

## **Transformation of Educational Management in Shaping the Character of Santri at the Purba Baru Musthafawiyah Traditional Islamic Boarding School**

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**Abstract:** The purpose of this study is to determine the impact of educational management on the character development of students at the Musthafawiyah Purba Baru Traditional Islamic Boarding School in Mandailing Natal Regency, North Sumatra Province. This is a descriptive qualitative study in which data was gathered through observation, interviews, and documentation. The research subjects included foundation administrators, pesantren leaders and vice-chairmen, teachers, and students. According to the findings of the study, the transformation process of educational management in forming the character of students at the Musthafawiyah Purba Baru Traditional Islamic Boarding School, Mandailing Natal Regency, North Sumatra Province, has been implemented in the form of a clean, honest, disciplined, trustworthy, independent, respectful, and simple character carried out through yellow book learning activities. Kyai, teachers, hostel supervisors, peers, and yourself all internalize these character values. Despite the fact that it is not optimally responsive to the times and has yet to determine the focus of character development.

**Keywords:** Boarding School, Education Management, Santri Character, Transformation

### **A. Introduction**

Transformation is the key word in fixing the entire life order of the nation and state, including in the field of education. Educational transformation is a process of overhauling old patterns of thinking and working procedures in the world of education that were irrational and ineffective, replacing them with new patterns of thinking and working procedures that are more rational and effective. There are many substances and issues in national education that must be contemplated and require answers (Majid, 1994).

The Islamic boarding school education system in Indonesia has distinct learning traditions that are not widely known or circulated in the realm of general education. Islamic boarding schools have come a long way; they have played an important role

in the development of Islamic teachings, da'wah, and as institutions for empowerment and community service. The pesantren's journey in this role is preserved and even improved. However, the problem is how to maintain it in an era of globalization that is full of technological challenges and changes that come at a rapid pace that is the influence of modernization? The best way to deal with modernization is through education at this Islamic boarding school. Globalization is characterized by sophistication and technological advancements, which have an impact on changes in quality of life. Islamic boarding schools are getting better and better in terms of quality.

Education has a negative impact on local and national culture in this era of globalization, which must be anticipated actively, effectively, personally, and institutionally by preparing in-depth knowledge and strengthening human resources to be more professional in order to produce quality and characterful output. Cholil Nafis (2017) stated the same thing, stating that the era of globalization marked by modernization and technological developments must be addressed wisely by all levels of educational institutions. Globalization has the effect of preparing human resources with scientific and technological competence as well as religious spiritual values, namely faith and devotion.

Character-based education management is a management process that constantly considers, internalizes, and integrates character values derived from good values (Irianto, 2010), moral values, cultural values, local wisdom values, and sharia religion, as well as national order and government policies that are implemented in every educational management action (Nurlina, 2014).

In this country, Islamic boarding schools have a bad reputation for management, which appears to have persisted until now. What is not so good about Islamic boarding school administration is that non-formal educational institutions have not changed much in their strong status and are known as traditional, conservative, and backward educational institutions. Nonetheless, Islamic boarding schools are still in high demand among the general public and even exist on occasion. On the other hand, some Islamic boarding schools that once housed a large number of students are now deserted. This is all due to less established management, also known as mono management.

Islamic boarding school research should be studied from a variety of perspectives, including education, management, politics, and economics. This is due to the fact that there are many Islamic boarding schools that are not always up to date. This turbulent situation necessitates the improvement and continuity of Islamic boarding school institutions in dealing with the pragmatic and materialistic patterns of society in the globalization era. A pesantren's task includes developing an ideal pesantren work ethic in accordance with the expectations of the larger community. The existence of

Islamic boarding schools in the current globalization era, as traditional and oldest Islamic educational institutions in this country that must be managed professionally in order to remain in demand by many groups of people as stakeholders.

