Studies in Philosophy of Science and Education
Homepage: https://scie-journal.com/index.php/SiPoSE
Email: sipose@scie-journal.com

p-ISSN: 2722-3523; e-ISSN: 2721-9267
SiPoSE, Vol. 5, No. 2, July 2024: 48-60
©2024 Studies in Philosophy of Science and Education

Evaluation of Management Functions at Pondok Pesantren Tafidz Putri Darul Quran Mojokerto

***I Adawiyah[1], Y Riyanto[1], K Karwanto[2], E Roesminingsih[2], Y I Yahya[3]**
[1]Department of Manajement of Education, Faculty of Science Education, Universitas Negeri Surabaya, Surabaya 60231, Indonesia
[2]Universitas Negeri Surabaya, Surabaya 60231, Indonesia
[3]Departement Master of Islamic Education, Faculty of Human Sciences, Universiti Pendidikan Sultan Idris, Perak 35900, Malaysia

Article Info

Article history:

Received December 29, 2023
Revised June 13, 2024
Accepted June 23, 2024
Available Online July 29, 2024

Keywords:

Evaluation;
Islamic boarding school;
Management functions;

ABSTRACT

The four management functions in an organization that must be implemented in order to experience significant progress towards the development of another agency include planning, organizing, directing, and controlling. Therefore, Islamic boarding schools must have good management in achieving an educational vision and mission according to the needs of the times, namely a*l-muhafadzah 'ala alqadim al-shalih wal-akhdzu bi al-jadid al-ashlah*. This article aims to analyze the four management functions that have been implemented by the Tahfidz Putri Darul Quran Mojokerto Islamic Boarding School. The results of the research show that the steps of the management function can be used as a basis for compiling, implementing, and disseminating Islamic boarding school goals in a better direction through the implementation of a global education system. Global education as a systematic effort to shape students' insight revolves around the Tahfidz Putri Darul Qur`an Islamic Boarding School curriculum in Mojokerto.

https://doi.org/10.46627/sipose

INTRODUCTION

Islamic boarding schools are always interesting to study in academic and scientific forums. The existence of Islamic boarding schools in the history of the Indonesian nation, apart from having a very big contribution to the struggle for the establishment of the unitary state of the Republic of Indonesia, also has a very big contribution to developing the quality of Indonesia's human resources (Karimah, 2018). Even though the management of the Islamic boarding school is very simple, its role and function are really needed as the oldest educational institution in Indonesia in order to face the flow of globalization through Islamic intellectual cadres who are born from Islamic boarding schools to become strong Muslims and able to overcome problems that occur in the environment. surrounding areas and also as an Islamic boarding school educational institution must be seen as a continuous industrial process improvement (Saladi, 2020). This is one of the unique features of Islamic boarding schools as part of educational institutions, which continues to be interesting to research. Discussions about Islamic boarding school education are always interesting to have, with discussions that will never end. Because Islamic boarding schools have their own "magnet," which is always able to attract people's interest to study on an ongoing basis, Islamic boarding schools deserve to be scientific destinations. The uniqueness of the management system and/or institutional governance as well as the adoption of the intellectual wisdom of the students is the answer to the aridity of education today, which only glorifies intellectual aspects but is dry of values (Yasid, 2020).

https://doi.org/10.46627/sipose.v5i2.333

The study of Islamic boarding schools is interesting to discuss, where several arguments state that Islamic boarding schools grow and develop in Islamic society, and Islamic boarding schools in Indonesia have gone through a long journey. Not long after Islam entered the archipelago, the embryo of Islamic boarding schools began to grow (Rois et al., 2018). Sholeh stated that these various demands encouraged Islamic boarding schools to increase their role and function in the midst of community life. On the one hand, Islamic boarding schools must improve the quality of human resources, or what is called a dual role. This statement is reinforced by Abdullah's opinion that Islamic boarding schools are required to produce Islamic intellectuals who have high competitiveness and have skills that are ready to be used in the world of work (Usman, 2013). Islamic boarding schools, on the other hand, based on Abdul 'Ala's opinion, are required to preserve the noble values and traditions that are characteristic of Islamic boarding schools (Yasid, 2018).

The growth of Islamic boarding schools in Indonesia over the past few decades has experienced extraordinary and astonishing development, starting from rural and suburban areas to urban areas. The data submitted by Ahmad Zayadi as Director of Islamic Education and Islamic Boarding Schools at the Ministry of Religion of the Republic of Indonesia is based on data from the Ministry of Religion of the Republic of Indonesia, which states that in 1997 the number of Islamic Boarding Schools was only 4,195 with 677,394 students. This number experienced a significant increase in 1985, namely 6,239 Islamic boarding schools, with the number of students reaching 1,084,801 people. In the following two decades, in 1997, the Ministry of Religion of the Republic of Indonesia recorded that the number of Islamic boarding schools had increased by 224%, or 9,388 Islamic boarding schools, and the number of Islamic boarding schools had increased by 261%, or 1,770,768 people. Based on statistical data from the Directorate General of Islamic Institutions, Ministry of Religion of the Republic of Indonesia, in 2001 there were 11,312 Islamic boarding schools with 2,737,805 students. Furthermore, in 2005, the number of Islamic boarding schools increased again to 14,798 Islamic boarding schools with 3,464,334 students. Based on the Data, Information Systems, and Public Relations Section of the Secretariat of the Directorate General of Islamic Education, Ministry of Religion of the Republic of Indonesia, in 2016, there were 28,194 Islamic boarding schools spread across urban and rural areas with 4,290,626 students, and all of them had private status (https://ww.republika.co.id/Khursday, November 30, 2017 17:46 WIB).

