

THE TYPOLOGY AND MANAGEMENT OF PESANTREN EDUCATION IN INCREASING THE YOUTH DEVELOPMENT INDEX (IPP) IN WEST BANDUNG DISTRICT (KBB)

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Abstract

This study aims to describe the typology and management of pesantren education for improving the youth development index in the West Bandung Regency. The method used in this research is a phenomenological study, in which researchers describe or give meaning systematically, factually, and accurately related to data from the phenomena that occur. This research found the following conclusions: (1) general: four pesantren in KBB with the typology and management model of Salafiyah Pesantren and Other Forms of Pesantren that play an active role in improving the five domains of KBB IPP through education, da'wah, and community empowerment in a good and balanced manner according to their respective specialties; (2) specifically: (a) The typology of four pesantrens is Pesantren Al Ijazie with Special Salafiyah typology, Pesantren Sukamanah with Mixed Salafiyah typology, Pesantren P3SB with Other Forms of Classical Book typology, and Pesantren Arafah with Other Forms of Non-classical Book typology; (b) The management of four pesantrens is in accordance with their distinctive typology; (c) The IPP of four pesantrens is good in accordance with their distinctiveness; and (d) The role of four pesantrens is active and sustainable in increasing IPP in KBB through education, da'wah, and community empowerment in accordance with their distinctiveness.

Keywords: Pesantren Typology, Pesantren Management, Role of Pesantren, five domains of IPP

INTRODUCTION

During the journey of the Indonesian nation, from the colonial period, the proclamation of independence, and the revolution to the reformation, youth have always played an important role as militant pioneers in fighting for hope, change, and the future of the nation when colonization, injustice, and arbitrariness of the authorities caused the suffering of the people. The militancy of youth pioneering is seen in several spectacular events, including the formation of various youth organizations during the independence struggle such as Boedi Oetomo (2 May 1908) by the youth of the Stovia Medical School, the Indische Vereeniging organization or the Indies Association by Indies students in the Netherlands, the Indonesian Association (PI) by Muhammad Hatta (1921), PPPI, Jong Java, Jong Sumatranen

Bond, Jong Bataks Bond, Jong Celebes, Jong Ambon, Jong Islamiten, Pemuda Kaum Betawi, Sekar Eukun, and Jong Minahasa Indonesian Youth who were regionally motivated until they finally crystallized into a spirit of nationalism (unity and integrity) in a congressional event in Jakarta known as the Youth Pledge (October 28, 1928) by high school and university students from all over the archipelago which became a milestone in the spirit and struggle of the next youth (Margianto, 2021).

The 1928 Youth Congress was led and initiated by very militant, intelligent, and influential youth figures, such as Sugondo Djoyopuspito (Chairman), Djoko Marsaid (Vice Chairman), and Moh. Yamin (Secretary) who also contributed the idea of 'five foundations of unity' (history, language, customary law, education, and will), Soekarno who most loudly voiced 'the importance of independence for the Indonesian people', Nona Purnomo Wulan who contributed the idea of 'women's education', Ki Hadjar Dewantara who contributed the idea of 'national education', Ramelan who contributed the idea of 'scouting', and Sunario who contributed the idea of 'international youth and youth movements'.

In the third session of the Youth Congress (October 20, 1928), it was agreed that with five bases of unity (progress, history, law, custom, education, and scouting), the Youth Pledge was decided and read out, which reads "We, the sons and daughters of Indonesia, confess to one blood, the land of Indonesia. We, the sons and daughters of Indonesia, claim one nation: the Indonesian people. We, the sons and daughters of Indonesia, uphold the language of unity, the Indonesian language". During this congress, Wage Rudolf Supratman's Indonesia Raya song was first played on his violin and sung by Dolly Salim (daughter of Haji Agus Salim) (Naviah, 2022: 317-330).

Anderson (2020) stated that the Youth Pledge was pledged because the youth as an imagined community at that time could not do anything so they swore with determination, national spirit, and ideals to escape the shackles of colonialism and become an independent nation. The Youth Pledge provided awareness that differences in the Indonesian nation could be united as *Bhinneka Tunggal Ika* (different but still one) (Nita Imroatul Naviah, 2022:319). The militancy of this youth movement continues, as seen in its success in proclaiming Indonesian Independence on August 17, 1945, and reform in 1998.

