

# **INTEGRATED MANAGEMENT BETWEEN ISLAMIC HIGHER EDUCATION (IHE) AND PESANTREN IN INDONESIA**

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**Abstract:** This study aims to explain the integrated management model of pesantren or Islamic boarding school (IBS) and Higher Education (HE) in Indonesia. The study conducted in two different HE to find out the differences in Pesantren management in public and private HE. The survey conducted with a qualitative approach. Data collected through observation, interviews, and documentation. This study found differences management in integrating between pesantren in public and private Islamic Higher Education (IHE) because both have different tradition and founding backgrounds. However, both have similarities in advancing Islamic education in Indonesia.

**Keywords**— Management, higher education, pesantren, Islamic boarding school, integrated management.

## **I. INTRODUCTION**

In the discourse of Islamic institutional treasures in Indonesia, pesantren or Islamic boarding school (IBS) is the oldest educational institution (Dhofier, 1999), which concern in the field of teaching classical Islamic sciences such as nahwu, shorof, fiqh, aqidah, morals, Sufism and so on. Because of its nature, which only teaches specific scientific disciplines, pesantren regarded as exclusive educational institutions in the eyes of outsiders (Bruinessen, 1994).

Islamic boarding schools have specific characteristics, both from the leader, students, curriculum, and tradition (Fauzi, 2012). But precisely because of this characteristic that makes boarding schools able to survive until now, although a lot of formal education with various patterns grows in this country (Maunah, 2009). Pesantren is a "magic box" that always keeps and generates lots of questions. It called magic because the boarding school can survive with its traditional character and cultural character amid rapid modernization (Zarkasyi, 2015).

The dominant position of pesantren in maintaining its existence is because of its ability to produce brilliant outputs. Pesantren also resulted in the birth of many ulemas with high quality, who have a spirit of sincerity in spreading and strengthening the Muslim faith. Pesantren supported by educational methods that not merely aimed at the transformation of science but also enhance and elevate morals, train and teach honesty, morals, attitudes, and behavior, and prepare students for simple living and a clean heart (Dhofier, 2014).

Islamic boarding schools also have a unique tradition that is not shared by other educational institutions. These traditions are passed down from generation to generation to maintain the survival of the pesantren from time to time. In the pesantren tradition, Santri (students) come to pesantren to study with the Kyai. After that, the Kyai voluntarily accepted the Santri to study with him. Pesantren also has a multicultural nuance in which the students come from various ethnicities, regions and countries, so they are required to live together in one together (Bisri & Husni, 2020).

Because the number of students increased, they finally made their rooms as their dwellings, so many places appeared around the Kyai's house. According to Dhofir, it is because of that tradition that pesantren have positive and progressive steps in carrying out social transformation at the primary level (Dhofier, 1999).

In line with the statement above, Nurcholish Madjid stated that pesantren have their specific characteristics, both from the Kyai as the central figure, Santri as students, curriculum, tradition, and the mosque as the center of their activities. These various characteristics make it able to survive until now, although a lot of formal education with different patterns is growing in this country (Majid, 1997). Pesantren supported by educational methods which not merely aimed at the transformation of science, but also enhance and elevate morals, train and teach honest and moral attitudes and behavior, and prepare students for life pure and clean hearted (Fauzi, 2012).

At first, the pesantren education had a very exclusive impression, because the pesantren system and tradition were complicated to enter into other elements outside the pesantren. However, since the early decades of the 80s, the exclusive impression of pesantren began to disappear, the strong current of globalization has given birth to openness in several pesantren in Indonesia. While maintaining its identity as a classical Islamic educational institution, there have been renewals both in the education system and its development patterns. Because of this, a model of integration between formal and non-formal schools emerged, known as "Pesantren entering schools" and "schools entering boarding schools." Then later, the term "pesantren entered the campus," which illustrates that the pesantren world is no longer exclusive and is considered marginal, but instead is viewed as an alternative for the development of higher education in the future (Mas' ud et al., 2002).