Based on the large number of Islamic boarding schools and the fact that the fact that the existence of Islamic boarding schools cannot be separated from the community itself, it is necessary to pay serious attention to the human resources of Islamic boarding schools to achieve community progress so that Islamic boarding schools can make a meaningful contribution to efforts to improve the future lives of society. Apart from that, the development of science and technology as well as the very rapid dynamics of societal development in the last few decades, according to Sulaiman's opinion, have become complex demands, especially in the increasingly diverse field of education (Hadori & Yasid, 2018).

Education in Islamic boarding schools has different elements from other formal education. As Dhofier (2011) explains, these elements consist of *Kyai, Santri, Pondok* (dormitory), mosque, and yellow book. The concept of Islamic boarding school which has five elements is an initial finding which serves as a guide in constructing an understanding of Islamic boarding school. as supporters of this research, Mastuhu (1994), Zarkasyi (2007), and Soebahar (2013) have carried out research by referring to these elements to understand Islamic boarding school management. In reality, the problems faced by Islamic educational institutions are very diverse. Starting from management issues, leadership issues, human resources, finance, and institutional issues. The mutual improvement of Islamic educational institutions needs to continue to be pursued by prioritizing the implementation of management functions. The quality aspect will provide benefits to the world of education because quality progress is the responsibility of educational institutions to provide services to students and to ensure the quality of their graduates can be accepted in society and the world of work (Mubarok, 2019).

https://doi.org/10.46627/sipose.v5i2.333

Moreover, Islamic boarding schools face various challenges and situations. Increasingly competitive, including in it. Modernization of the education system. In many system and institutional matters Islamic boarding schools need to be modernized accordingly. with the demands of the times, development, especially in institutional aspects in the era of globalization. See the reality of what is still happening. There are many managed Islamic boarding schools informally. Even though it exists, Islamic boarding schools are determined by a management system. which is nice and neat (Murdiyanto, 2021). As Baharuddin stated, there are several factors that weaken Islamic boarding schools, including: 1) weakness in the managerial field, where systems Education tends to be exclusive. and less open; 2) low quality Human resources, both input and energy education, 3) low quality resulting educational achievements, and 4) The enthusiasm and support are not good yet. society as stakeholders Islamic education. Of course, an Islamic boarding school also has advantages. which educational institutions do not have other. There are various weaknesses and obstacles faced by Islamic boarding schools and also Islamic educational institutions. As mentioned by the educational figures above, it is necessary to get serious attention by anyone who involved. Islamic boarding school management style traditional, natural, patterned Islamic boarding school inheritance, including relay his leadership so far often causes problems while a kiai or figure main body has died.

Previous studies have also been put forward by Juanis (2021) in his journal entitled Education Management in Islamic Boarding School, stating that in the context of education, the National Education System Law No. 20 of 2003 and Government Regulation No. 55 of 2007 explain that Islamic boarding schools have new benefits. This law has been approved through in-depth discussions and broad community participation, as well as participation from various parties, including the government, education experts, religious leaders, and figures from the past. The nation's democratic process resulted in this achievement. However, the problem that must be immediately resolved is how to improve the quality of the Islamic boarding school education system in the future with appropriate and superior management.

The Islamic Boarding School Darul Qur`an in Mojokerto is the object of this research. where this institution is a formal education based on Islamic boarding schools, which combines the Islamic boarding school system and formal education and focuses on the *Tahfizhul* Quran program. This Islamic boarding school has educational institutions at junior high and high school levels by combining the government curriculum developed in Islamic religious education subjects with the curriculum of Salaf Islamic boarding school subjects, for example, instrument science subjects such as *nahwu* and *sorof*, as well as classical book studies. What is unique about the Darul Quran? The Islamic Boarding School is that the students are all female, or what is known as *tarbiyatul banat*, for the implementation of the Islamic Boarding School curriculum and formal education curriculum, namely: in junior high school (SMP) and senior high school (SMA), during learning activities. can be done jointly, meaning that the Islamic boarding school curriculum, which is known as a traditional or non-formal education system, is also included as part of the formal education curriculum. The Islamic Boarding School Darul Qur`an Mojokerto education system is synergized with other education systems, such as the boarding school model, which combines the traditional Islamic boarding school system with a modern Islamic boarding school system so that this Islamic boarding school model is integrated with the school.

The main problem at the Darul Quran Islamic Boarding School is that it has not implemented good management in accordance with the development of Indonesian education in the digital era which was initiated by the Indonesian Ministry of Culture and Education, known as Merdeka Belajar Kampus Merdeka (MBKM). Correlation between the Islamic boarding school curriculum and the school needs to be carried out significantly so that it is in line with the Islamic boarding school's vision and mission. Likewise, previous research conducted by Malik Fadjar (1997) in Getting Out of the National Education Chaos explains that Islamic boarding schools are seen as a tool for socialization and enculturation. a cultural continuum with long-lost educational institutions, often called mandalas. The learning pattern in Islamic boarding schools is not much different from the existing system. in this "native" educational institution. Of course, the content

https://doi.org/10.46627/sipose.v5i2.333

is starting to be different, namely containing "new" lessons or teachings. which later became known as the religion of Islam. The education system and educational goals of Islamic boarding schools are in accordance with national education goals (Karimah, 2018). The results of research conducted by Bawaihi (2021) regarding monitoring and evaluation are only limited to adapting Islamic boarding school developments to the current context, so it is necessary to carry out an in-depth study regarding management evaluation which consists of four elements, including planning, organizing, supplying and controlling in Islamic boarding schools, as one thing. the new one.

