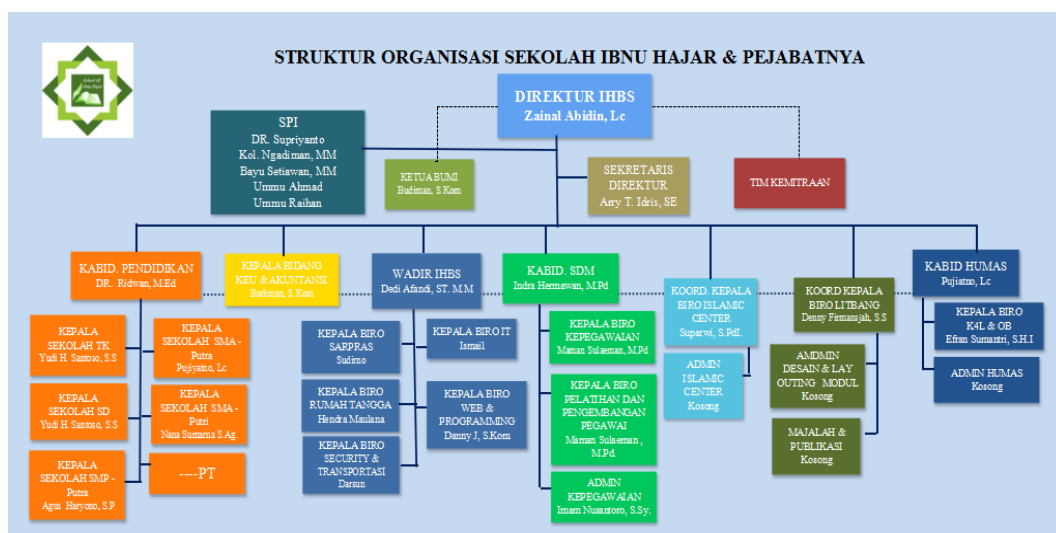
In 2019-2020, it is planned that IHBS will open a new educational unit in Sentul, Bogor, West Java at the level of Men's High School. This is directed to accommodate the interest of the community who are quite large enough to send their children to IHBS. In recent years, IHBS at all levels of education has implemented a fairly strict selection system in accepting new students, so that the opening of new units is expected to accept more students in the IHBS environment.

2. Institutional Structure and Organization of IHBS Educational Institutions

As a formal educational institution, IHBS makes a centralized institutional management model under the leadership of a director who is a central figure in education, namely Ustadz Zainal Abidin Syamsuddin, Lc. All decisions and institutional policies that are strategic and fundamental are centralized and coordinated through the decision of the Director of IHBS which includes the governance of Islamic boarding schools, the management of educators and education, educational cooperation, the use of educational support infrastructure and so on.

At the technical level of work in educational institutions, the Director of IHBS is assisted by three Heads of Fields who bring several Heads of Bureaus and Heads of Units. The first field is the Management Sector which oversees the Bureau of Finance, Facilities and Infrastructure, Information Technology and Security and Transportation. The second field is the Education Sector which oversees all educational units ranging from Tahfidz, KB-TK, Elementary, Junior High, and high school both boys and girls, as well as the Curriculum Bureau. The third field is the Human Resources (HR) Sector which oversees the Bureau of Personnel and Personnel Training. In addition to these three Fields, there are several Bureaus that are directly under the supervision of the director, namely the Research and Development Bureau, the Islamic Center Bureau, the Public Relations Bureau, and the Order, Cleanliness, and Security Bureau.

