

Islamic Education Management Model to Improve the Quality of Islamic Boarding School Education

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Abstract

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Islamic boarding schools pesantren face challenges in enhancing educational quality amidst demands for modernization, technological advancements, and the need for professional institutional governance—all while upholding Islamic values and traditional pesantren customs. This study aims to analyze the Islamic education management model used to improve educational quality at Pondok Pesantren Nurul Islam Pungging, Mojokerto. Employing a qualitative approach with a single-case study design, the research gathered data through interviews, observations, and document analysis involving the school's caretaker, institutional leaders, educators, administrative staff, and students. The findings reveal that the management model at the institution is an integrative approach grounded in prophetic values. This model emerges from the interconnectedness of planning, organizing, implementing, and supervising functions; rather than operating in isolation, these functions form a mutually supportive management cycle aimed at achieving the pesantren's educational goals. The findings reinforce the notion that prophetic values serve not merely as a philosophical foundation but as a guiding orientation throughout the entire education management cycle. These values are manifested in setting planning directions, integrating organizational units and programs, executing educational activities, and conducting supervision that emphasizes collective responsibility and continuous improvement. Consequently, the study offers a management alternative characterized by participatory planning, inter-unit integration, adaptation to modern management practices without sacrificing the pesantren's unique character, and the strengthening of self-reflection muhasabah and follow-up actions as mechanisms for continuous improvement. Therefore, this study proposes the integrative, prophetic-value-based Islamic education management model as a framework that enables pesantren to enhance educational quality while preserving their distinctive character and identity.

Kata Kunci:

Pengelolaan Pendidikan Islam, Kualitas Pendidikan, Pesantren, POAC, Mutu Pendidikan

Abstract

Pesantren menghadapi tantangan dalam meningkatkan kualitas pendidikan di tengah tuntutan modernisasi, perkembangan teknologi, dan kebutuhan akan tata kelola lembaga yang lebih profesional tanpa mengabaikan nilai-nilai keislaman dan tradisi kepesantrenan. Penelitian ini bertujuan untuk menganalisis model pengelolaan pendidikan Islam dalam meningkatkan kualitas pendidikan di Pondok Pesantren Nurul Islam Pungging, Mojokerto. Penelitian ini menggunakan

pendekatan kualitatif dengan desain studi kasus tunggal. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi yang melibatkan pengasuh pesantren, pimpinan lembaga, tenaga pendidik, tenaga administrasi, serta santri. Temuan penelitian menunjukkan bahwa model pengelolaan pendidikan Islam dalam meningkatkan kualitas pendidikan di Pondok Pesantren Nurul Islam Pungging, Mojokerto, merupakan model yang integratif dan berbasis nilai-nilai profetik. Model tersebut terbentuk melalui keterhubungan fungsi perencanaan, pengorganisasian, pelaksanaan, dan pengawasan yang tidak berjalan secara parsial, melainkan menjadi satu siklus pengelolaan yang saling mendukung dalam pencapaian tujuan pendidikan pesantren. Temuan ini memperkuat gagasan bahwa nilai profetik tidak hanya berfungsi sebagai landasan filosofis, tetapi juga dapat menjadi orientasi dalam keseluruhan siklus pengelolaan pendidikan. Nilai tersebut terwujud dalam penentuan arah perencanaan, pengintegrasian organisasi dan program, pelaksanaan pendidikan, serta pengawasan yang menekankan tanggung jawab kolektif dan upaya perbaikan. Dengan demikian, temuan ini memberikan alternatif pengelolaan melalui perencanaan partisipatif, integrasi antarunit, adaptasi terhadap manajemen modern tanpa kehilangan karakter kepesantrenan, serta penguatan muhasabah dan tindak lanjut sebagai mekanisme perbaikan berkelanjutan. Oleh karena itu, studi ini mengusulkan model pengelolaan pendidikan Islam integratif berbasis nilai profetik sebagai pola pengelolaan yang memungkinkan pesantren meningkatkan kualitas pendidikan sekaligus mempertahankan karakter dan identitas kepesantrenan.

INTRODUCTION

As Islamic educational institutions, Islamic boarding schools (*pesantren*) play a strategic role in shaping character, morality, and the quality of human resources based on Islamic values. (Nailissa'adah, 2017). However, the development of globalization, digital transformation (Abdul Hamid Aly, 2025) and demands for improving the quality of education present Islamic boarding schools with increasingly complex challenges. (Dr. Farida Jaya, 2019). On the one hand, Islamic boarding schools are required to improve the quality of educational services and institutional governance. (Msafiri et al., 2023) and the competitiveness of their graduates. (Rahmad Fuad & Iswantir M, 2024) On the other hand, they must maintain Islamic values and Islamic boarding school traditions as their primary identity. (Anshori, 2009). This situation indicates that developing the quality of Islamic boarding school education requires an Islamic educational management model that can integrate modern management principles with Islamic values adaptively and sustainably (Dr. Moh. Ali, 2024).