From the previous research above, in-depth research and analysis is needed regarding the evaluation of Islamic boarding school management as a benchmark for the performance of teachers and employees in implementing it at the Darul Quran Islamic boarding school so that it can be carried out effectively and efficiently. This research is novel and aims to strengthen the role of Islamic boarding school education in differentiated learning, namely advancing the Indonesian nation in various fields of life, so that the goal of building a modern Indonesian civilization with nobility of character as the nation's main strength can be achieved more quickly in the current digital era.

RESEARCH METHOD

This research is qualitative, with a naturalistic approach as a direct data source. Therefore, the naturalistic approach contains characteristics that arise in a natural setting or in the context of a whole, relies on humans as research tools or instruments, utilizes qualitative methods, carries out inductive data analysis, is descriptive, prioritizes the process rather than results, limits the study with focus, has criteria to check the validity of the data, the research design is temporary, and the research results are agreed upon by both researchers and those being studied (Moleong, 2017).

This in-depth research focused study used a data sample of fifty middle and high school teachers, twenty assistant students (*musyrifah*), and also twenty employees, including caregivers and other educators, the head of the Islamic boarding school or *Roisul Ma'had* and the boarding school administrators, school principals and Islamic boarding school administrators, as well as employees as educational staff, with a total employee population of fifty-seven people. Collecting data from this research object uses a systematic, focused and accountable work method through the results of interviews, documentation, questionnaires and also observations so that it does not cause harm or lose its scientific nature.

The approach in this research uses a naturalistic investigative approach. Meanwhile, the analysis is carried out by examining the phenomenon as a whole and the parts that make up the system and management of the Darul Quran Islamic boarding school as well as the interrelationships between the elements that make up this phenomenon, as seen in the stages in the picture below.

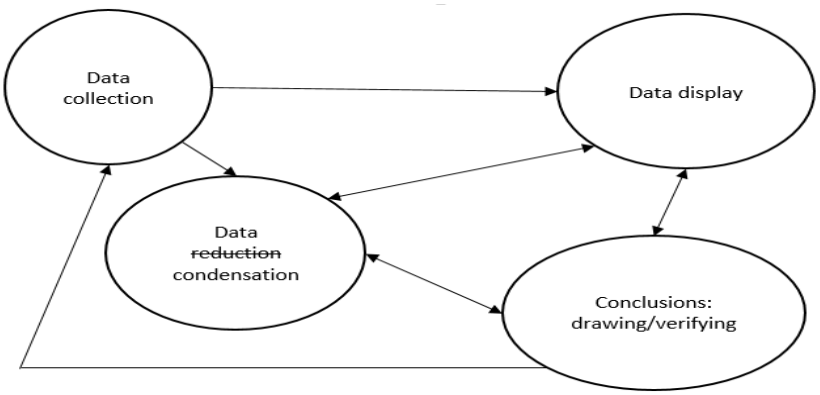


Figure 1: Concept of interactive model data analysis flow (Milles et al., 2014)

https://doi.org/10.46627/sipose.v5i2.333

By collecting employee work commitment data obtained from interviews and continuing with a display, the data presented is data regarding the evaluation of Darul Quran Islamic boarding school management through human resources to improve teacher performance in Mojokerto Islamic boarding schools, especially those related to supporting factors and other factors. obstacles that occurred during the research and what actually happened at the Darul Hikam Islamic Boarding School and Mojokerto International Islamic Boarding School. As previously stated, the data obtained by this research is in narrative form and is more descriptive in nature; therefore, the most appropriate data presentation is in the form of descriptions and narrative descriptions of the text obtained from the data collection process. Data presentation itself is often understood as arranging complex information into a systematic form of description. This can be achieved by selecting and adjusting the complexity of data (data consent) in the field with a research focus so that the meaning can be understood, as well as providing the possibility of conclusions that do not produce biased research information.

Condensation (condensation) of data means changing data that was previously evaporated into something denser (air). The difference between reduction and condensation lies in how the data is simplified. Reduction tends to sort and then select, while condensation adjusts all the data captured without having to sort (reduce) the data. Data condensation is the process of selecting, focusing, rotating, abstracting, and changing field notes, interview transcripts, documents, and other empirical material (findings) (Miles et al., 2014).

And the final stage is the conclusion data, namely the conclusion, which contains the essence of the research results, namely four management evaluations that consist of planning, controlling, supervising, and evaluating the Darul Quran Islamic boarding school. This data is used as data analysis using the theory of Miles & Huberman (1979), which is obtained based on previous descriptions or decisions obtained based on inductive or deductive thinking methods. The final conclusions made must be relevant to the research focus, research objectives, and research findings that have been discussed (Riyanto, 2016). This is related to the research focus in the form of how to improve the performance of human resources based on work commitment in Mojokerto Islamic boarding schools, especially those related to supporting factors and inhibiting factors that occurred during the research and what actually happened at the Darul Quran International Islamic Boarding School, Mojokerto.