Easy access to knowledge and information characterizes globalization. This has resulted in a shift in the status of Islamic boarding schools, which were once in high demand as centers for Islamic religious studies and independence education, but are now abandoned by many service users. Islamic boarding schools have evolved in response to societal demands, particularly in educational administration. This can be seen in the current changes in Islamic boarding schools, where many changes have been made by adopting a formal education system overseen by the Ministries of Religion and Education and Culture. According to Husni Rahim (2001), education provided by Islamic boarding schools, such as Madrasah Diniyah, Madrasah Ibtidaiyah, Madrasah Tsanawiyah, and Madrasah Aliyah, is still on the path of Islamic education. Several Islamic boarding schools, on the other hand, already have educational institutions under the auspices of the Ministry of Education and Culture, namely Elementary Schools, Middle Schools, and High Schools, and some Islamic boarding schools have even opened universities.

Changes in Islamic boarding schools must be managed as effectively as possible by discarding old traditions that are no longer relevant to today's lives and needs. In general, students in Islamic boarding schools are expected to be able to obey and serve their lives in all aspects (Iryani et al., 2023; Sukatin et al., 2022). Furthermore, they must be willing to complete any task assigned to them by the kyai or pesantren. Students can live independently in society after gaining a disciplined life full of rules and various life provisions while in the Islamic boarding school environment.

The leader or caregiver must be the creator of the Islamic boarding school's vision, mission, and goals, as well as play a role in determining strategies for achieving them and directing stakeholders toward achieving goals, including in terms of knowledge management (Rulitawati et al., 2021). McShane & Von Glinow (2005) define leadership as a person's ability to influence and motivate his subordinates to contribute to the achievement of organizational goals.

Many issues arise in traditional Islamic boarding schools, including health issues at Islamic boarding schools (poskestren), which have long been regarded as slums. As a result of the transformation of traditional pesantren management, pesantren alumni are healthy and capable of competing on a global scale. As a result, there must be a transformation or innovation in educational administration.

Purba Baru Musthafawiyah Islamic Boarding School, Mandailing Natal Regency, which is more than a century old and was founded by Sheikh Musthafa Husein Nasution in 1912, Musthafawiyah Islamic Boarding School has become a symbol of

Muslim society, which instills values. the value of Islamic education with the understanding of ahlussunnah waljama'ah.

Institutions and leaders have attempted management transformation based on character formation (Hasanah et al., 2023). Only a small number of students or indigent students are boarded; the majority live in small huts, giving the ustadz little control over the students' activities. Supervision is an area of management that still needs to be improved. The number of ustadz and ustadzah accompanying santri and wati students in their learning outside of the classroom remains insufficient.

To create a higher quality Islamic boarding school education, professional management theories must be applied in the management of organizational resources (Yahya, 2015). The management of educational values and activities in character formation is described in management stages, namely planning, organizing, implementing, controlling, and evaluating. In the context of this study, management refers to the management standards of educational units. School work programs are being developed in accordance with the values of the institution that houses them, namely the Islamic boarding school foundation. This agreement is based on the belief that character education is a component of moral education, and that Islamic teachings that underpin moral thinking and actions are consistent with Pancasila.

Islamic boarding schools should immediately improve by implementing management principles used in character formation in Islamic boarding schools. As a result, there is a need for educational management transformation in shaping the character of students at the Musthafawiyah traditional Islamic boarding school in Mandailing Natal Regency, North Sumatra province.

Taking this problem as a starting point, the author became interested in conducting research on how the transformation of educational management affects the character of students at the traditional Musthafawiyah Islamic boarding school in Mandailing Natal Regency, North Sumatra province.

## **B. Methods**

The transformation of educational management in shaping the character of students at the Musthafawiyah Purba Baru Traditional Islamic Boarding School, Mandailing Natal Regency, North Sumatra Province, is described using a qualitative descriptive approach through participatory observation. This research is descriptive in nature because it consists of written or spoken words from people, and the behavior observed involves an interpretive and naturalistic approach, and social phenomena are investigated from the perspective of the participants (Denzin and Lincoln, 2000; Margono, 2004; Moleong, 2011; Williams, 2007).