In practice, various Islamic boarding schools (*pesantren*) still face a number of managerial issues that impact the quality of education. (Nurulah et al., 2024). These issues include weak educational program planning systems (Rafisovna Shaidullina et al., 2014), limited human resource competencies, suboptimal institutional governance, and ineffective educational quality evaluation systems. (Andrea Gideon, 2023; Setianingsih et al., 2026) These conditions impact the quality of learning services, curriculum development, the effectiveness of institutional management, and the competitiveness of graduates amidst rapid social change. (Díaz et al., 2025). This emphasizes that educational quality is largely determined by the institution's ability (Ahmad Irwandi et al., 2026) to systematically carry out management functions through continuous planning, organization, implementation, and evaluation. Therefore, Islamic boarding schools (Dr. Moh. Ali, 2024) require a professional, effective educational management model that remains oriented toward Islamic values (Dr. Moh. Ali, 2024; Firdaus et al., 2022; Hizbulloh et al., 2023)

Various studies have examined Islamic boarding school education management from various perspectives (Adi Sulistyو Wibowo & Muhammad Isa Anshory, 2024), highlighting the importance of kiai leadership in Islamic boarding school development and the application of quality management (Misban et al., 2026; Puteri Utami et al., 2026) to improve the effectiveness of

Islamic boarding school institutions. Research (Nur Zaman et al., 2025) also demonstrates the importance of transforming Islamic boarding school governance in the face of technological developments and social change. Similar findings were also expressed by (Rustandi et al., n.d.), which confirms that leadership, governance, and organizational culture contribute to improving the quality of Islamic educational institutions. (Ahmad Irwandi et al., 2026). However, these studies tend to examine management aspects partially, both in terms of leadership, educational quality, and institutional governance (Rofiq & Sonia, 2026).

Based on the description, this study aims to analyze the educational management model in improving the quality of education at the Nurul Islam Pungging Mojokerto Islamic Boarding School. The novelty of this study lies in the integrative analysis of the development of Islamic education management (Firdaus et al., 2022), which includes planning, organizing, implementing, and evaluating (POAC) combined with prophetic values, kiai leadership, Islamic academic culture, and Islamic boarding school traditions in developing educational quality (Arifin, 2026). In contrast to previous studies that tend to examine these aspects separately, this study offers a more holistic understanding of the Islamic education management model in the context of Islamic boarding schools. (Hizbulloh et al., 2023; Muhammad Mufid, 2025). The results of this study are expected to provide theoretical contributions to the development of Islamic education management studies and become a practical reference for Islamic boarding school managers in improving the quality of education in the contemporary era.

METHODS

This research uses a qualitative approach with a case study design to deeply understand the Islamic education management model in developing educational quality at the Nurul Islam Pungging Mojokerto Islamic Boarding School. This approach was chosen because it allows the researcher to comprehensively examine phenomena in their natural context. In qualitative research, the researcher acts as the main instrument (human instrument) who directly collects, processes, and interprets data. (Flick & Uwe, 2014; Mike Thelwall, 2021) Before conducting the research, the researcher obtained permission from the Islamic boarding school and established communication with informants so that the data collection process took place openly. The researcher's presence was known to all informants to create a good relationship and a comfortable atmosphere in conveying information related to the Islamic education management model and the development of Islamic boarding school education quality.

The research data sources consist of primary and secondary data. Primary data were obtained from informants purposively selected based on their involvement in Islamic boarding school education management (Creswell, 2018; Dr. Iswadi, 2020), while secondary data were obtained from documents, archives, activity reports, and various relevant written sources. To maintain the confidentiality of informants' identities, each participant was assigned a research code, as shown in Table 1.

Table 1. Research Informant Codes

Informant Code	Position Informant	/	Function in Islamic boarding school	Expected Data Types
PP-PSH	Caregiver, Islamic school	Cottage boarding	Determinant policy, direction development Islamic boarding school, decision-maker strategic	Vision, mission, policies, management model of Islamic education