RESULTS AND DISCUSSION

Analysis of Management Functions (Planing, Organizing, Brifing, Controllig) That the Darul Qur'an Islamic Boarding School in Mojokerto

As the times continue to develop rapidly and are full of competition, Islamic boarding schools must continue to strive to improve so that they are not eroded by the flow of modernity. The implementation of management functions needs to be analyzed in detail in order to provide material for improving Islamic boarding schools in responding to the challenges of Islamic boarding schools in the current era of digitalization. The main thing is to improve the performance of human resources for educators and education staff. Work commitment, work motivation and work enthusiasm are all related to the human resources of educators and educational staff at the Darul Quran Islamic boarding school in order to uphold the character values of the Islamic boarding school. Apart from that, management function analysis needs to be carried out continuously so that the Islamic boarding school's vision and mission can be achieved well in every activity that has been planned.

Saerozi (2023) in his book entitled Islamic boarding school management quotes the opinion of George R. Terry who suggests that there are four management functions, namely, planning, organizing, actuating, monitoring, controlling). These four management functions are known by the abbreviation POAC. However, the management function proposed by Harold Koontz and Heinz Weihrich divides it into five (5) functions, including: Planning, Organizing, Staffing, Lead, Controlling. As in the diagram below there is a management system concept (Chaturvedi & Shakti, 2020):

https://doi.org/10.46627/sipose.v5i2.333

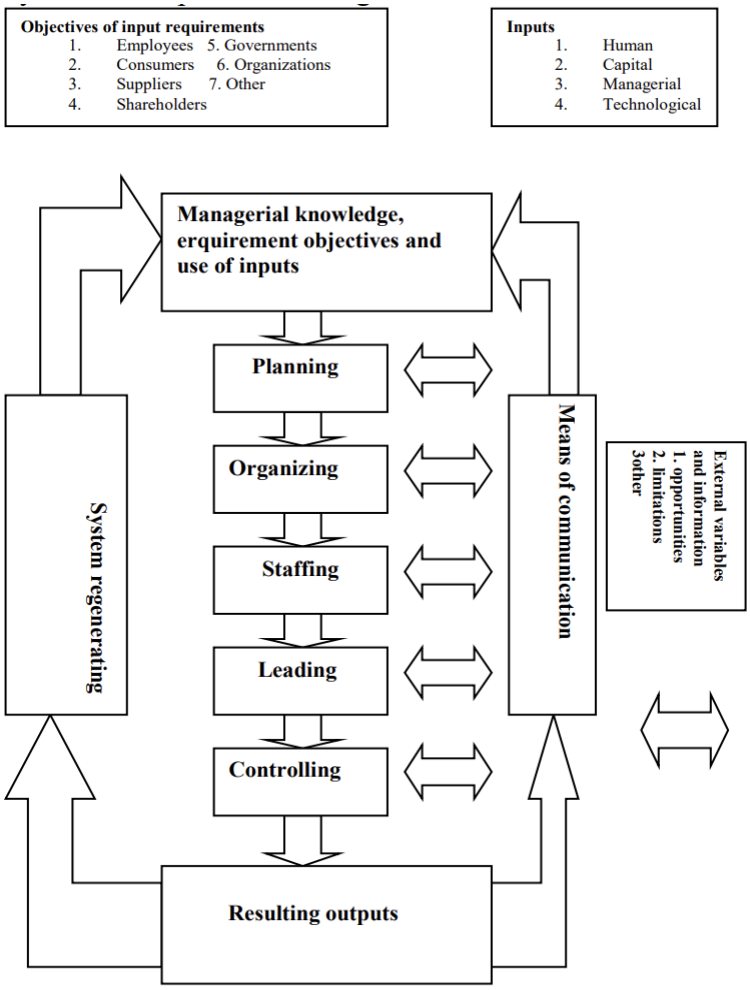


Figure 2. Diagram 1–System conception of management (Source: Koontz, Weihrich 1988).

From the diagram above, the Darul Qur'an Islamic boarding school has made a plan including activities by determining what it wants to achieve, how to achieve it, how long it will take, how many people are needed, and how much it will cost. This planning is made before an action is carried out. Planning, according to Gibson in his book Chusnul (2013), includes activities to determine targets and appropriate tools to achieve predetermined goals.

Viewed from a time perspective, planning is divided into three stages, namely: 1) short-term planning (one week, one month, and one year); 2) medium-term planning (planning made within a period of 2 to 5 years); and 3) long-term planning (planning made over 5 years) (Marno and Triyono, 2008). There are a number of planning categories that you need to know about, including the following:

a. Physical planning, related to the properties, regulations of building materials, and tools such as city planning and regional planning.
b. Functional planning, related to functions or tasks such as production planning and capital planning.
c. comprehensive planning, or universal planning, which covers the overall activities of a business and includes internal and external factors.
d. Combined planning (general combination planning), a combination of elements from the three plans above

https://doi.org/10.46627/sipose.v5i2.333

Table 1. Physical planning of activities at Darul Quran Mojokerto Girls' Tahfidz Islamic Boarding School for the 2023-2024 academic year.