This study's secondary data is a general description of the transformation of education management at the Musthafawiyah traditional Islamic boarding school. The data triangulation method was used in this study to collect data through observation, interviews, and documentation. The Spradley model data analysis was used by the researchers in this study.

### **C. Results and Discussion**

#### **1. The Process of Educational Management Transformation in Shaping the Character of Santri at Musthafawiyah Purba Baru Traditional Islamic Boarding School, Mandailing Natal Regency, North Sumatra Province**

Character education is the process of instilling important values in children through a series of learning and mentoring activities so that students can understand, experience, and integrate the values instilled in the educational process into their personalities.

#### **Determining the Pondok's Vision for the Formation of Santri Character**

The vision of this Islamic boarding school is to continue and preserve what the founder of the Musthafawiyah Purbabaru Islamic Boarding School, Sheikh Musthafa Husein Nasution, fostered and developed in order to make the Purbabaru Musthafawiyah Islamic Boarding School a respected educational institution. This is, of course, related to student quality, which is always maintained, though not always achieved.

#### **Early Character Development Through Santri Acceptance**

Acceptance of new students is the first step in transforming education management in shaping the character of students. Accepting new students is planned in accordance with tradition, which dates back to the leadership of Sheikh Musthafa Husein, who never limited the number of students accepted. This is due to the fact that studying religion entails both struggle and worship. Organizing, at the time of new student acceptance, is to group students based on their abilities. Students who have passed certain tests may be admitted to higher level classes. Students who are unable to read the Koran or write Arabic letters, on the other hand, are grouped together so that teachers can focus on providing instruction that meets the needs of the students.

#### **Character Development and Development of Santri Through the Pondok Education and Learning Process**

Purba Baru Islamic Boarding School have a Learning Implementation Plan (RPP) based on the material outlined by the Islamic boarding school and the learning

structure, so that learning can run smoothly and in accordance with the expected goals.

Students' lives play an important role in the internalization of character values in Islamic boarding schools. Internalized values are implemented in the form of clean, honest, disciplined, trustworthy, independent, respectful, and simple characters through yellow book learning activities, extracurricular activities, and activities in the students' daily lives. The kyai, teachers, dormitory supervisors, peers, and oneself all internalize these character values.

### **Developing Character Requirements for Graduates and Alumni**

Graduation and alumni planning is a future activity that will be carried out in order to achieve goals. Graduation is a statement issued by Musthafawiyah Islamic Boarding School Purbabaru indicating the completion of the students' education. Students who pass the final exam receive a certificate of completion. The graduation planning activity is to plan the exam stages that the Islamic boarding school will carry out. Raisul Muallimin, with the assistance of the Secretary, is organizing graduation and alumni announcements.

## **2. Application of Educational Management Functions in Shaping the Character of Santri at the Musthafawiyah Purba Baru Traditional Islamic Boarding School, Mandailing Natal Regency, North Sumatra Province**

Education management in fostering the character of students at Musthafawiyah Islamic Boarding School Purbabaru, particularly the character of students are:

### **Traditional Islamic Boarding School Education Preparation**

Character development at the Musthafawiyah Islamic Boarding School in Purbabaru has an impact on students' learning achievement. However, the extent of this influence is determined by a variety of factors that can motivate children to understand the activities at the Islamic boarding school. Because the existing activities are, in essence, extremely beneficial. As a result, pondok activities are more focused on how to form habits consistent with Islamic guidance.

All students must live in a boarding school, participate in student organization activities, follow the rules and regulations, and have mastered reading the yellow book and memorizing the Koran.