PP-YYs	The foundation's president	Guarantor responsibilities, foundations, and institutional policies	governance	Policy development institutions, support source Power
PP-DIR	Director of Education	Coordinator of all educational units, Islamic boarding schools		Planning, program coordination, development quality
PP-KMA	Head of Madrasah Aliyah	Manager of education MA level		Implementation curriculum, supervision academic
PP-KMTs	Head of Junior High School	Manager of education MTs level		Management of learning and evaluation
PP-KMI	Primary School Principal	Manager of education MI level		Implementation curriculum and training of participant educate
PP-KB	Head of Field Subscription	Manage student life and Islamic boarding school culture		Coaching character, discipline, and organizational culture
PP-GPAI	Religious Education Teacher	Executor of learning diniyah and religious education		Implementation of the religious curriculum
PP-GUM	General Subject Teacher	Executor learning general		Integration of religious and general curriculum
PP-WKM	Deputy Head of Field Curriculum	Coordinator curriculum	development	Planning, implementation, evaluation of the curriculum
PP-KTU	Head of Administration	Manager institution	administration	System administration and governance

Source: Data Collection, 2026

Data analysis was carried out interactively through the stages of data reduction, data presentation, and concluding (Ma`arif & Rofiq, 2018; Rita Fiantika et al., 2022), as stated by Flick & Uwe (2014). Analysis was conducted from the beginning of data collection until the research was completed, allowing researchers to continuously verify the findings (Marendah et al., 2021). To ensure the credibility and validity of the data, this study implemented source triangulation and technical triangulation by comparing data from observations, interviews, and documentation. Furthermore, researchers reconfirmed several key informants (*member checking*) to ensure the data matched the actual conditions, ensuring that the research findings could be scientifically justified.

RESULTS AND DISCUSSION

Results

Participatory and Integrative Educational Planning Based on Islamic Boarding School Culture

Observations at the Nurul Islam Pungging Islamic Boarding School in Mojokerto show that the educational planning process is implemented holistically, based on Islamic boarding school culture. The educational units, consisting of MTs, SMP UBQ, SMP Trans-Sains, MA, SMK UBP, MA al-Dauliyah, and SMA Global School, demonstrate the integration of pedagogical planning to improve the quality of Islamic boarding school education. The inclusion of typical Islamic boarding school subjects in the formal school curriculum also demonstrates an effort to integrate learning design with the character of Islamic boarding school education.

Observations also show a connection between educational planning and Islamic missionary units in Islamic boarding schools. The existence of Nuris Medika, Nuris Media, Nuris

School Bank, and Nuris Mart demonstrates that educational management is linked to Islamic missionary activities and Islamic boarding school services. Thus, educational planning focuses not only on academic activities but also on the overall activities of the Islamic boarding school. A statement from the Superintendent of the Nurul Islam Islamic Boarding School reinforces the findings of integrative planning. He emphasized that the Islamic boarding school's integrative vision must be supported by integrative management. He said:

The vision of the Nurul Islam Islamic Boarding School is to be an educational institution for cadres who are Robbani, knowledgeable, competitive, meditative, and have good morals. To achieve this integrative vision, it must be implemented through integrative management as well. (Interview with PP-PSH/01, Caretaker of the Nurul Islam Islamic Boarding School, February 12, 2026).

The Director of Education explained that planning is carried out through an annual working meeting involving various elements of education management. The meeting discusses the evaluation of previous programs and the development of work programs, learning targets, and character development. He stated:

Educational planning is determined through an annual working meeting involving the Islamic boarding school administrators, foundation leaders, education directors, heads of educational units, deputy heads of curriculum, and teaching staff.

The forum is also used to evaluate the implementation of the previous year's program and to develop work programs, academic calendars, learning targets, and student character development programs as a basis for improving quality. Planning certainly considers maslahah (benefit), minimizes mafsadah (harmful), and considers risks. (Interview with PP-DIR/03, Director of Education at Nurul Islam Islamic Boarding School, February 13, 2026).

Documentation of work meetings and work programs reinforces the finding that planning is carried out in a coordinated manner through deliberation. The documents include work programs, academic calendars, learning targets, character development, SWOT analyses, and priorities tailored to the educational needs of Islamic boarding schools. Based on observations, interviews, and documentation, educational planning at the Nurul Islam Islamic Boarding School is participatory and integrative. This planning combines formal education, Islamic boarding school culture, and stakeholder involvement to support improvements in educational quality.

Integrated Organization as an Instrument for Effective Islamic Boarding School Governance

Observations show that the organization of education at the Nurul Islam Islamic Boarding School is carried out through a division of tasks and responsibilities between sectors, such as education, da'wah, social affairs, economics, and health. This division is supported by a systematic organizational structure, enabling coordination between units to support the implementation of educational programs and the management of the Islamic boarding school. Observations also revealed the existence of a communication space between sectors and units, including the da'wah unit and the school unit. This communication space is equipped with coordination standard operating procedures (SOPs) to guide tasks and foster inter-unit cooperation. This demonstrates that coordination is carried out in a focused manner to maintain program integration within the Islamic boarding school.