No	Physical Planning	Period (year)	Settled	Not settled
1	Language center development	2	in the process	
2	Development of a multi-digital building for students	2	in the process	
3	Expansion of the second-floor hall	2	it's been done	
4	Expansion of the cooperative room	1	it's been done	
5	Addition of rooms and classes specifically for language students	1	it's been done	

Table 2. Physical planning of Darul Quran Mojokerto Girls' Tahfidz Islamic Boarding School activities for the 2023/2024 academic year

No	Functional planning	Period (year)	Settled	Not settled
1	The availability of digital-based Diniyah teaching materials for special classes of high-achieving students	1	it's been done	
2	Implementation of sales activities for ice cream products made by students	1	it's been done	
3	Santri has made products in the form of 30 works that can be marketed.	1	it's been done 17	
4	Implementation of P5 for middle and high school students, market day and masterpieces of Darul Quran Islamic boarding school students	1	it's been done	
5	The availability of digital-based Diniyah teaching materials for special classes of high-achieving students	1	it's been done	

Table 3. Comprehensive Planning of Darul Quran Mojokerto Girls' Tahfidz Islamic Boarding School activities for the 2023/2024 academic year

No	Functional planning	Period (year)	settled	not settled
1	More than 400 students registered, consisting of middle and high school students	1		In the process
2	100% of high school graduates are accepted at state and foreign universities	1	90%	
3	Islamic boarding schools and schools are centers of excellence	1		In the process
4	The Darul Quran Islamic boarding school foundation can develop rapidly and is known to the wider community both in terms of quality and quantity	1	it's been done	
5	The foundation's policies can make the Darul Quran Islamic boarding school's human resources professional and have noble personalities	1	it's been done	

https://doi.org/10.46627/sipose.v5i2.333

From the results of the analysis of the planning management function above, we can see that there are several plans that have been implemented well, and some are in progress. So it can be said that the management of the Darul Quran Islamic boarding school has had a positive impact on the success of the Islamic boarding school's vision and mission.

The results of the planning analysis were taken from several important schemes for the sustainability of Islamic boarding school organizational activities. Through the management of the Darul Qur'an Islamic Boarding School Foundation, chaired by Mrs. Hj. Indriyati Adawiyah, S.H., M.P.D. He formulated a concept to face global challenges by implementing a curriculum with a global perspective and high use of technological knowledge so as to create student competencies that are able to compete in the era of globalization. However, this does not abandon the Islamic boarding school site or traditions that have been running from year to year; only that the plan was made by collaborating between the old Islamic boarding school management and current educational developments by innovating towards a more effective and efficient transformation of the modern education system.

Organizational Evaluation

Organizing is the activity of grouping tasks and distributing work to each person, as well as determining dynamic departments (subsystems) as determinants of the success of an organizational relationship. Islamic boarding schools have the aim of grouping the organizational activities of Islamic educational institutions into similar activities that are interconnected and can be carried out together. This will be reflected in the formal structure of an Islamic boarding school organization, which is displayed in the Islamic boarding school's organizational chart. as in the organizational structure of the Darul Qur'an Islamic boarding school below:

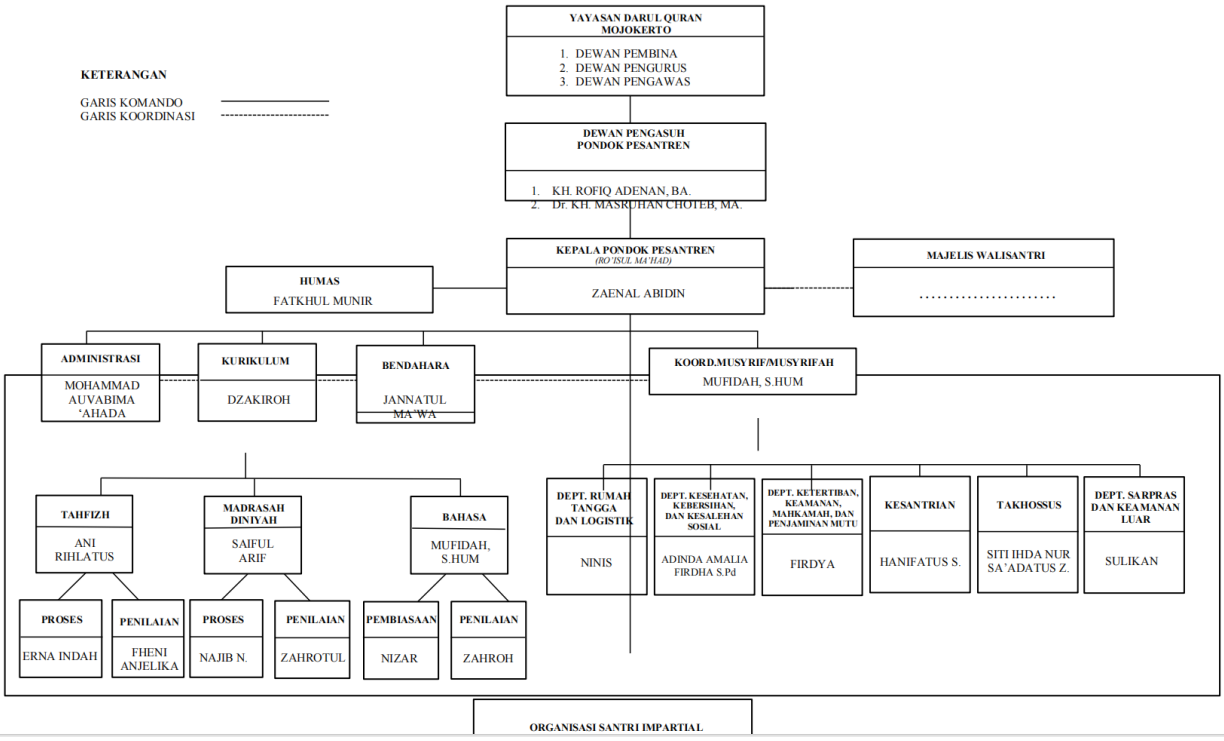


Figure 3. The organizational Structure of The Darul Qur'an Islamic Boarding School Mojokerto