## **Organizing Traditional Islamic Boarding School Education**

Implementation of organization at the Musthafawiyah Islamic boarding school in preparing quality student resources to become students with character by delegating authority to heads of organizations and student councils in developing development programs, providing guidance to students organized by the boarding school's banjar (neighborhood), and placing supervisors/teachers based on their fields in each student organization and each banjar.

Facilities and infrastructure are important supporting factors in character development. The availability of facilities, particularly character-building infrastructure for teachers.

## **Traditional Islamic Boarding School Education Implementation**

A religious activities program is in place to help shape the pesantren culture. The management of pesantren culture through religious activities has been implemented at the Musthafawiyah Islamic Boarding School in general. Culture in Islamic boarding schools is essentially an incarnation of the values of religious teachings that have developed well in Islamic boarding schools, which are built on mutually agreed rules. Several programs, such as tablig on Thursday evenings and muthola'ah in the morning, are already in place to instill moral values and faith.

## **Traditional Islamic Boarding School Education Monitoring**

Supervision is carried out to ensure that the teacher's plans are properly implemented. This supervision is carried out from the time the planning is realized until the project is finished. Beginning with the teacher performing his duties effectively, the teacher prepares a learning program in the sense that the teacher reads extensively and develops his competence. Another form of supervision provided by boarding school leaders and their representatives is to focus on the potential of less capable students so that they can be developed optimally in student management.

This supervision and control are provided by teachers and students carrying out character formation in Islamic boarding schools by providing direction, coaching, and guidance.

### **3. Educational Management Transformational Factors in Santri Character Formation at Musthafawiyah Traditional Islamic Boarding Schools, Mandailing Natal Regency, North Sumatra Province**

The following factors influence education management transformation in shaping the character of students at the Musthafawiyah Traditional Islamic Boarding School in Mandailing Natal Regency, North Sumatra Province:

#### **Factors that contribute**

The openness of the pesantren residents is an important factor in shaping the character of the students at Musthafawiyah Islamic Boarding School Purbabaru. Cooperation and communication between teachers and other pesantren personnel are also encouraged and built by the boarding school's leadership, as long as the working relationship between personnel is well established. Each party performs their duties in accordance with their respective roles and responsibilities. 2) A person's Lifeskill Program is a skill or skill or life intelligence. Life skill activities can be carried out to select the talents and interests of the students in learning to improve their performance in all aspects. 3) Experienced coaches can not only transfer knowledge, but also shape students' or santri's character, character, and personality. 4) Technological Difficulties. As time passes, the issues that Islamic boarding schools must confront and address become more complex; Islamic Boarding School Financial Management. There should be a simple report or explanation to the community based on the principles of public financial management, so that the pesantren's credibility in the eyes of the community is quite high. In the pesantren environment, the need for good and transparent financial management must be cultivated. Parental support, and 5) Parental support is required in order for children to achieve good learning outcomes that are in line with their expectations.

#### **Obstacle factor**

The following were the impediments that the leadership of the Islamic boarding school faced in shaping the character of the students at the Old Musthafawiyah Islamic Boarding School: 1) Budget for Education Management. Some funds are for improving teacher welfare, which is still low and a problem in developing student character; 2) Teacher commitment, in which the teacher becomes an exemplary figure in front of the students; and 3) Communication between the cottage leadership and the teacher. Intensive communication can encourage them to construct concretely and practice life in Islamic boarding schools about positive things, do straight and right things, avoid negative things, and 4) Santri are resistant to change. They tend to do things that violate boarding school rules when they have not yet been able to adapt, such as running away from the boarding school, being lazy in studying, being lazy in participating in boarding school activities, and so on.

#### **4. Efforts to Improve Education Management Transformation in Santri Character Formation at Musthafawiyah Traditional Islamic Boarding Schools, Mandailing Natal Regency, North Sumatra Province**

The reality of education management transformation in shaping the character of students at the Old Musthafawiyah Traditional Islamic Boarding School, Mandailing Natal Regency, North Sumatra Province is:

##### **Encouraging Teachers to Work as Hard as They Can**

Teachers try to be disciplined in their work, and those who excel are rewarded based on the abilities of the pesantren. Pondok leaders have strategic roles and functions in carrying out their duties as leaders, including providing guidance to each teacher so that education management can be carried out properly and optimally.