An interview with the Deputy Head of Curriculum reinforced the findings regarding the division of tasks and coordination between units. He explained that tasks are assigned according to each department's field and that coordination is carried out at various levels to ensure the

organization operates in an integrated manner. The Head of the Islamic Boarding School Division expressed a similar sentiment. He explained that every activity is coordinated with the relevant departments before being consulted by the *kiai*. He stated:

The division of tasks is formulated very carefully and firmly, by placing the right people in their respective fields. Each person or student who is responsible for their field must always coordinate with others. (Interview with PP-WKM/10, Deputy Head of Curriculum at Nurul Islam Islamic Boarding School, February 13, 2026).

*All forms of Islamic boarding school activities before being *sowan* (requested for consideration) to the *kiai* are coordinated with all related fields to ensure that the activities or programs have been well coordinated and integrated."* (Interview with PP-KB/07, Head of the Islamic Boarding School Division of Nurul Islam Islamic Boarding School, February 13, 2026).

Documentation in the form of minutes of coordination and photos of activities reinforces the existence of coordination and integration between fields, institutions, and units within the Islamic boarding school. This documentary evidence demonstrates that the coordination established within the organizational structure is also manifested in activities and communication between units. Based on these findings, organization at the Nurul Islam Islamic Boarding School is not only related to the division of tasks, but also supports integrated management of the boarding school. The division of tasks, communication, coordination between departments, and consultation with the *kiai* (*Islamic scholars*) help unite various elements in achieving educational goals. Thus, organization is a crucial part of supporting integrative educational management and maintaining the boarding school culture.

Implementation of Education as an Integration of Prophetic Values and Modern Management

Observations show that the educational implementation at the Nurul Islam Islamic Boarding School (Pondok Pesantren Nurul Islam) combines prophetic values with modern management. This is evident in the combination of formal education and Islamic religious education, which incorporates prophetic values. Thus, educational management focuses not only on performance but also on character development and Islamic values. Observations also show that character development is carried out through the introduction of worship and Javanese language, as well as extracurricular activities and Islamic outreach units. Educational implementation focuses not only on academic activities but also on instilling Islamic values and Islamic boarding school culture.

The Director of Education explained that a modern management system is implemented through Standard Operating Procedures (SOPs) in every educational activity. Still, its implementation remains guided by the values of trust and responsibility before God. The Director of Education further explained that the Islamic boarding school administrators emphasize that educational activities remain grounded in spirituality and noble morals. This demonstrates that the implementation of systems and standard operating procedures (SOPs) is inseparable from the values that characterize Islamic boarding school education. He also emphasized the importance of shared responsibility in implementing educational activities.

For every educational activity, SOPs are created so that all parties are aware of their rights and obligations. All parties are directed to always uphold the trust, which will be held accountable before God. Students are given access to provide suggestions through a suggestion box. (Interview with PP-DIR/03, Director of Education at the Nurul Islam Islamic Boarding School, February 13, 2026).

This finding was reinforced by the Deputy Head of Curriculum who explained:

We do indeed combine the traditional Islamic boarding school system with modern education. We must adapt to the demands of our times, but we continue to preserve the patterns and systems of Islamic boarding school culture to ensure the spirit of the Islamic boarding school remains intact. (Interview with PP-WKM/10, Deputy Head of Curriculum at Nurul Islam Islamic Boarding School, February 13, 2026).

Documentation analysis shows that reporting on educational activities includes not only learning outcomes but also daily religious practices. This documentation demonstrates that educational implementation and reporting encompass both academic and religious dimensions, which are integral to the lives of students. Based on these findings, education at the Nurul Islam Islamic Boarding School combines modern management with prophetic values. SOPs and activity management are implemented without eliminating the pesantren culture, while still prioritizing trustworthiness, spirituality, noble morals, worship, and responsibility. Thus, *actuation* becomes the process of implementing prophetic values in education, ensuring that educational quality is assessed not only by academic achievement but also by the character, ethics, and spiritual values of the students.

Supervision and Evaluation as a Mechanism for Assuring Educational Quality

Observations indicate that learning supervision, monitoring of students' academic achievement, and program evaluation meetings are conducted regularly to ensure educational quality. This oversight demonstrates the monitoring of educational implementation and program achievement as part of the *controlling function*. Observations also show that the self-reflection program is implemented in each unit as a form of ongoing evaluation. The self-reflection is accompanied by a problem-solving and case-follow-up program, ensuring that the evaluation doesn't stop at the identification process but continues with efforts to resolve the identified issues.