1. Elements that are directly related to Islamic boarding schools as important factors that support the success of Islamic boarding schools are as follows (Takdir, 2018):
2. The hut or dormitory is a temporary residence for the students and a place to study until the students complete their spiritual journey and finish their study period.

https://doi.org/10.46627/sipose.v5i2.333

3. The mosque is a place to support the smooth learning activities of students, especially worship and recitation. The mosque is a symbol of spreading the message of Islam. Teaching classical books or yellow books using the sorogan, bandongan, or wetonan systems. These classic books are written by classical scholars and must be studied in Islamic boarding schools. This is a characteristic of learning in Islamic boarding schools that is not separated, let alone eliminated, from the traditional education system.
4. *Santri* exist as social capital for people in Islamic boarding schools and become the successors of the spread of Islamic teachings in the archipelago. Students are expected to be able to master various religious disciplines, which are specific studies in the world of Islamic boarding schools, for example, astronomy, faroid, Arabic grammar (*nahwu, shorof, balaghah*), *mantiq, ulumul Qur'an, tafsir*, hadith, and so on. Santri are divided into mukim santri and kalong (non-resident) *santri*.
5. *Kyai*, in the Islamic boarding school tradition, is a figure who is a characteristic inherent in the Islamic boarding school community. The title of kyai, or cleric, is not due to a designation such as an academic title or honorary title. The title of *kyai* is created through a theological process because of individual privileges. Based on a religious perspective, it has prophetic qualities because kyai, as scholars, are warosatul anbiya, or heirs of the Prophets, namely: depth of religious knowledge, trust, asceticism, tawadlu, and so on.

The authority and authority of the *Kyai* is not concentrated in a single figure of the *Kyai*, but is in the collegial collective leadership that is manifested in the Foundation Trustees and Board of Trustees. The head of PPTP Darul Qur'an the Islamic Boarding School is a kind of executive body chosen by the Darul Quran Mojokerto Foundation on the consideration and direction of the Board of Trustees of the Islamic boarding school. The head of the pesantren is the mandate of the Board of Caretakers who is entrusted with carrying out the decisions of the Board of Caretakers and is responsible to the Board of Caretakers. In addition to leading technical affairs at the pesantren, he is also obliged to assist the Board of Trustees in day-to-day care for the santri students according to the rules of authority in PPTP Darul Quran The Islamic Boarding School.

As for the institutions under the supervision of the Foundation as well as the Caregiver Board of the PPTP. Darul Quran The Islamic Boarding School is as follows:

1. SMP Darul Quran the Islamic Boarding School.
2. SMA Darul Quran the Islamic Boarding School.

Reference of the Quranic sanad for PPTP students of Darul Quran the Islamic Boarding School to Almaghfirulloh Sampang Madura. He was born and raised in the country of the Hejaz. The order (*sanad*) of the Qur'an he occupies the 35th *sanad* to Rasulullah SAW. The founder of the Bustanul Tahfihz Sa'idiyah Sa'idiyah Islamic boarding school, Sampang Madura, has become a reference for many Indonesian scholars. The implementation of PPTP Darul Quran the Islamic Boarding School is under the coordination of the Darul Quran Mojokerto Foundation. The motto of PPTP Darul Qur'an the Islamic Boarding School is: memorize fast, think hard, think carefully, and act rightly.

From the explanation above, it can be concluded that the management function of this organization is going well and in the hight category where human resource management as a control process is based on the management function of resources originating from humans or personnel in which it is fulfilled adequately and is democratic according to the chart below:

https://doi.org/10.46627/sipose.v5i2.333

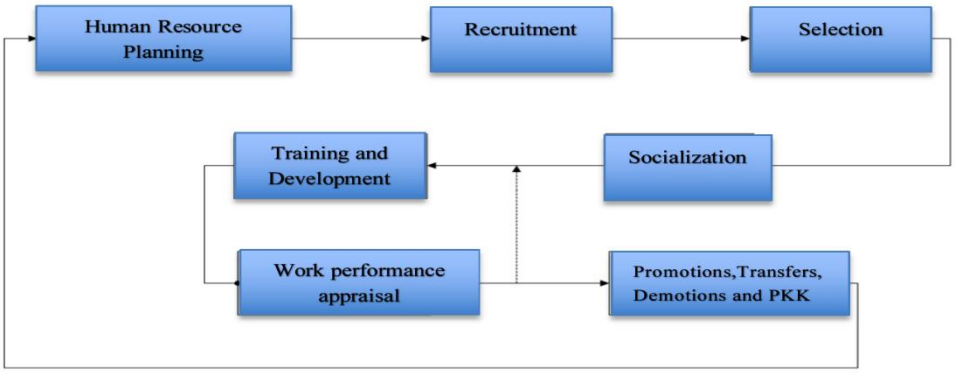


Figure 4. The human resource management process according to james a.f. stoner (1996), which is implemented at the Tahfidz Putri Darul Quran the Islamic Boarding School, Mojokerto.