Thus, the role of youth anytime, anywhere is very important in determining the fate of a nation, so Soekarno said "Give me 1,000 old people, I will certainly pull Semeru from its roots. Give me 10 youths and I will shake the world." Therefore, the spirit of the Youth Pledge needs to be exemplified and continued through the attention of all parties to youth so that they can build their potential and benefit, as in the research findings of Asichul In'am (2020:70) in the INTIZAM journal: Youth is a group of people who have high potential, do not give up easily, dare to fight, and have a firm stand.

They can be a positive force for building a country if they are given knowledge and opportunities. The role of youth is very much needed in a nation, just like the youth in Indonesia, who gave rise to a national movement to fight for Indonesian independence in 1928. Before the Youth Congress in 1928, youths often felt dissatisfied with the condescending attitude shown in regional organizations".

Youth development is becoming increasingly important for at least three reasons. First, in policy terms, the Indonesian Central Bureau of Statistics (BPS) in 2019 stated that Indonesia is heading towards a demographic bonus stage with increasing economic growth and a declining birth rate in the long term. Moreover, it is balanced by the transition rate of low population growth, namely, the condition of high mortality rates to low population growth with low mortality rates. With Indonesia's demographic bonus period starting from 2015-2035 the dependency ratio ranges from 0.4-0.5, which means that every 100 people of productive age bear 40-50 people of unproductive age, and the proportion of people aged less than 15 years (children) continues to decrease compared to the working-age population (15-64 years). Indonesia is expected to gain dividends, particularly large economic growth (Achmad Efendi, 2020:40; IPP 2019 Compilation Team, 2020:2).

Second, quantitatively, data from Susenas and Sakernas in 2021 shows that the number of Indonesian youth is quite encouraging, including (a) the number of youth is 64.92 million or almost a quarter of Indonesia's total population (23.90%) ; (b) male youth outnumber female youth, with a sex ratio of 101.99, which means that for every 102 male youth there is 100 female youth; (c) the percentage of youth in urban areas is greater than in rural areas (58.88% versus 41.12%); (d) more than half of the youth are concentrated in Java (55.00%); (e) more than half of the youth are working and about 17% of the youth are in school engaged in productive activities; (f) about 1 in 4 youth are recorded as being in school, with school enrollment rates (APS) in the age groups of 16-18 years, 19-24 years and 25-30 years amounting to 73.09%, 26.01% and 4.81% respectively; and (g) the majority of youth have completed their education up to senior high school/equivalent (38.93%) and junior high school/equivalent (35.55%).

Third, qualitatively, the condition of youth is still worrying, as the 2021 Susenas and Sakernas data shows, among others: (a) 3 out of 1000 Indonesian youth are still illiterate; (b) 21.24% of youth have experienced health complaints in the past month with a youth morbidity rate of 10.23%, which has increased compared to the previous year due to the Covid-19 Pandemic where 60.21% of youth self-medicate at clinics/joint doctor practices (60.91%), doctor/midwife practices (20.19%) and Puskesmas/Lustu (11.96%); (c) the youth unemployment rate is quite high at 14% which is much higher than the national unemployment rate (6.49%), although the economic status of youth is generally relatively prosperous where 36.79% of youth live in households in the bottom 40% expenditure group and 22.40% of youth in the top 20% expenditure group. Research on the topic of pesantren education typology and management in increasing IPP in KBB has not yet been conducted. Even if there