An interview with the Head of the Islamic Boarding School Division confirmed observations regarding the implementation of evaluations covering various Islamic boarding school activities. He explained that evaluations are conducted not only in formal schools and Islamic boarding schools, but also through a self-reflection program that examines the overall activities of the Islamic boarding school. The Head of the Islamic Boarding School Division explained:

The self-reflection program is a comprehensive evaluation of all activities at the Islamic boarding school, including extracurricular activities and da'wah programs. If anything is less than optimal, a remedial program will be implemented. (Interview with PP-KB.07, Head of the Islamic Boarding School Division, Nurul Islam Islamic Boarding School, February 13, 2026).

This statement is reinforced by the caretaker's statement that the function of self-reflection is both a comprehensive evaluation and a basis for addressing any activities that are not running optimally. (Interview with PP-PSH/01, Caretaker of the Nurul Islam Islamic Boarding School, February 12, 2026). Documentation in the form of SOPs and evidence of follow-up implementation of self-reflection (*muhasabah*) reinforces the findings regarding the oversight mechanism. A review of the documents indicates that self-reflection is implemented collaboratively by the relevant units as a form of shared responsibility.

At the same time, follow-up on problem resolution is carried out to achieve predetermined targets. The integration of oversight extends from evaluation at the educational unit level to self-reflection and problem resolution. Based on research findings, supervision at the Nurul Islam

Islamic Boarding School serves not only to monitor target achievement but also as a means of evaluation and improvement. The processes of evaluation, reflection, problem identification, management, and follow-up are carried out continuously. Therefore, *supervision* is a crucial part of improving the quality of education and improving the implementation of activities to achieve established goals.

Table 2. Summary of Research Finding

Management Aspects	Research Findings	Form of Integration	Contribution to the Quality of Education
Planning	Planning education is done in a holistic and integrated way with the Islamic boarding school culture. Planning involving caregiver, foundations, the director of education, heads of education units, deputy head schools and workforce educators.	Vision integration: Islamic boarding school, formal education, education diniyah, da'wah, and stakeholder involvement. Planning uses SWOT analysis, scale priority, standard planning and supervision, as well as consideration of benefits.	Produce participatory, coordinated, community - based planning needs, and in harmony with the vision of the Islamic boarding school.
Organizing	Distribution of duties and responsibilities is carried out in a clear way in the field of education, preaching, social, economic, and health. Coordination is done at a multi-level and cross-unit level.	Structural integration organization, coordination inter- unit communication tiered, and coordination SOP.	Increase effectiveness of coordination and integration of governance, as well as strengthen the Islamic boarding school organization culture.
Actuating	Implementation education blend system modern management with a prophetic perspective. Formal education is integrated with education diniyah, character development, worship, morals Karimah, and Islamic boarding school culture.	Integration of SOP and modern management system with spiritual values, morals, responsibility, and Islamic boarding school culture.	Education is not only achievement - oriented academic , but also formative students who have character, ethics, are fair, and have a transcendental orientation.
Supervision (Controlling)	Supervision is done through supervision learning, monitoring academic achievements, meeting evaluations, as well as self-reflection programs in each unit.	Integration of academic evaluation, Islamic boarding school activities, extracurricular activities, preaching, and self-reflection in a coordinated way.	Ensure quality through periodic evaluation, identification problem, taking further action, and handling problem For achieve the targets that have been set.
Management Integration	All over function management Work in separate ways, but are connected in the management of Islamic boarding schools.	Planning, organizing, actuating, and controlling are combined with the culture of Islamic boarding schools and prophetic values.	Forming a system of integrated education management , so that improvement in quality covers academic, character, spirituality, organization, and social.
Stakeholder Engagement	Program planning and implementation involve various parties, starting from caregivers, foundations, education managers, teachers, administrators, to guardian students.	Decision-making through meetings, work, coordination, deliberation and multi-level communication.	Strengthen participation, coordination, sense of responsibility, answer together, and consistency in program implementation.

Mechanism	Evaluation/reflection	results	Evaluation → identification	Leading to improvement
Improvement	followed up with a treatment		deficiency → handling →	in quality in a continuous
Quality	program for problems found.		action continues → target	improvement way.
			achievement.	

Source: Data Collection, 2026

DISCUSSION

Integration of Planning Functions in Developing the Quality of Islamic Boarding School Education.

The research results show that educational planning at the Nurul Islam Pungging Islamic Boarding School in Mojokerto is implemented in a participatory and integrative manner. Planning is conducted through an annual working meeting involving the boarding school administrators, the foundation, the director of education, the head of the educational unit, the deputy head of curriculum, and teaching staff (Darwanto et al., 2024). The process not only discusses academic programs but also the academic calendar, learning targets, character development, SWOT analysis, priority scales, and considerations of benefits and objectives. Thus, planning serves as an instrument for uniting formal education, religious education, da'wah, and Islamic boarding school culture in a single direction for developing educational quality (Sirojuddin et al., 2025).