Pesantren education had experienced extraordinary dynamics in all fields, both in terms of material, teaching methods, and leadership styles, from a very traditional to very modern system. One of the earliest forms of pesantren dynamics and development is the marriage of the boarding school system with the madrasa system (Azra & Afrianty, 2005). The two institutions were initially independent of themselves. The teaching model in Islamic boarding schools delivered classically in the mosque or Surau with the Sorogan method. In contrast, the Madrasa teaching model offered in a modern way in the classroom with varied methods. This marriage between Pesantren and Madrasa has brought much progress in the world of Pesantren (Azra et al., 2007). Among them, after completing their studies at Islamic boarding schools, students can continue their education to the tertiary level in Indonesia, especially in spiritual faculties, such as the Tarbiyah Islamiyah Faculty, Ushuludin Faculty, Syari'ah Faculty and so on (Mas' ud et al., 2002).

Lately, the development trend of Islamic Higher Education and Pesantren has not limited, as described above. However, several tertiary institutions in Indonesia have brought tertiary institutions to pesantren or pesantren to tertiary institutions (Fahmi, 2007). Among the Islamic Higher Education Institutions organizing the pesantren-based campus, the development models are the Maliki State Islamic University of Malang and the Darussalam Islamic University (UNIDA) Gontor Ponorogo. UIN Maliki Malang has opened the Islamic Boarding School since 1998, where all new students, from any major, are required to enter the cottage for at least one full year to study religion, worship, and the Arabic language. UNIDA Gontor Ponorogo has opened Student Islamic Boarding Schools since 1995, where all students are required to stay in boarding halls during the lecture period.

Even though the phenomenon of "pesantren entering campus" has been around since the 90s, however, it is still infrequent to see seriously about this phenomenon.

## **II. INTEGRATED MANAGEMENT**

Integrated management is a practical management approach that seeks to simplify work, combine various things, and avoid conflict (Wilkinson & Dale, 1999). According to the PECB (2014), the application of this integrative management system has many benefits, including:

- Harmonizes and optimizes practices
- Eliminates conflicting responsibilities and relationships
- Balances conflicting objectives
- Formalizes informal systems
- Reduces duplication of effort and therefore costs

- Reduces risks and increase profitability
- Turns the focus into overall business goals
- Creates consistency
- Improves internal and external communication
- Facilitates training and awareness

The integrated management system has been widely applied to business organizations and other organizations to improve work effectiveness and organizational performance (Asif et al., 2013). Integrated management systems can also refer to merge small organizations into larger organizations to be more efficient (Douglas & Glen, 2000).

In the education world, this integrative management system has been carried out by many educational institutions, both at the elementary, secondary, and higher education levels. However, not many studies have individually examined the integrative management system in the world of education. Several studies have examined ICT-based integrative management systems, which have found that integrated management systems make it easier for institutions to effectively analyze and control financial institutions, Budgets, and Audit institutions. (Pougatchev & Kulkarni, 2014). The application of integrative management also functions to facilitate the quality control of education so that although it has many branches and sections, it can be controlled more easily (Manatos et al., 2017), and create flexible quality management system in higher education (ALZAMIL, 2019; Saxena et al., 2020).

### **III. METHOD**

This study uses a phenomenological qualitative approach with multi-case study design (Baxter & Jack, 2008). The object of research is in natural conditions, and the data revealed are not in the form of numbers, but in the form of words, sentences, paragraphs, and documents. The research object is not manipulated or given specific treatment so that it is in a natural condition (natural). The data is collected through interviews and observations in the field, then analyzed inductively. Based on these characteristics, this study is more appropriate to use a qualitative approach (Mason, 2002).

The researcher is present without participating and does not intervene in any phenomena that will reveal—the interviews conducted in typical situations. Thus, the event that occurs is genuine (natural). The interviews are recorded and transcribed.

The data sources of this research were informants who were determined purposively, which consisted of the key informant and secondary informants. The informants include of Kyai, Caretakers of the Cottage, Murabbi, Musryif, Chancellor, Assistant Chancellor, Dean, the vice of Dean, and students.