is, the focus, object, and subject of the research are different from those of this study. Dissertation research on pesantren management in general, among others: (1) Muhammad Al Mighwar's dissertation research at UNINUS Bandung, 2021, with the title "Kiai Leadership in the Management of Modern Islamic Boarding Schools (Historical Study of K.H. Imam Zarkasyi's Leadership at Pondok Modern Darussalam Gontor), which concluded that K.H. Imam Zarkasyi was the effective leader in managing modern Islamic boarding schools. Imam Zarkasyi is the effective and efficient great leader, manager, and boarder of Pondok Pesantren Modern; (2) Engking Soewarman Hasan's dissertation research at UPI Bandung, 2002, with the title "The Integration of the Implementation of School Education with Out-of-School Education at Pesantren Darussalam Ciamis West Java", concluded that the integration of school education and out-of-school education in pesantren runs well; and (3) Muhammad Sahnan's dissertation research at UPI Bandung, 2002, with the title "Management of the educational personnel development system of Islamic boarding schools case study at Musthafawiyah Purba Baru Islamic Boarding School Kec. Kotanopan Kab. Mandailing Natal Prov. North Sumatra ", which concluded that the management of education personnel in ponpes runs well. While research related to pesantren management specifically in KBB, among others: (1) Miftah Parid's thesis research in 2019 with the title "Educational marketing management: Research at Madrasah Aliyah Al-Ittihad Pangauban West Bandung," which concluded that educational marketing management by MA Al-Ittihad in the form of planning, actuating, and controlling is carried out rationally, flexibly, and continuously; and (2) thesis research by Yamin Kurniawan in 2021 with the title "Public relations management in developing boarding schools: Research at the Nurul Falah Cililin Islamic boarding school in West Bandung," which concluded that the public relations management of the Nurul Falah Islamic boarding school was quite good with evidence of increasing public trust." As for research related to IPP, among others: (1) research journal article by Achmad Efendi, 2020, titled "Correlation Study of Youth Development Index (IPP) with Human Development Index (HDI) in Indonesia," which concluded that IPP and HDI are positively correlated or unidirectional in the sense that the more the IPP of a unit increases, the IPP will also increase; and (2) research journal article Nita Imroatul Naviah, 2022, with the title "The Role of Youth in the Indonesian Movement in 1928-1939", which concluded that entering the 1920s and reaching its peak at the Youth Pledge Congress on October 28, 1928, the youth realized the importance of the unity of the Indonesian nation for independence through domestic and foreign struggles.

Based on the various considerations above, it is interesting and urgent to investigate the title of this research: "Typology and Management of Islamic Boarding School Education in Increasing the Youth Development Index (IPP) in West Bandung Regency (KBB)." Theoretically, the typology of pesantren education means the character or style of pesantren education which consists of Salafiyah, modern, and other forms (UUP article 5 paragraph (1) letters a, b, and c; Zamaksyari Dhofier, 1994: 41; <https://kbbi.web.id/tipologi.html>), pesantren education management means

the activities of planning, organizing, mobilizing, and controlling pesantren education resources to achieve the set goals (George R. Terry, 1977:4), IPP means measurement for the younger generation for the domains of education, health and welfare, field and employment opportunities, participation and leadership, gender and discrimination (Law 40/2009 on Youth; Presidential Regulation 2/2015; Achmad Efendi, 2020:41), and the role of pesantren is the character or function performed by a person or social group to influence other groups, which includes the role of education, da'wah, and community empowerment (Achmad Patoni, 2007:40; UUP article 1 paragraph (1)).

Referring to Sukmadinata (2007, p.60), this research topic was chosen for four reasons. First, the problem is interesting and appropriate to the discipline, and there is literature to support it in revealing the typology, pesantren education management, IPP domain, and the role of pesantren in increasing IPP in KBB, which is still lacking, weak, or incomplete. Second, the problem is essential/most important, urgent/urgent to solve, useful, original, and practical/workable as a lesson learned or input for pesantren stakeholders and the KBB local government to select, recognize, affirm, and facilitate the typology and management of pesantren education to increase its role in increasing IPP in the KBB. Third, the research subject of the typology and management of pesantren education in KBB is a typical Indonesian Islamic educational institution that has taken root in the community in educating the younger generation which certainly plays a major role in increasing IPP in KBB which has not been widely revealed or not optimized. Fourth, the objective of IPP research in KBB is to measure the success and performance of the local government in youth development in the region, and optimizing the managerial role of pesantrens with various typological peculiarities will have an impact on increasing IPP nationally.

RESEARCH METHODS

The method used in this research is a phenomenological study, where researchers describe or give meaning systematically, factually, and accurately related to data from the phenomena that occur. This is in line with Sukmadinata (2007:53-66), that research with phenomenological study methods is intended to describe or describe phenomena, both natural and human-made phenomena.