##### **Improving Teacher-Leader Communication**

Because there is a pattern of mutual support between the two parties who are interested in developing the character formation of the students, it is hoped that the intensive cooperation carried out by pesantren leaders and teachers will be able to provide new ideas for the implementation of education management.

Character education in schools is also linked to school administration or management. The management in question is how character education is adequately planned, implemented, and integrated into educational activities in schools. As a result, school administration is an effective medium for character education in schools (Lickona, 2013).

Rather than nurturing, education emphasizes behavior unification. Where religious, governmental, and economic control are concerned with increasing the likelihood of certain types of behavior, strengthening education only increases the likelihood of special forms in special circumstances. The discriminating operants are brought under the control of the stimulus that may occur in this situation in order to prepare the individual for a situation that has not yet occurred. Finally, non-educational consequences determine whether individuals will continue to behave in the same way (Skinner, 2014).

Building noble character requires more than just certain subjects, such as Islamic Religious Education (PAI) and Citizenship Education (PKN), but also all subjects taught in schools, which are pursued by integrating character education in all fields of study (subjects). lessons) at school. Similarly, all teachers, especially Religion

teachers, PKN teachers, and Guidance and Counseling (BP) teachers, must be responsible for developing noble character (Zubaedi, 2011).

Educational management is a type of collaboration among educational personnel to achieve educational objectives. The overall goal of this collaboration is to form students' personalities in accordance with national education goals and their level of development at the age of education. This goal can be translated into curricular objectives, competency standards, and fundamental skills. As a result, pesantren leaders and teachers should collaborate to create the pesantren schedule and teaching programs.

Students are guided and developed so that they have a variety of learning experiences for the future provision of their lives. This coaching and development activity is designed to help students become human beings who can achieve educational goals. Students' talents, interests, and abilities must be maximized through curricular and extracurricular activities. There should be no assumption in student management those curricular activities are more important than extracurricular activities or vice versa. These two activities must be completed because they complement each other in the process of nurturing and developing students' abilities.

Character development is also included in the material that students must direct, master, and realize in their daily lives. Character development is also included in the material that students must direct, master, and realize in their daily lives. The problem is that character education in schools has so far only addressed the level of recognition of norms or values, with no level of internalization and real-life action (Muslich, 2011). Teachers can assist students in paying attention in class, identifying what is important, difficult, or unfamiliar, recalling previously taught information, and making sense of new material by relating it to information already stored in long-term memory (Woolfolk and McCune-Nicolich, 1984). Teachers must be able to communicate effectively in this situation. According to Dubrin (2009) strong and dramatic communication can influence and inspire others. Gentle communication is required to assist people in growing and developing.

#### **D. Conclusion**

According to the findings in the field concerning the transformation of educational management in shaping the character of santri at the Musthafawiyah Purba Baru Traditional Islamic Boarding School, Mandailing Natal Regency, North Sumatra Province, namely: 1) The process of educational management transformation in shaping the character of santri is not optimal because the character formation is prepared by the leadership Islamic boarding schools are not written and detailed for their application in the field, so student recruitment is not selective; 2) The educational management function is used to shape the character of students by developing plans,

objectives, and policies for the leadership of the Musthafawiyah Islamic boarding school in character formation in accordance with the vision and mission of the Musthafawiyah Purbabaru Islamic boarding school. 3) The existence of an open system among Islamic boarding school residents in developing character, as well as the existence of programs that focus on specific characters and parental support, are transformation factors of educational management in shaping the character of santri, 4) Efforts to increase the transformation of educational management in shaping Santri's character include actively participating in overcoming various problems in character building activities and motivating coaches to work even harder.

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