The researcher collected the data through interviews, observations, and documentation techniques. Interviews were conducted with the informants, as mentioned above, using open-ended and unstructured questions. The data obtained is in-depth information about the concept of Pesantren management and its relationship with universities that are believed by the administration and its level of achievement, program preparation, program implementation, results achieved, and accountability reports. Research Question are:

- What are the purposes of establishing pesantren in HE?
- How is the campus development model based on integration with pesantren implemented?
- What is the relationship between the campus and pesantren in the context of developing Islamic Higher Education?
- How does the Structural Relationship between HE and Pesantren?

Observations made to obtain data about the intensity of the activities of managers, caregivers, and students related to program implementation. Transcripts of interviews and observations confirmed with subjects. The document review carried out to complement the information obtained from interviews and observations (Carter et al., 2014).

The data analysis process carried out interactively during and after the data collection process. The transcripts read and reread to select the connection with the focus of the study and coded based on sub research focus and source. Giving code is very necessary to facilitate tracking data back and forth (Creswel, 2009).

In checking the data validity researcher conduct three ways, namely: checking reliability, dependability, and confirmability. Checking the credibility or correctness of the data is obtained through clarification by the subjects. Checking dependability or data constancy is obtained through source triangulation (Oliver-Hoyo & Allen, 2006). Checking confirmation or compatibility of information is obtained through triangulation of methods, namely: through interviews with informants, observations of management activities, and review of documents related to ma'had management and its relationship with the campus. Observations and passive participation are carried out by researchers of management activities that are ongoing at the time the research conducted. Document review is carried out on written products produced by the institution (Carter et al., 2014).

#### **IV. RESULTS**

##### **Purpose of Establishing Pesantren in HE**

The establishment of pesantren in tertiary institutions has different goals (Bali, 2017). In Gontor Boarding School (GBS), historically, the existence of pesantren was ahead of universities (UNIDA) because GBS was established in 1926 while UNIDA or ISID established in 1963 or 36 years after the founding of the GBS (Herman, 2013). According to the founders set out in the ISID Gontor Profile, the aim of creating universities in GBS is to continue the ideals of the founders of GBS, namely establishing a quality and useful Islamic University for the development of the people (Baharun, 2016).

Before becoming a university, UNIDA is formerly known as the IPD (Darussalam Educational Institute), which is a tertiary institution that implements a system of living and the values of Islamic boarding schools, where students and lecturers are entirely in the dormitory. The purpose of the student familiarization in the boarding school (pesantren) is that with the value system and the life of the pesantren students and lecturers can interact in a variety of academic and non-academic activities to the maximum.

Generally, the GBS and ISID/UNIDA managers believe that it is the most suitable place to continue their studies for Kulliyatul Muallimin Islamiyah (KMI) alumni. Because in UNIDA, they can keep what they have gained as students in KMI. Judging from the number of applicants and the number of students at ISID/UNIDA, indeed, most students come from KMI graduates themselves or alumni boarding schools. No more than 20% of students come from public schools or Madrasah Aliyah.

The purpose of establishing a dormitory (Pesantren) at ISID/UNIDA is to complement the academic abilities of students in terms of spiritual and spiritual intelligence. Besides, the UNIDA hostel also functions to provide moral guidance for students. So that if there are students who violates morals, their activities can be controlled.

Meanwhile, the establishment of pesantren at UIN Maliki Malang has a different background with the aim of establishing pesantren at UNIDA Gontor. If at UNIDA Gontor, pesantren created earlier than universities, at UIN Maliki Malang, universities existed first and then only established Islamic boarding schools. So that pesantren education aims to complement tertiary education. Accurately, the purpose of creating pesantren at UIN Malang reflected in the mission of UIN Malang, which is to deliver students to have creed stability, spiritual depth, moral nobleness, breadth of knowledge and professional maturity. Besides, the purpose of establishing Islamic boarding schools in UIN Malang is to deliver students to become professional intellectuals and scholars who are professional intellectuals. Professionalism in the field of science fostered and guided through tertiary education while fostering aspects related to scholarship, promoted in boarding schools, and coupled with lectures on religious material at the faculty level. Because of that, according to the Chancellor of UIN Malang, in his speech delivered at the meeting of the new Santri trustees of UIN Malang said that it was not possible to be born an ulama without receiving pesantren education.