RESEARCH RESULTS AND DISCUSSION

Referring to the theological, philosophical, theoretical/conceptual, and policy/legislative foundations in CHAPTER II, the results of experiential, relational, and expressive interpretations of the role of the typology and educational management of the four pesantrens in increasing IPP in KBB are discussed as follows:

1. Consistency/Istiqomah

The four pesantrens in KBB carry out the three roles of pesantrens that contribute to increasing KBB's IPP as a strategic agenda of the Central Government and Local

Governments (Provincial and Regency/City) are relevant to (1) the theology of Q.S. An-Nahl: 125 and Q.S. Ali Imrân, that Islamic education has the role of conducting education, da'wah, and community empowerment using hikmah/wisdom, mau'idzah hasanah/mutual advice, and mujadalah hasanah/dialogue/deliberation where the four Islamic Boarding Schools in KBB remain consistent in carrying out the Divine mandate related to these three roles by means of wisdom, mutual advice, and deliberation between kiai, administrators and the community which contribute positively to the improvement of the five IPP domains within the specificity of the typology and management of Islamic Boarding School education; Pesantren Al Ijazie is consistent with the typology and management of Salafiyah specifically to produce young santri / female students who are experts in Tafsir plus have additional agribusiness entrepreneurship management skills; Pesantren Sukamanah is consistent with the typology and management of Mixed Salafiyah to produce young santri/female students who are experts in all fields of religious science plus have additional entrepreneurial practical experience; Pesantren P3SB is consistent with the typology and management of Other Forms of Classical Book integrated with General Education to produce young santri/students who are religious and general experts, and Pesantren Arafat is consistent with the typology and management of Other Forms of Non-classical Book integrated with General Education to produce young santri/students who are religious and general experts; (2) Convergence philosophy from William Stern, that education is a convergence/combination of nativism that focuses on talent and Empiricism that focuses on the environment, experience, or education where four Pesantren in KBB remain consistent in carrying out the convergence of the three roles of Pesantren where education is synonymous with talent development, da'wah is synonymous with the environment, and community empowerment is synonymous with experience that contributes positively to the improvement of the five IPP domains in a container of various peculiarities of Pesantren typology and management; Pesantren Al Ijazie is consistent with the typology and management of Salafiyah specifically to develop the talents of young santri/female students to become Tafsir experts plus have additional agribusiness entrepreneurship management skills; Pesantren Sukamanah is consistent with the typology and management of Mixed Salafiyah to develop the talents of young santri/female students to become experts in all fields of religious science plus have additional entrepreneurial practice experience; Pesantren P3SB is consistent with the typology and management of Other Forms of Classical Books integrated with General Education to develop the talents of young santri/students to become religious and general experts, and Pesantren Arafah is consistent with the typology and management of Other Forms of Non-classical Books integrated with General Education to develop the talents of young santri/students to become religious and general experts; and (3) the theory/concept of the three Roles of Pesantren according to Law 18/2019, Achmad Patoni, and Noeng Muhadjir, that Pesantren have three main roles, namely Education, Da'wah, and Community Empowerment where four Pesantren in KBB consistently carry out these three roles of Pesantren which contribute positively to the improvement of the five domains of IPP in the context of the peculiarities of the typology and management of their Pesantren; Pesantren Al Ijazie is consistent with the typology and management of

Salafiyah specifically to produce young santri/students who are Tafsir experts plus have additional agribusiness entrepreneurship management skills; Pesantren Sukamanah is consistent with the typology and management of Mixed Salafiyah to produce young santri/female students who are experts in all fields of religious science plus have additional entrepreneurial practical experience; Pesantren P3SB is consistent with the typology and management of Other Forms of Classical Books integrated with General Education to produce young santri/female students who are religious and general experts, and Pesantren Arafah is consistent with the typology and management of Other Forms of Non-classical Books integrated with General Education to produce young santri/female students who are religious and general experts.