At the level of educational units, the Principal in each unit has autonomy in determining internal policies of a technical nature related to Learning and Teaching Activities (KBM) both formal in the classroom and informal in the dormitory. For example, the Principal of a Junior High School, has 3 representatives, namely the curriculum field, the student affairs field, and the dormitory field. Furthermore, the curriculum field oversees curriculum coordinators and homeroom teachers at each level and class groups (rombel). Meanwhile, the student affairs sector is in charge of discipline and order as well as various student activities both internal and external. In the field of dormitory, the vice principal is in charge of several mudarris coordinators (a term for evening teachers), namely coordinators of santrian, order and discipline, Arabic and khithobah (speech training), cleanliness, and dormitory guardians as well as all student night activities. The number of formal teachers during the day and teachers at night in the junior high school environment is around 50 people.



Graphic. 1 Organizational Structure of IHBS Jakarta

3. IHBS Educator and Education Personnel Human Resources Management Model

To get the best educational results, IHBS has set several criteria in the selection and determination of teaching staff for kindergarten, elementary, junior high and high school. All selected personnel have participated in a fairly long recruitment process ranging from administrative tests, psychological tests, health tests, Islamic understanding interviews, academic tests, and micro teaching in the classroom directly. After passing the test, the selected educators will receive a letter of appointment based on the Director's Decree through the Human Resources Sector in the form of a work contract letter for 1 full academic year. After that, the educators will follow various trainings, supervision, and work controls that have

been determined by the HR department and related units to support the success of learning for IHBS students in their respective units.

In 2017, the IHBS Islamic boarding school educational institution had a total of 108 educators consisting of 67 men and 41 women.

Table 4.1 explains the presentation of the number of teachers at IHBS starting from the KB-TK, ELEMENTARY, JUNIOR HIGH to high school levels, both boys and girls.

Table 1. Number of Educators at IHBS

No.	Education level	Gender	
		L	P
1	UNIT KB-TK	0	17
2	ELEMENTARY UNITS	15	17
3	BOYS' JUNIOR HIGH SCHOOL UNIT	24	0
4	BOYS' HIGH SCHOOL UNIT	25	0
5	GIRLS' JUNIOR HIGH & HIGH SCHOOL UNIT	3	7
SUM		67	41
1	Man	62%	67
2	Woman	38%	41
			108

Meanwhile, for the criteria for educators based on educational qualifications at IHBS, the data concludes that the majority of teachers who teach are SI (bachelor of strata one) graduates from various universities in Indonesia, the number is 74 people (69%), high school/equivalent graduates are 20 people (19%), Master's and Doctoral levels are 8 people (7%), and diplomas are 6 people (6%).

Table 1 explains the number of educators based on their educational qualifications.

Table 2. Qualifications of IHBS Educators

NO	Education Level	Educational Qualifications			
		High School/Equivalent	Diploma	S1	S2
1	UNIT KB-TK	10	1	6	0
2	UNIT SD	8	1	23	0
3	BOYS' JUNIOR HIGH SCHOOL UNIT	2	1	17	4
4	BOYS' HIGH SCHOOL UNIT	0	2	21	2
5	GIRLS' JUNIOR HIGH & HIGH SCHOOL UNIT	0	1	7	2

SUM		20	6	74	8
1	S2/S3	7%	8		
2	S1	69%	74		
3	Diploma	6%	6		
4	High School/Equivalent	19%	20		
			108		

As for the number of Mudarris (night teachers) working at IHBS based on the data that has been provided, there are a total of 58 people consisting of 27 people at the junior high school level and as many as 23 people at the high school level. Meanwhile, the number of Mudarris for the junior high school and high school level for girls is 8 people, while those who are guided are around 70 students.

Table 3. Explains The Number of Mudarris in The IHBS Environment.

No.	Education Level	Gender	Educational qualifications			SUM
			SMA	Diploma	S1	
1	BOYS' JUNIOR HIGH SCHOOL UNIT	L	19	5	3	27
2	BOYS' HIGH SCHOOL UNIT	L	16	4	3	23
3	GIRLS' JUNIOR HIGH & HIGH SCHOOL UNIT	P	7		1	8
SUM			42	9	7	58

4. Management Financial Policy IHBS

The intended financial management is about financial management activities that include planning, organizing, and controlling finances, whose main purpose is to control, utilize existing resources optimally in accordance with the goals of the IHBS educational institution, as well as to be able to maintain the financial survival of the institution itself. The matters discussed in this financial management policy manual concern four main things, namely: 1) Financial Management Policy; 2) Procedures for the Implementation of Financial Transactions; 3) Financial Documentation, and 4) Financial Statements.