In detail, the objectives of establishing a pesantren at UIN Malang are as follows:

- To create an atmosphere conducive to the development of the personality of students who have faith and spiritual stability, moral or moral grandeur, breadth of knowledge, and professional stability.
- To create an atmosphere conducive to the development of religious activities
- To create an environment conducive to the development of Arabic and English language.

- To create an environment conducive to the development of students' interests and talents.

At a glance, the purpose of establishing Pesantren in Higher Education, judging from the two higher education institutions above, has different goals. But in essence, has similarities, both of them want the Pesantren as a center for the spiritual and moral development of students, and to create an atmosphere conducive to religious activities. For them, it is impossible to develop professional intellectual students who are scholars without Islamic boarding school education. Vice versa, it is impossible to create students who are professional, intelligent scholars who are intellectual without any general knowledge in tertiary institutions.

Development of boarding schools in Islamic Higher Education or vice versa development of Islamic Higher Education in Islamic boarding schools is one manifestation of the awareness of the managers of higher education and boarding schools in realizing their vision and mission. Because the main factor causing the decline of pesantren and Higher Education is their lack in following and mastering the times. Relatively few pesantren are consciously able to formulate their educational goals and development in the stages of visionary work plans and programs. The integration of pesantren and tertiary institutions in UIN Malang and UNIDA is a form of awareness of the managers in developing their institutions and achieve the vision and mission they carry.

### **Structural Relationship between HE and Pesantren**

Judging from the relationship between the institution and the government, the condition of higher education can be grouped into two groups, namely private and public universities. From this point of view, UIN Maliki Malang and its pesantren owned by the government with civil status. While UNIDA and its pesantren owned by private institutions or GBS. The difference in the institutional state is essential if it is associated with the perspective of coaching and institutional development in the structure of its relevance to the development of the National Education System, and each status has advantages and disadvantages.

The advantage of private HE and pesantren is that they have the freedom to determine their way of life and are free to plan their development. But they also have weaknesses, including having to find their sources of funds used for the development of the institution. If the managers of the foundation are not smart, there will be conflicts that result in an institution's stagnation.

Whereas the public HE and its boarding schools less free in terms of institutional development, because they will always get control and intervention from the government. But now, state institutions have been given the discretion to develop institutions, due to a policy on institutional autonomy called School-Based Management (MBS), with the condition that they still take into account local and national aspects (Caldwell, 2005). The strengths of PT and state pesantren institutions are that they get financial assistance from the government, both for daily operational needs and for institutional development. However, the aid is not entirely sufficient, so the institution itself must be prepared to look for development funds.

### **Organizational structure**

Each institution has its organizational structure that varies from one to another according to the needs of each institution (Schweitzer et al., 1980). But in general, the organizational structure in universities and pesantren also has similarities that can be aligned. Among the similarities that exist in the organizational structure of HE and pesantren are:

The organizational structure of HE and Pesantren classified into two rings according to the division of the underlying value types, namely absolute truth value, and relative truth value (MacFarlane, 2003). In higher education, grades that are considered perfect held by the first ring, namely the Rector and his vices. In contrast, absolute values in the pesantren held by Kyai and his assistants. Relative values in HE are given the translation and application to the second ring, namely the lecturers, and in the pesantren are held by the students.

Following the hierarchical division of value types, the first ring has supremacy over the second ring, and therefore the second ring must not conflict with the first ring. The first ring is a source of information and confirmation for the second ring in carrying out its daily tasks.

In its application, it turns out that between one institution and another, it has a different structure, mainly about who holds the first wing as the holder of absolute truth and who is the wing of the two holders of relative values. At UNIDA, the guardians of absolute truth are in the hands of the Kyai of the Gontor boarding school known as Trimurti or the triad, not the chancellor, because the Chancellor is an extension of the Kyai. Therefore, in the UNIDA Pesantren, there are no special Kyai who handle the Pesantren, but structurally the UNIDA pesantren

organization is under the Vice-Rector III. In addition to dealing with student affairs, the Vice-Chancellor III also manages student activities and other student activities, both internal and external.