2. Social Responsibility

Pesantren in KBB in carrying out the three roles of pesantren that contribute to increasing the five domains of KBB IPP as a strategic agenda of the Central Government and Local Governments (Provincial and Regency/City) are relevant to (1) the theology of the Q.S. An-Nahl: 125 and Q.S. Ali Imrân, that Islamic education has the role of conducting education, da'wah, and community empowerment by means of wisdom, mau'idzah hasanah, and mujaadalah hasanah where the four Pesantren in KBB feel responsible for carrying out the divine mandate related to these three roles by means of wisdom, mutual advice, and deliberation between kiai, administrators and the community which contribute positively to the improvement of the five IPP domains in the context of the peculiarities of the typology and management of their Pesantren education; Pesantren Al Ijazie feels responsible with special Salafiyah typology and management to produce young santri / female students who are experts in Tafsir plus have additional agribusiness entrepreneurship management skills; Pesantren Sukamanah feels responsible with Mixed Salafiyah typology and management to produce young santri/female students who are experts in all fields of religious science plus have additional entrepreneurial practical experience; Pesantren P3SB feels responsible with the typology and management of Other Forms of Classical Book integrated with General Education to produce young santri/students who are religious and general experts, and Pesantren Arafat feels responsible with the typology and management of Other Forms of Non-classical Book integrated with General Education to produce young santri/students who are religious and general experts; (2) Convergence philosophy from William Stern, that education is a convergence/combination of nativism that focuses on talent and Empiricism that focuses on the environment, experience, or education where four Pesantren in KBB feel responsible for carrying out the convergence of three roles of Pesantren where education is synonymous with talent development, da'wah is synonymous with the environment, and community empowerment is synonymous with experience that contributes positively to the improvement of the five domains of IPP in a container of various peculiarities of Pesantren typology and management; Pesantren Al Ijazie feels responsible with its special Salafiyah typology and management to develop the talents of young students to become Tafsir experts plus have additional agribusiness entrepreneurship management skills; Pesantren Sukamanah feels responsible with the typology and management of

Mixed Salafiyah to develop the talents of young santri/female students to become experts in all fields of religious science plus have additional entrepreneurial practical experience; Pesantren P3SB feels responsible with the typology and management of Other Forms of Classical Books integrated with General Education to develop the talents of young santri/female students to become religious and general experts, and Pesantren Arafah feels responsible with the typology and management of Other Forms of Non- classical Books integrated with General Education to develop the talents of young santri/female students to become religious and general experts; and (3) the theory/concept of the Three Roles of Pesantren according to Law 18/2019, Achmad Patoni, and Noeng Muhadjir, that Pesantren have three main roles, namely Education, Da'wah, and Community Empowerment where four Pesantren in KBB feel responsible for carrying out these three roles of Pesantren which contribute positively to the improvement of the five domains of IPP in the context of the distinctiveness of the typology and management of their Pesantren; Pesantren Al Ijazie feels responsible with the typology and management of Salafiyah specifically to produce young santri/female students who are experts in Tafsir plus have additional agribusiness entrepreneurship management skills; Pesantren Sukamanah feels responsible with the typology and management of Mixed Salafiyah to produce young santri/female students who are experts in all fields of religious science plus have additional entrepreneurial practical experience; Pesantren P3SB feels responsible with the typology and management of Other Forms of Classical Books integrated with General Education to produce young santri/female students who are religious and general experts, and Pesantren Arafat feels responsible with the typology and management of Other Forms of Non-classical Books integrated with General Education to produce young santri/female students who are religious and general experts.

3. Distingsi

The role of four pesantrens that contribute to the improvement of the five domains of the KBB IPP as a strategic agenda of the Central Government and Local Governments (Provincial and Regency/City) is relevant to: (1) the theology of Q.S. An-Nahl: 125 and Q.S. Ali Imrân, that Islamic education plays a role in conducting education, da'wah, and community empowerment by means of wisdom, mau'idzah hasanah, and mujadalah hasanah where the four Islamic Boarding Schools in KBB have different distinctions/reactions in carrying out the divine mandate related to these three roles by means of wisdom, mutual advice, and deliberation between kiai, administrators and the community which contribute positively to the improvement of the five IPP domains within the specificity of the typology and management of Islamic Boarding School education; Pesantren Al Ijazie has a different distinction/reaction in the form of special Salafiyah typology and management to produce young santri/female students who are experts in Tafsir plus have additional agribusiness entrepreneurship management skills; Pesantren Sukamanah has a different distinction/reaction in the form of mixed Salafiyah typology and management to produce young santri/female students who are experts in all fields of religious science plus have additional entrepreneurial practical experience; Pesantren P3SB has a different distinction/reaction in the form of typology and management of Other