These findings can be understood through the major theories of Islamic educational management, which position planning as a strategic function to determine the direction, goals, programs, and resources of education based on Islamic values. From this perspective, planning is not merely an administrative activity, but a process of determining the direction of the institution so that all activities move toward predetermined goals (Arroisi et al., 2024). The findings at Nurul Islam reinforce this perspective because planning not only uses modern management tools such as SWOT analysis and priority scales, but also considers the pesantren's vision and the principles of *maslahah* and *mafsadah* (Munir et al., 2025). Thus, the planning function becomes the starting point for integrating management rationality and prophetic values in educational management.

These findings align with previous research by Arifin Fitriah et al., 2025; Kurniati et al., 2023; Munir et al., 2025), which place planning as a crucial component in developing educational quality. Previous research also suggests that involving various organizational elements in planning can strengthen program coordination and performance management. However, these studies focused more on strategic planning and program management (Arifin et al., 2024). At the same time, the findings at Nurul Islam demonstrate that planning is directly linked to the pesantren's vision, religious education, character development, and prophetic values. (Barsihannor et al., 2021) Thus, this study bridges the gap between educational planning theory, which tends to emphasize rational-administrative aspects, and the need for Islamic boarding schools to maintain their Islamic identity and values.

This gap lies in the paucity of studies explaining how modern planning instruments can coexist with the culture and prophetic values of Islamic boarding schools. Ultimately, planning not only determines what will be done but also determines the value orientation that underpins educational implementation (Sodikin, 2026). The contribution of this research lies in its confirmation that Islamic boarding school educational planning can be developed through a participatory and modern approach without abandoning its prophetic orientation. The novelty offered is the position of planning as an integrative foundation that unifies the direction, interests, and programs of various Islamic boarding school elements. With this approach, planning does not

stop at program development but becomes the initial mechanism for integrating academic quality, character, spirituality, and Islamic boarding school culture within a unified educational management framework (Abdullah, 2014; Arroisi et al., 2024).

Organization as an Instrument for Effective Islamic Boarding School Governance

The research results show that organization at the Nurul Islam Islamic Boarding School is carried out through a clear division of tasks and responsibilities in the areas of education, da'wah, social affairs, economics, and health. This division of tasks is supported by a systematic organizational structure, as well as communication and coordination at various levels and across units (Buanaputra et al., 2021). A standard operating procedure (SOP) for coordination serves as a guideline for carrying out tasks and building cooperation between units. Thus, the organization not only regulates the division of work but also connects various elements of the Islamic boarding school so that they can work in an integrated manner to achieve educational goals (Kadir & Umiarso, 2023).

The results show that organizing at Nurul Islam Islamic Boarding School is carried out through a clear division of tasks and responsibilities in the areas of education, da'wah, social, economic, and health. This division of tasks is supported by a systematic organizational structure and communication and coordination at various levels and across units (Saefullah et al., 2026). Standard operating procedures (SOPs) for coordination are used as guidelines for carrying out tasks and building cooperation between units. Thus, organizing not only regulates the division of work but also connects various elements of the Islamic boarding school so that they can work in an integrated manner to achieve educational goals. These findings align with those of (Barsihannor et al., 2021; Nasukah et al., 2020), which emphasize the importance of organizational structure and institutional coordination for the success of educational institutions.

This study also expands on findings (Munir et al., 2025) that emphasize the role of kiai leadership in developing educational quality. At Nurul Islam, this leadership is supported by an organizational structure that allows for interconnected educational, da'wah, social, economic, and health programs. Thus, leadership does not operate individually, but is reinforced by an organizational system that allows for clear distribution of responsibilities (Fadlillah & Achadi, 2026). This finding also closes a gap in previous studies that tended to view leadership, organizational structure, and pesantren culture as separate aspects. Research at Nurul Islam shows that these three can be connected through mechanisms of task division, multilevel coordination, inter-unit communication, coordination standard operating procedures (SOPs), and consultation with the kiai (Fadlillah & Achadi, 2026; Saefullah et al., 2026).

The contribution of this research is to broaden the understanding of organizing in Islamic boarding school education from mere division of labor to an integrative structure that connects units, resources, tasks, and responsibilities and strengthens the offering (Heni Suhertini, 2025). It strengthens the integration of Husni's management values (Husni & Rahmania, 2025). The novelty found is the connection between formal structures, cross-unit coordination, multi-level communication, and Islamic boarding school culture in supporting educational quality. This model can be recommended for Islamic boarding schools that have many educational units and services so that the organization does not run sectorally, but is directed towards the same educational goals (Munir et al., 2025) that emphasize the role of kiai leadership in developing educational quality.