In the implementation of financial policy, IHBS Islamic boarding schools implement several types of financial transactions including: 1) Cash in Bank in the form of checking accounts and the like which can be used for all transactions related to receipts and expenditures through banks; 2) Cash on Hand in the form of cash kept in the office for daily transactions, consisting of large cash and small cash; 3) Daily Transactions which are expenses and receipts for IHBS's daily needs on a regular basis and carried out within one day, such as consumption, employee needs, school operations, equipment and maintenance, and administration & general; 3) Bank Reconciliation which is an activity that is carried out regularly to match bank book balances with copies of bank statements belonging to IHBS educational

institutions; and 4) Bank Deposit Slip which is a medium used to deposit money to the Bank.

Among the rules and policies in financial management implemented in the IHBS Islamic boarding school environment such as: 1) For each expenditure of funds, a payment voucher must be made that has a prenumbered serial number and the use of pencils, erasures, or scribbles is not allowed; 2) Each cheque/bilyet giro/bank transfer proof is prepared after the payment voucher is approved and signed by the authorized official; 3) Authorized officials must not sign checks/bilyet giro/proof of transfer that are not supported by a valid payment voucher in accordance with the points; and 4) After payment is made, all payment documents must be stamped "In Payment" and the payment date must be included and input into the A/P (debt) module by the payment function.

In terms of fund expenditure, IHBS Islamic boarding schools allocate funds that have been received for the implementation of the management of all educational units which include several allocations, namely:

- a. Small Cash for payment of certain fees that are small and routine immediately.
- b. Advance payments for educational operational activities whose amount is uncertain or not supported by valid evidence, are submitted and issued based on the Advance Payment Procedure.
- c. Investment investments both in the short and long term that aim to obtain optimal profits in the form of profit sharing, dividends, and the like.
- d. Procurement of Goods and Services in each unit/section that is regulated in accordance with the classification of types of needs such as operational parts which include catering, laundry, procurement of construction services, and other services.
- e. Salary / Wages: Payments received by employees every month in exchange for services provided which also include overtime payments to employees who exceed normal working hours in accordance with predetermined personnel regulations.
- f. Other Allowances such as Holiday Allowance (THR), Position Allowance, Teaching Allowance, Transportation Allowance, Housing Allowance, and Health Allowance.

In terms of raising and receiving funds to be able to increase the source of income for educational institutions, IHBS Islamic boarding schools receive funds from sources such as: 1) Donor donations that are binding (Muqayyad); 2) Donor donations that are non-binding (Ghairu Muqayyad); and 3) Other legitimate businesses that do not contradict the vision, mission and objectives of the IHBS Islamic boarding school.

As for financial reporting, which is a collection of financial information in a certain period presented in the form of a systematic report that is easy to read and understand by all parties in need, it is mainly submitted to the Director of IHBS and as a report in the Year-End Deliberation which is held at the end of each learning year.

5. IHBS Islamic Boarding School Learning Process Management Model

The process of implementing formal KBM (Teaching and Learning Activities) at the IHBS Jakarta Islamic boarding school takes place simultaneously starting from 7.00 a.m. to 15.00 p.m. consisting of 9 subjects. All general subjects are taught with standard learning by qualified teachers in their respective fields, such as Mathematics, Indonesian, English, Arabic, Natural Sciences consisting of Physics, Chemistry and Biology, Social Sciences consisting of Economics, History and Geography, and others. Likewise, the learning of diniyah (Islamic Religion) which is taught independently at IHBS uses a Middle Eastern standard curriculum with several adjustments to conditions such as Aqidah, Hadith, Fiqh, Sirah, Tafsir Al Quran, and so on. It is hoped that with this integrated approach, students will be able to better understand the science of these two skills.