### **Leadership role**

What is meant by leadership in the following discussion is the "art" of utilizing all the power (funds, facilities, and energy) of HE and pesantren to achieve the goals of the institution. According to Islamic teachings, each person is a leader and everyone must be responsible for his actions to each other during his life and later to God after death. A discussion of this issue includes leadership style and leadership succession.

At UNIDA, the highest leadership is in the hands of the Kyaies and their assistants. Structurally the position and authority of the Kyaies are dominant, the relationship between members and leaders is excellent, and the division of tasks between work units is also evident. Mahasantri discipline in UNIDA is not as tight as the KMI student discipline. If in KMI, students prohibited from leaving pesantren, in UNIDA, students are free to enter and leave pesantren. However, they still have to comply with general rules set by Ma'had, such as prohibited dating, committing misconduct, and so on. Their network of solidarity is not only limited to families within the pesantren but also reaches the community members of the pesantren in regions and abroad.

The cohesiveness among others is seen in the announcement of organizational news on every Friday prayer at the campus mosque, concerning happy, sad, and so forth. Regarding the use of Arabic and English in UNIDA, it is not as strict as in KMI. Still, students can use Indonesian freely, because the spy language system and the language court no longer applied to ISID Gontor students. However, because they are accustomed to speaking Arabic and English, they still often use Arabic and English in everyday conversation.

The Pesantren caregivers themselves are not authoritarian or patronizing, but they provide more opportunities for students to create themselves, by organizing activities according to their interests and talents. Therefore, the events of students at UNIDA are more independent.

As for UIN Malang, the highest leaders are the Chancellor and his assistants, while the Chancellor with a decree appointed the Kyai. Assignment within a specified period. All the Chancellor's authority and duties are contained in the UIN Malang statute and are applied based on the law. Concerning MSAA, the highest leaders of UIN Malang gave the broadest possible authority to the caretakers of the Pesantren to manage the cottage as well as potential. Almost every month, the Chancellor invited by the pesantren clerics or vice versa the Chancellor asked the Kyai to talk about problems relating to the boarding school. Besides, once a month, the Chancellor makes a particular schedule to invite all leaders in UIN Malang, both faculty and unit leaders, to gather and discuss issues relating to campus in general and issues or unit and faculty programs. The Chancellor and his assistants never told the unit leaders to do certain things. Still, all faculties and units were given the freedom to determine their activities to support the progress of the university. Likewise, Pesantren activities developed to support university programs, to prepare students to become professional intellectuals and scholars who are professional intellectuals.

As for those related to employee discipline, the Chancellor of UIN Malang often takes a firm stance if he finds that his employees are less disciplined in their work, including the clerics of Ma'had. Not infrequently, the Chancellor issues statements threatening Pesantrens' caregivers or lecturers in general, that if they do not do their job well and not disciplined, then they will be transferred to other Islamic Higher Education in Indonesia.

## **V. DISCUSSION**

The integration of Islamic boarding schools and tertiary institutions in one management is an old phenomenon that has happened decades ago. But for state Islamic universities, this is a new phenomenon, because before the 90s this phenomenon had not yet arisen. The birth of Pesantren at UIN Maliki Malang has inspired many Higher educational institutions to integrate boarding school and college education in Indonesia. Mean while, for private boarding schools, the establishment of tertiary institutions in boarding schools is not new. Because there are many Islamic boarding schools, both classic and modern, which have universities with different management systems. The findings in this study present differences in the system, both in terms of objectives, management, and leadership models.

Private boarding schools are more flexible in managing their organizations but have financial limitations. Whereas the state boarding school has management limitations, but has the ease of financial development. The integration between Pesantren and Higher Education is an coninous effort to modernize the Islamic education in

Indonesia that has been begun in the early 20th century (Bashori, 2017). The attempt to modernize Islamic education inspired by the discourse of modernization that took place in various parts of the other Islamic world, such as in Egypt, Pakistan, and so on. The emergence of leaders of Indonesian education reformers, such as Kyai Haji Ahmad Dahlan, who later founded the Muhammadiyah organization, for example, became one of the centers of driving the progress of Islamic education in Indonesia. However, according to Nurcholish Madjid, the presence of Muhammadiyah sought to eliminate the strength of the pesantren education system that existed at the time. It happened because Muhammadiyah left the values of classical Islam and left the old tradition (Majid, 1997).