Implementation of Education as an Integration of Prophetic Values and Modern Management

The research results show that the implementation of education at the Nurul Islam Islamic Boarding School (*Pondok Pesantren Nurul Islam*) combines a modern management system with prophetic values. Formal education runs alongside religious education, character building, worship practices, extracurricular activities, and da'wah activities (Matar & Abdel-Qader, 2026). From a managerial perspective, each educational activity is supported by standard operating procedures to clarify the rights, obligations, and responsibilities of each party. These findings can be explained through the major theory of Islamic educational management, which positions actuation as a function to mobilize all resources so that plans can be translated into action. In this study, the actuation process is carried out not only through instructions, standard operating procedures, and the division of responsibilities, but also through the internalization of prophetic values. (Dyck et al., 2009)

These findings align with Heni Suhertini's assertion that Islamic boarding schools need to be open to innovation without losing their traditional character. They also expand research (Rahmad Fuad & Iswantir M, 2024) on improving the quality of Islamic boarding school education through curriculum innovation, and reinforce the view (Abdurrahman Wahid, 2010; Muhammad Mufid, 2025) on the importance of synergizing human resources, organizational culture, and learning innovation, in accordance with Faishal's management standards. (Muhammad Faishal Haq, 2017). The difference is that this study demonstrates more concretely that adapting to modern management can be done through standard operating procedures and activity management systems without having to replace Islamic boarding school values and culture.

These findings bridge the gap between two trends in Islamic boarding school management: effectiveness-oriented modernization and value-oriented tradition preservation. At Nurul Islam, these two options are not positioned as conflicting choices. Standard operating procedures (SOPs), activity management, and a modern education system are used as instruments for adapting to changing times (Dyck et al., 2009; Matar & Abdel-Qader, 2026). At the same time, prophetic values serve as the guiding principle that maintains the educational identity of the Islamic boarding school. Thus, educational quality is understood more broadly, not only through academic achievement but also through the development of character, ethics, noble character, worship, and the transcendental orientation of students (Alblooshi et al., 2020).

The primary contribution of this finding is its positioning of actuating as an integrative orientation that synergizes modern management with prophetic values. The novelty of this research lies in the finding that prophetic values are not merely normative or philosophical foundations, but are translated into educational management practices through standard operating procedures (SOPs), accountability, worship practices, character development, and Islamic boarding school culture (Buanaputra et al., 2021; Dyck et al., 2009). This model is recommended as an alternative for Islamic boarding schools (*pesantren*) in modernizing their education without losing their Islamic boarding school spirit and identity (Afshari et al., 2012; Allen et al., 1999).

Supervision and Evaluation as a Mechanism for Assuring Educational Quality.

The research results show that supervision at the Nurul Islam Islamic Boarding School is carried out through learning supervision, monitoring academic achievement, evaluation meetings, and a self-reflection program in each unit. Evaluation does not stop at identifying deficiencies, but continues with a program to address and follow up on any problems found (Adeoye, 2022). Self-

reflection also encompasses all Islamic boarding school activities, including extracurricular activities and preaching. Thus, *controlling* functions not only as a means of monitoring target achievement but also as a process of evaluation, reflection, problem-solving, and continuous improvement (Abigeal Ayobami et al., 2025).

From the perspective of the major theory of Total Quality Management (TQM), supervision is part of a quality assurance mechanism that must be directed towards continuous improvement. The findings at the Nurul Islam Islamic Boarding School reinforce this principle because evaluation results are used as a basis for identifying deficiencies, determining remediation, and implementing follow-up actions (Tijani & Abdullahi, 2020). However, this study provides a unique characteristic of Islamic boarding schools through the use of self-reflection (*muhasabah*) as a form of evaluation. Self-reflection not only measures program achievement but also contains a reflective dimension and moral-spiritual responsibility (Abigeal Ayobami et al., 2025; Adeoye, 2022).

These findings align with Budiyo's findings, stating that evaluation is an integral part of the culture of quality in Islamic boarding schools. These findings also support and expand upon studies on TQM, which emphasize the importance of *continuous improvement* as a strategy for enhancing the quality of educational institutions. (Arifin, 2026; Budiyo et al., 2015) The extension offered by this research lies in the integration of academic evaluation with evaluation of Islamic boarding school activities, *da'wah* (Islamic outreach), extracurricular activities, and self-reflection. Thus, the object of supervision is not limited to learning outcomes but encompasses the entire Islamic boarding school educational ecosystem (Monyatsi & Ngwako, 2019).