Table 4. Curriculum Structure in IHBS Junior High School

SUBJECT	CLASS		
	X	XI	XII
Compulsory Subjects			
1 Islamic Religious Education	-	-	-
2 Pancasila and Citizenship Education	-	-	-
3 Indonesian	4	4	4
4 English	4	4	4
5 Mathematics	4	4	4
6 Physics	2	-	-
7 Chemistry	2	-	-
8 Biology	2	-	-
9 Integrated Social Studies 1 (Sociology & History)	2	-	-
10 Integrated Social Studies 2 (Economics & Geography)	2	-	-
11 Cultural Arts (Broadcast/Programming)	2	-	-
12 Physical Education, Sports, and Health	2	2	2
13 Information and Communication Technology (ICT/Programming)	-	2	-
14 Foreign Language (Japanese)	-	2	2
Major Subjects			
IPA			
15 Mathematics	4	4	4
16 Biology	4	4	4
17 Physics	4	4	4
18 Chemistry	4	4	4
LANGUAGE			
15 Indonesian Language and Literature	4	4	6
16 English Language and Literature	4	6	6
17 Foreign Languages and Literatures (Arabic)	-	-	-

18	Anthropology	4	4	4
III. Subjects of Diniyah, Bhs. Arabic & Tahfizh				
19	Tauhid	2	2	2
20	Fiqh	2	2	2
21	Hadith	2	2	2
22	Tafsir	-	2	2
23	Sirah	2	2	2
24	Arabic	10	10	6
25	Tahfizh al Quran	*	*	*
Sum		42	46	42

Discussion

1. General Assessment of the Managerial of IHBS Islamic Boarding School

In general, the IHBS Jakarta Islamic Boarding School has quite good quality seen from several aspects of education. This is of course an implication of the implementation of a school-based managerial system in the IHBS Islamic boarding school environment. Nevertheless, the development of education will still continue to be developed to achieve the vision, mission, goals, targets and objectives that have been set by the managers of the Islamic boarding schools through the basic reference of the RENSTRA.

As a modern Islamic boarding school with a modern concept with good quality of Islamic learning and good general academic learning, IHBS Islamic boarding school has special characteristics compared to other Islamic boarding schools that are more traditional. When compared to other modern Islamic boarding schools, the characteristics of IHBS that distinguish this boarding school from others are:

- a. An Islamic identity that is thick with distinctive characteristics uses the term *ahlussunnah wal jamaah 'ala manhaj salaful ummah*, namely the understanding of the *ahlussunnah aqidah* with the religious method of the *salaf* (predecessors) who are *shaleh*. With this method, the understanding of religion must be based on the authentic Al Quran and As Sunnah as the basis of religious law which is then followed by the *ijma'* of the companions as the main reference in carrying out religious obligations and *qias* as an instrument of *ijtihad*. Various characteristics of *ahlussunnah* are very much held by IHBS Islamic boarding schools such as understanding the Pillars of Islam and the Pillars of Faith, applying *salafus salih*, maintaining Islamic teachings and maintaining *mahdhah* worship such as congregational prayers, Ramadan fasting, dressing manners, eating and drinking as well as daily activities for male and female employees, wearing pants that are long above the ankles and maintaining beards for male employees, Meanwhile, female employees are required to wear hijab, and others.
- b. IHBS management issued strict rules about smoking prohibition for all employees, students and visitors around the IHBS area. Likewise, it is strictly

forbidden to start cars around the IHBS environment in order to create a beautiful, beautiful, clean and healthy IHBS environment.