Forms of Classical Book integrated with General Education to produce young students who are experts in religion and general, and Pesantren Arafat has a different distinction/reaction in the form of typology and management of Other Forms of Non-classical Book integrated with General Education to produce young students who are experts in religion and general; (2) Convergence philosophy from William Stern, that education is a convergence/combination of nativism that focuses on talent and Empiricism that focuses on the environment, experience, or education where the four Pesantren in KBB have different distinctions/reactions in carrying out the convergence of the three roles of Pesantren where education is synonymous with talent development, da'wah is synonymous with the environment, and community empowerment is synonymous with experience that positively contributes to the improvement of the five domains of IPP in a container of various peculiarities of Pesantren typology and management; Pesantren Al Ijazie has a different distinction/reaction in the form of special Salafiyah typology and management to develop the talents of young students to become Tafsir experts plus have additional agribusiness entrepreneurship management skills; Pesantren Sukamanah has a different distinction/reaction in the form of mixed Salafiyah typology and management to develop the talents of young santri/students to become experts in all fields of religious science plus have additional entrepreneurial practical experience; Pesantren P3SB has a different distinction/reaction in the form of typology and management of Other Forms of Classical Books integrated with General Education to develop the talents of young students to become religious and general experts, and Pesantren Arafah has a different distinction/reaction in the form of typology and management of Other Forms of Non-classical Books integrated with General Education to develop the talents of young students to become religious and general experts; and (3) the theory/concept of the Three Roles of Pesantren according to Law 18/2019, Achmad Patoni, and Noeng Muhadjir, that Pesantren have three main roles, namely Education, Da'wah, and Community Empowerment where the four Pesantren in KBB have different distinctions/reactions in carrying out these three roles of Pesantren which contribute positively to the improvement of the five domains of IPP in the context of the distinctiveness of the typology and management of their Pesantren; Pesantren Al Ijazie has a different distinction/reaction in the form of a special Salafiyah typology and management to produce young students who are experts in Tafsir plus have additional agribusiness entrepreneurship management skills; Pesantren Sukamanah has a different distinction/reaction in the form of a mixed Salafiyah typology and management to produce young students who are experts in all fields of religious science plus have additional entrepreneurial practical experience; Pesantren has a different distinction/reaction in the form of typology and management of Other Forms of Classical Books integrated with General Education to produce young santri/students who are religious and general experts, and Pesantren Arafah has a different distinction/reaction in the form of typology and management of Other Forms of Non-classical Books integrated with General Education to produce young santri/students who are religious and general experts.

CONCLUSION

The role and educational typology and management of four pesantren in increasing IPP in KBB are: (a) Pesantren Al-Ijazie Dawuan Cipongkor Subdistrict plays an active role in increasing the IPP of KBB because it can implement the three roles of pesantren as educational institutions, da'wah, and community empowerment in a good and balanced manner by the peculiarities of the typology and management of Special Salafiyah Pesantren; (b) Pesantren Sukamanah Cibitung Rongga Subdistrict plays an active role in increasing the IPP of KBB because it can implement the three roles of pesantren in a good and balanced manner by the peculiarities of the typology and management of Mixed Salafiyah Pesantren; (c) Pesantren P3SB Cililin Subdistrict plays an active role in increasing the IPP of KBB because it is able to implement the three roles of pesantren well and balanced by the peculiarities of the typology and management of Other Forms of Classical Islamic Boarding School; and (d) Pesantren Arafah Cililin Subdistrict plays an active role in increasing the IPP of KBB because it can implement the three roles of pesantren well and balanced by the peculiarities of the typology and management of Other Forms of Non-classical Islamic Boarding School.

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