1. Briefing Evaluation

   In the directing process, the aim is to coordinate various diverse activities and provide direction on performance that is still considered deviant and deemed not good, as well as guide subordinates to have creativity to support better performance. In this case, the board of trustees, together with the foundation's management, has made a routine schedule of routine meetings with all structural and asatid boards of PPTP Darul Qur'an Mojokerto through an agenda to discuss the progress of Islamic boarding schools in progressive areas. Where the entire academic community in the PPTP Darul Quran The Islamic Boarding School environment requires students to improvise themselves by carrying out ritual worship and applying their religious practices in daily life, as well as having good morals as the embodiment of creatures and servants of Allah SWT who are faithful and pious. This is also done by means of riyadhoh sholawat nariyah by all academics and students. This form of application is realized in institutional management and professional performance in accordance with Islamic law based on the Koran and al Hadith through a leadership meeting (*Muspimnu*) with all structural officials at PPTP Darul Qur'an the Islamic Boarding School, Mojokerto.

   In addition to the activities above, the board of trustees and the foundation's management have coordinated the activities of Islamic boarding schools and also in school institutions, so that the activities of each of the various subordinates are coordinated in one direction, namely towards the goals of the organization or PPTP Darul Quran the Islamic Boarding School. It can be analogized that giving orders can correct asatid activities that deviate from the tracks that have been made by the foundation's management.

   Establish good relations between the leader himself and his subordinates. Commanding subordinates is a means of communication between leaders and subordinates. By giving this direction to subordinates, the leader conveys his ideas in such a way that the structural staff and the asatid board understand the aim of the pesantren, namely to make an Islamic educational institution of international standard, produce graduates who are able to live and practice the Quran and al-Hadith, are competent, competitive, independent, and global-minded.

   In addition, the chairman of the foundation for the 2023/2024 period Mrs. Hj. Indriyati adwiyah and her staff are extraordinary drafters. Where the ideas that have been made must be well realized and successful in realizing competent and competitive Islamic boarding schools are carried out by efforts to hone and continuously develop abilities, skills, talents, and interests, as well as build habits to try to compete in achieving academic and non-academic achievements. academic.

https://doi.org/10.46627/sipose.v5i2.333

2. Control Evaluation

This control function can be carried out through control or supervision activities, which is the most effective way. The astaid and the structure of the Islamic boarding school have realized that the board of trustees and the foundation's core management have supervised all units, and all planning and implementation of activities can be realized successfully. The evaluation of the control function in the existing human resources at the pesantren is not only carried out by the head of the foundation but also by the Supervisory Board of the Education Office, which is already attached to the organization at the pesantren.

Whereas the leadership of PPTP Darul Quran the Islamic Boarding School is the core of management, and management is the essence of administration, the link between the leadership of the governing board and the foundation, human resource management, and administration of infrastructure and various other administrative elements into a process where joint business activities cover all units and are mutually sustainable with each other so that the problem control process can be resolved properly at the Islamic boarding school can be illustrated through the following figure:

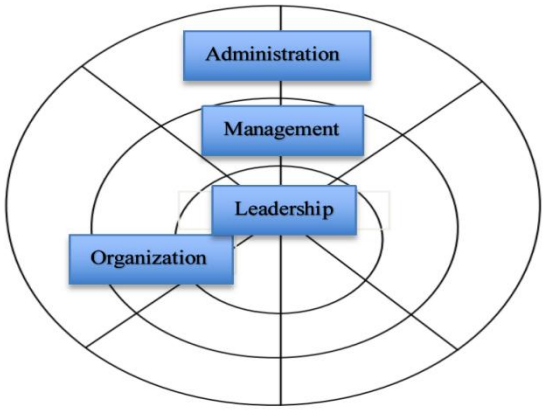


Figure 5. Problem control process PPTP Darul Quran the Islamic Boarding School

The conclusion that can be drawn from the description above is that in a leadership process that involves joint business activities between two or more people in achieving predetermined goals, both administration, management, and leadership will be interrelated in obtaining output. and outcomes as follows:

- Develop management standards for school-based management education.
- Developing a culture and climate conducive to a boarding school environment in the form of safe, clean, comfortable, beautiful, and Islamic
- Provide curriculum, learning materials, and resources, as well as classroom action research, to meet the competency needs of graduates with a global perspective.
- Providing educational facilities and infrastructure that are complete, proper, comfortable, based on the latest information technology, and have a future and global perspective

CONCLUSION

Analysis of the evaluation of leadership management at Tahfidz Girls Darul Quran Islamic Boarding School the Islamic Boarding School consists of four functions of planning, organizing, actuating and controlling which are the central point and dynamics of the entire process of organizational activities in the pesantren which run well and are structured in a democratic manner. The leadership process, which consists of a board of trustees and the core management of the foundation, is the process by which the leader creates a vision, influences attitudes, behavior, opinions, values, norms, and so on, from structural officials to female students, involving joint business activities. Leadership is the essence of management, and management is

the essence of administration. Therefore, in a process that involves joint business activities between two or more people in achieving predetermined goals, both administration, management and leadership have a very close relationship in the Islamic boarding school organization.

ACKNOWLEDGEMENTS

Thank you for all the guidance and knowledge that have been given to me. I dedicate this research to all lecturers and academics at Surabaya State University. Many things have been obtained when conducting research and publishing this article, especially in the science of educational management.

REFERENCES

Al-Hasyimi, S. A. (n.d.). *Mukhtarul al-Hadits wa al-Hukmu al-Muhammadiyah*. Surabaya: Daar an-Nasyr al-Misriyah.