- c. Formatting itself as a modern Islamic boarding school with the use of the name 'boarding school' and a faith-based public school (SUBA). With these two terms, it can be said that IHBS is indeed a pesantren that has modern characteristics with a good mastery of science and technology, in addition to a strong religious understanding, religious attributes, Arabic language, intensive learning of diniyah and tahfidz as the characteristics of its Islamic boarding school.
- d. A more dynamic managerial system that still does not leave the nuances of the pesantren led by a kiai as the policy center in the governance of the pesantren.
- e. Emphasis is placed on the development of quality education by means of sustainable development and empowerment of both human and natural resources, so as to create a conducive environment.
- f. It has been able to excel in the field of education both at the local, regional and national levels. All achievements carved by students and teachers are given sufficient appreciation to continue to improve their performance.
- g. It has a training center for teachers and employees who are representative and conducive, so that IHBS is able to develop and improve human resources in line with the demands and development of the world of education in the era of globalization and is able to answer the challenges and problems of complex and dynamic life.
- h. The very strategic location of IHBS is in Jakarta, the capital of Indonesia, which has easy access from every cardinal direction, so it is very easy to reach by the public, especially customers with various means of transportation both land, sea and air.

From the data that has been received and analyzed comprehensively, this study explains more deeply about the quality of education at IHBS which is quite established and well implemented. Some things that are noted in the implementation of education managerial at IHBS will be conveyed in the SWOT analysis (Strengths, Weaknesses, Opportunities, and Treats) section in the next section.

2. SWOT Analysis of IHBS Islamic Boarding Schools

a. Strengths

IHBS excels in integrating Islamic diniyah based on the Quran and Sunnah with a modern SUBA system, ensuring balanced religious and general education. It adopts centralized management for effective teamwork, creates a conducive learning environment, and maintains high standards through National Accreditation Board certifications (Grade A). IHBS has well-developed infrastructure, achieves academic and extracurricular excellence regionally and nationally, and follows strategic plans for educational growth. Community

support, including free programs like Quran memorization and social services, enhances its role as a key education center.

b. Weaknesses

Challenges include significant staff turnover, lack of standardized work procedures (SOPs), and low competence among some employees. Community audits are limited, and the internalization of boarding school values among non-teaching staff is inadequate. These issues hinder full adherence to the institution's standards and goals.

c. Opportunities

IHBS benefits from high community interest, strategic location in Jakarta, and leadership by a respected Islamic scholar. Transparency, stakeholder engagement, and partnerships drive accountability and innovation. Flexibility in policies and responsiveness to societal needs enhance IHBS's appeal.

d. Challenges

Decentralization demands adaptation to local community needs and independent policy-making. Financial transparency, efficient resource management, and a quality-driven climate are necessary to meet educational and stakeholder expectations effectively.

CONCLUSION

The study reveals that IHBS Islamic Boarding School in Jakarta is a model institution combining modern and traditional systems, creating a religion-based public school (SUBA) model. This approach aims to produce graduates with a balanced mastery of religious knowledge and general sciences. IHBS demonstrates strong quality in education through school-based managerial systems, emphasizing autonomy, flexibility, and community participation. The school implements School-Based Education Management (MPBS) for curriculum, human resources, finance, and infrastructure, aligning with national policies and laws. Teachers possess competencies mandated by law, including pedagogical, personal, professional, and social skills, while school principals meet managerial, entrepreneurial, and supervisory requirements. Financial management at IHBS is well-organized, focusing on planning, control, and resource optimization. Infrastructure development supports academic excellence across all educational units. Despite these strengths, IHBS faces challenges such as incomplete SOPs, inconsistent perceptions among staff, insufficient competence in some employees, and limited regeneration efforts. Community audits remain inadequate, and some human resources need improvement in practicing Islamic values. While IHBS has laid a solid foundation in planning, organizing, directing, and supervising education, continuous improvement is necessary to fully achieve its vision and goals. Supporting factors include community support, adequate facilities, transparency, and strong financial systems, counterbalanced by areas requiring refinement.