The contribution and novelty of this research lie in the discovery of an integrative improvement mechanism through the cycle (evaluation–reflection–identification) and then (*problem–handling–follow-up*). This mechanism demonstrates that prophetic values can be part of the *controlling function* and simultaneously support the principle of *continuous improvement* (Philomina & K, 2025). This finding then strengthens the synthesis of an integrative Islamic education management model based on prophetic values, namely a model that connects *planning, organizing, actuating*, and *controlling* in one quality cycle involving all units and stakeholders (Jonga et al., 2026; Monyatsi & Ngwako, 2019).

Table Synthesis Analysis Discussion

Function Management	Findings Study	Analysis Findings	Position in the Integrative Model
Planning	Planning is done in a participatory way involving stakeholders, using SWOT analysis to determine standards, scale priorities, as well as directing the program to the vision of the Islamic boarding school.	Planning not only functions as an administrative tool, but become instrument for uniting direction, interests, and programs of various element Islamic boarding school in reach objective of education.	Foundation Integrative: uniting direction and purpose across all over element Islamic boarding school.

Organizing	There is a distribution of duties and responsibilities in the field of education, preaching, social, economic and health, as well as inter-unit program integration.	Organizing: not just sharing work, but connecting various units so that the source of power and program can move toward the same education.	Structure Integrative: connecting units, sources of power, duties and responsibilities.
Actuating (Implementation)	Implementation of education integrates prophetic values with modern management systems and adjusts education to the development of time without eliminating boarding school culture.	Prophetic values not only become normative markers, but also become an orientation in educational implementation, while modern management functions as an instrument of adaptation to change.	Orientation Integrative: synergizing the mark of prophetic and modern management.
Controlling (Supervision)	Supervision is done in a way periodically through unit evaluation, <i>self-reflection</i> , collective responsibility to answer together, and action taken to address problems found.	Supervision not only aim control target achievement, but become mechanism reflection, responsibility answer and collective, and sustainable improvement.	Mechanism Repair: Connects evaluation, <i>reflection</i> , action further, and improvement quality.
Synthesis	The fourth POAC function runs in an interrelated manner and is supported by prophetic values as well as integration across units.	Quality education is not produced partially by one management function, but through connectedness across all over function in one cycle management.	Management model of integrative Islamic education based on prophetic values.

Source: Data Collection, 2026

The educational management model at the Nurul Islam Islamic Boarding School holistically integrates the POAC (Planning, Organizing, Actuating, Controlling) functions to improve educational quality. Unlike conventional approaches, this model successfully connects modern management instruments with prophetic values, kiai leadership, and boarding school traditions into a single quality cycle. Through the interconnectedness of instrumental and transcendental dimensions, prophetic values are no longer merely a normative philosophical foundation, but operate practically as a guiding principle across all management functions, from setting planning directions to conducting supervision and improvement.

The primary novelty of this research is the formulation of the Prophetic Values-Based Integrative Islamic Education Management Model, which addresses the limitations of previous studies that tended to view boarding school governance fragmentarily. This model perfectly balances organizational effectiveness and academic aspects with the development of character, spirituality, and the transcendental orientation of students. Consequently, this integrative model is highly recommended as an alternative management solution for other Islamic boarding schools facing modernization demands while preserving their authentic identity and core character.

CONCLUSION

Based on the research, it can be concluded that the management model of Islamic education in increasing the quality of education at the Islamic boarding school Nurul Islam Pungging Mojokerto Islamic Boarding School is an integrative management model based on prophetic values. The model is formed through the connectedness function of planning, organizing, implementing, and monitoring that do not walk partially, but become one cycle of mutual management support in achievement objective education Islamic boarding school. In this aspect, planning and management education are implemented in a participatory way involving *stakeholders*, using SWOT analysis to determine scale priorities, as well as aligning the program with the vision and goals of the Islamic boarding school. Planning thus become foundation For unite direction and educational program. In the aspect of organizing, dividing duties and responsibilities is done in a clear way in various fields, such as education, preaching, social, economic, and health, with emphasize integration between units. Organizing become instrument For integrate source power and program in reach objective education.

In this aspect of implementation, Islamic boarding schools show the existence of synergy between prophetic values and modern management principles. Management education is directed to be able to respond to developments in the times and society's needs, but still maintain the character and values of Islamic boarding schools. Meanwhile, in terms of supervision, evaluation is done in a way periodically through unit evaluation, *self-reflection*, joint responsibility answers together, and action carried out to address problems found. Supervision not only functions as control to target achievement, but also becoming mechanism for reflection and sustainable improvement. Thus, the contribution main study This is to show that mark prophetic not only functions as a runway for philosophical education in Islamic boarding schools, but becomes an integrated orientation for the entire management process of education. The value comes true in determination direction planning, integration of organization and programs, implementation of education, as well as supervision that emphasizes not quite enough answer collective improvement.

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