Chaturvedi, S. (2020). Essentials of management: By Harold Koontz and Heinz Weihrich (10th ed.). *Journal of Education for Business, 96*(1), 1–3. https://doi.org/10.1080/08832323.2020.1720572

Chotimah, C. (2013). *Manajemen public relations integratif*. Tulungagung: STAIN Tulungagung Press.

Creswell, J. W., & Poth, C. N. (2017). *Qualitative inquiry and research design: Choosing among five approaches*. Sage Publications.

Dhofier, Z. (2011). *Tradisi pesantren: Studi pandangan hidup kyai dan visinya mengenai masa depan Indonesia*. Jakarta: LP3ES.

Djalaluddin, A. (2007). *Manajemen syari`ah dalam menerjemah ibadah ilahiyah dalam kehidupan*. Malang: Malang Press.

Effendy, E. M. (1986). *Manajemen: Suatu pendekatan berdasarkan ajaran Islam*. Jakarta: Bharata Karya Aksara.

Hafidhuddin, D., & Tanjung, H. (2003). *Manajemen syari`ah dalam praktik*. Jakarta: GIP.

Kamal, H., & Nata, A. (2017). Pemikiran pendidikan A. Malik Fadjar. *Ta'dibuna: Jurnal Pendidikan Islam, 6*(1), 49–64. https://doi.org/10.32832/tadibuna.v6i1.709

Karimah, U. (2018). Pondok pesantren dan pendidikan: Relevansinya dalam tujuan pendidikan. *Misykat: Jurnal Ilmu-ilmu Al-Qur'an, Hadist, Syari'ah dan Tarbiyah, 3*(1), 137–148. https://doi.org/10.33511/misykat.v3n1.137

Marno, & Supriyanto, T. (2008). *Manajemen dan kepemimpinan pendidikan Islam*. Malang: PT Refika Aditama.

Moesa, A. M. (2007). *Nasionalisme kyai: Konstruksi sosial berbasis agama*. Yogyakarta: LKiS.

Mubarok, R. (2019). Pelaksanaan fungsi-fungsi manajemen dalam peningkatan mutu lembaga pendidikan Islam. *Jurnal Al-Rabwah, 13*(1), 27–44. https://doi.org/10.55799/jalr.v13i01.11

Naylor, J. (1999). *Management*. Harlow, England: Prentice Hall.

Perawironegoro, D. (2019). Manajemen asrama di pesantren. *Tadbir: Jurnal Studi Manajemen Pendidikan, 3*(2), 129–142. https://doi.org/10.29240/jsmp.v3i2.944

Puslitbang Pendidikan Agama dan Keagamaan. (2009). *Pesantren, pendidikan kewargaan, dan demokrasi*. Jakarta: Badan Litbang dan Diklat Departemen Agama RI.

Rois, C., Dewi, M., & Robaniyah, N. (2023). The historicity of pesantren: An overview of civilization discourse and the religion moderation of Islamic boarding school members. *Progresiva: Jurnal Pemikiran dan Pendidikan Islam, 12*(1), 115–130. https://doi.org/10.22219/progresiva.v12i01.24473

Saladi. (2020). Eksistensi pesantren sebagai lembaga pendidikan Islam. *ATTA'DIB: Jurnal Pendidikan Agama Islam, 1*(2), 53–70. https://jurnal.iain-bone.ac.id/index.php/attadib/article/view/964

Sugiyono, S. (2017). *Metode penelitian pendidikan kuantitatif, kualitatif, dan R&D*. Bandung: Alfabeta.

Syafarudin, & Nasution, I. (2005). *Manajemen pembelajaran*. Jakarta: Quantum Teaching.

Tanthowi, J. (1983). *Unsur-unsur manajemen menurut ajaran Al-Qur'an*. Jakarta: Pustaka Al Husna.
Turmudi, E. (2004). *Perselingkuhan kyai dan kekuasaan*. Yogyakarta: LKiS.
Turmudi, E. (2008). Pendidikan Islam setelah seabad kebangkitan nasional. *Jurnal Masyarakat Indonesia: Majalah Ilmu-Ilmu Sosial Indonesia, 34*(2), 78. https://www.researchgate.net/publication/351703712
Turmudi, E., & Sihbudi, R. (Eds.). (2005). *Islam dan radikalisme di Indonesia*. Jakarta: LIPI Press.
Yasid, A. (2020). Paradigma baru pesantren menuju pendidikan Islam transformatif. *Republika.* https://www.republika.co.id/Khursday.

Author (s):

* Indriyati Adawiyah (Corresponding Author)
Department of Manajement of Education, Faculty of Science Education,
Universitas Negeri Surabaya,
Jl. Ketintang, Surabaya 60231, Indonesia
Email: Indriyati.17070976014@mhs.unesa.ac.id

Yatim Riyanto
Department of Manajement of Education, Faculty of Science Education,
Universitas Negeri Surabaya,
Jl. Ketintang, Surabaya 60231, Indonesia
Email: Yatimriyanto@unesa.ac.id

Karwanto
Universitas Negeri Surabaya,
Jl. Ketintang, Surabaya 60231, Indonesia
Email: Karwanto@unesa.ac.id

Erny Roesminingsih
Universitas Negeri Surabaya,
Jl. Ketintang, Surabaya 60231, Indonesia
Email: ernyroesminingsih@unesa.ac.id

Yuniar Indra Yahya
Departement Master of Islamic Education, Faculty of Human Sciences,
Universiti Pendidikan Sultan Idris,
Tanjong Malim, Perak 35900, Malaysia
Email: indrayahya28@gmail.com