REFERENCES

- Abas, A., & Auliya, H. (2023). Romantisme Pendidikan Pesantren Di Era Milenial Dan Revolusi Industri 4.0. *SETYAKI: Jurnal Studi Keagamaan Islam*, 1(2), 25–34.
- Bakar, A. Y. A. (2016). *Biografi Ulama Malaysia: Tuan Hussain Kedah: penggiat sistem pengajian pondok di Malaysia*. Dewan Bahasa dan Pustaka (DBP).
- Budiharso, T., Bakri, S., & Sujito, S. (2023). Transformation of education system of the pesantren in indonesia from the dutch colony to democratic era. *Journal of Social Studies Education Research*, 14(4), 179–206.
- Dhofier, Z. (1982). Tradisi pesantren: Studi tentang pandangan hidup kyai.
- Fadilah, N. (2018). *Peran ekstrakurikuler badan dakwah islam dalam mengembangkan perilaku keagamaan siswa di Sekolah Menengah Atas Negeri 1 Lawang*. Universitas Islam Negeri Maulana Malik Ibrahim.
- Fadilah, N., Ariantini, N., & Ningsih, S. W. (2023). Fenomena bullying di kawasan pondok pesantren. *Jurnal Bimbingan Dan Konseling Borneo*, 5(1).
- Ilham, D. (2020). The Challenge of Islamic Education and How to Change. *International Journal of Asian Education*, 1(1), 9–20.
- Kahar, S. (2023). Growing the Character of Students Through the Implementation of the Islamic Boarding School Curriculum at the Darul Hijrah Al Aziziyah Kutacane. *Education Achievement: Journal of Science and Research*, 7–23.
- Kareem, M. K. (2016). *An appraisal of sufism in selected works of Dr Dawood Ahmad Adekilekun Tijani*. Digital Quest Publishing House Limited.
- Khoiriyah, I. K., Roziqin, M. M., & Ulfa, W. K. (2020). Pengembangan Kurikulum Pesantren dan Madrasah; Komponen, Aspek dan Pendekatan. *Qudwatuna*, 3(1), 25–46.
- Kosim, M. (2015). Pesantren on the frame of government policies. *KARSA Journal of Social and Islamic Culture*, 23(2), 221–241.
- Merriam, S. B., & Tisdell, E. J. (2015). *Qualitative research: A guide to design and implementation*. John Wiley & Sons.
- Nasri, U., & Mulyohadi, A. (2023). Salafi Islamic Education: Teaching Methods, Traditions and Ideologies in Lombok Boarding Schools:(Case study at Dar al-Qur'an and al-Hadith al-Majidiyyah al-Syafi'iyah Institute in Nahdlatul Wathan Lombok). *Syaikhuna: Jurnal Pendidikan Dan Pranata Islam*, 14(02), 216–233.
- Saifulloh, A., Anwar, S., & Buerahen, N. F. (2024). Development of the 2013 Curriculum in Integrated Islamic Schools and the Distinctive Curriculum of SMPIT Al Uswah Bangil. *TADRIS: Jurnal Pendidikan Islam*, 19(1), 76–88.
- Saro'i, M. (2021). Sistem Pendidikan Pesantren dan Dinamika Pengembangan Intelektual Santri. *Al-Ibrah: Jurnal Pendidikan Dan Keilmuan Islam*, 6(1), 149–173.
- Tilaar, H. A. R. (2004). Manajemen Pendidikan Nasional, PT. *Remaja Rosdakarya, Bandung*.
- Zulqarnaen, W. (2017). *Komunikasi antarpribadi ustadz dan santri dalam pembentukan karakter santri (studi pada pondok pesantren qotrun nada Cipayung Depok)*. UIN Syarif Hidayatullah Jakarta: Fakultas Ilmu Dakwah dan Ilmu Komunikasi, 2017.