The negative view of the modernists towards the boarding school has gradually changed. Several studies have found that Islamic boarding schools are not old-fashioned and marginal educational institutions. Still, dynamic educational institutions, because of their dynamics, Islamic boarding schools can adapt to the outside world of pesantren, which continues to develop over time. When there was a modernization movement of Islamic education in 20th century Indonesia, pesantren education did not close itself to the movement, but also welcomed the change with open arms, which began with the introduction of the madrasa system in several pesantren (Zakaria, 2010).

According to Nurcholish Madjid, Gontor Boarding School (GBS) is the best model in implementing the madrasa education system in pesantren, which reflects a new direction towards civil society. Nurcholish also uses the GBS education system as a model in modernizing pesantren education in Indonesia, and GBS's modernity can also be seen in its institutional orientation, which emphasizes the mastery of tool knowledge, such as Arabic and English, in addition to the study of books classical supported by the ability of *nahwu* and *sharaf* (Majid, 1997).

GBS's superiority in pesantren education is even more visible after establishing the Darussalam Institute of Education in 1963 with two faculties, namely the Faculty of Usuluddin and Tarbiyah, which later changed its name to the Institute of Islamic Studies Darussalam (ISID) in 1996 and now became UNIDA. While UIN Maliki Malang is known as the predecessor in the integration of pesantren and tertiary institutions, especially in the State Islamic University in Indonesia. Therefore, UIN Maliki Malang always used as a reference in the development of pesantren in tertiary institutions because of its success in integrating management between tertiary institutions and pesantren.

## **VI. CONCLUSION**

From the previous discussion, it can be concluded in points as follows:

The establishment of pesantren in Islamic Higher Education (IHE) has varied objectives. But in general, it can be completed in the following general pattern: (1) to support campus programs in maturing the spiritualist aspects of students. (2) as a forum to foster student morality. (3) To condition students in an environment that is clean from outside influences, so that they are easily colored. (4) To facilitate managers in creating a conducive environment for language development and interests and talents.

The relationship between the campus and pesantren in IHE is also varied. Some of the pesantren have made universities as a continuation of the existing Islamic boarding school. The existence of the Kyai is higher than the chancellor because the chancellor is the assistance of the Kyai. To handle the student problem, sufficient to leave it to the Vice-Rector III. While some higher education institutions, such as UIN Maliki Malang, make boarding schools as a unit that serves to support higher education activities. Therefore, structurally, the existence of the Kiai is lower than the chancellor, because the Kiai is a chancellor's assistant assigned to handle the Pesantren unit. The authority of the Kiai is limited to Pesantren matters and has no right to further intervention in issues outside the pesantren. The assignment of the Kiai determined based on a Letter of Duty from the chancellor for a specified period.

## **VII. RECOMMENDATION**

From the conclusions drawn from the results of this study, there are some essential points that we can take in the management of Islamic boarding schools at IHE:

First, the boarding school managers at IHE should be directed to create their creativity in various fields and, at the same time, exercise control over these activities so that synergy between Ma'had and the campus is always ongoing and does not work alone.

Second, Pesantren managers should be able to create and develop activities that can awaken student intellectuality, both in terms of language, reasoning, theoretical and practical knowledge.

Third, the Pesantren management model at IHE should be avoided from matters that have a doctrinal and coercive nature, but are more emphasized on aspects in the form of awareness, motivation and reasoning.

Fourth, in terms of leadership, IHE pesantren should be avoided from authoritarian, lezifaire, and charismatic leadership styles, but leadership models that are rational, diplomatic-participatory, and bureaucratic.

Fifth, further research recommended that the investigation continued on more specific issues, such as the problems faced by universities and pesantren in uniting their program activities in the fields of curriculum and lectures. Because researchers see the questions arise, but the researcher does not study it because this area not included in the problems examined in this study. Quantitative research can also be done by measuring how much the success rate of HE in integrating pesantren and tertiary institutions seen from various points of view, such as students, lecturers, and their managers.

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