



Strategic Management of Islamic Boarding School Leader: Improving Quality of Graduates at *Khairul Ummah Air Molek*

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Abstract

Khairul Ummah Air Molek Islamic Boarding School (PPKU) has a distinctive feature, namely collegial collective leadership. This can be seen when decision making is not decided by the Head of the Boarding School or the *Kiyai* alone, but is decided together with the Education quality supervisor and internal quality assurance. This study uses a qualitative descriptive approach through the perspective of Education science with participatory observation to describe, illustrate, explore, and describe the strategic management of Islamic boarding school leaders in improving the quality of Islamic Education. The purpose of this study is so that readers can find out the strategic management of Islamic boarding school leaders in improving the quality of graduates at PPKU Air Molek comprehensively from various sides. The results of this study reveal that the formulation of strategic management of PPKU Air Molek leaders has been running well through the Boarding School *musrembang* (development plan meeting), which can be seen in the preparation of the vision, mission, goals, and SWOT analysis. The implementation of strategic management has opened 5 branches in Riau province. While strategic management evaluation is carried out by management with evaluation stages yearly, semesterly, quarterly, monthly, based on special events and criteria. Meanwhile, the improvement of Education Quality in PPKU has a significant improvement in Education Quality, firstly the increasing public interest, secondly: the acceptance of graduates in various well-known schools and universities, thirdly, all of the Education institutions in PPKU have A accreditation.

Keywords: Strategic Management, Islamic Boarding School, Quality of Graduate, *Khairul Ummah Islamic Boarding School*

Introduction

Preparing quality human resources is very important in facing various challenges of global change. Sukardjo and Komarudin said that quality human resources are human resources

whose potential has been developed since elementary, secondary, and tertiary education. By getting good education services, they will become humans who have expertise in science and in having a positive attitude (Zaimina, 2017)

Education is said to be of quality if it is accredited by the national accreditation body (BAN). When a school gets an A accreditation result, it is included in the superior category with a range of values $91 \leq NA \text{ (Final Value)} \leq 100$. Below that is a value of B which is good and C which is sufficient. Getting B with a range of values $81 \leq NA \leq 90$, and for a value of C with a range of values $71 \leq NA \leq 80$. And the final value of D ($61 \leq NA \leq 70$) which is the category of less value will be given to schools that are not or have not been accredited. E ($0 \leq NA \leq 60$) which is the category of very less. Based on the assessment ranking given by BAN, schools or madrasahs that have high quality education are those that have final accreditation results with a value of A (Amri et al., 2022).

Government efforts to improve the quality of education are also formulated in the Republic of Indonesia Regulation Number 19 of 2005 concerning National Education Standards, that the learning process must be directed at developing potential according to talents and interests, and directed at the development of students in terms of psychology. To realize these regulations, each educational institution is given a very broad space to create creative strategies to realize quality education. This is a form of decentralization of education. In Indonesia, decentralization of education is a very good opportunity to improve educational democracy, relevance of education, and quality of education. With this decentralization system, schools and madrasahs are free to be creative in creating the desired quality of educational institutions based on national education standards (SNP) and laws related to the national education system that have been set by the government (Suryapermana & Yakub, 2017).

Strategic management is one of the concepts that can be offered to educational institutions in realizing quality educational institutions. By choosing the right strategy, it will be able to make schools or madrasahs develop constructively and competitively in improving the quality of their education. Strategic management emphasizes the importance of an organization to adjust and choose the right strategy in responding to changes that occur in the external environment.

The implementation of strategic management is very important in achieving educational success. Choosing the wrong strategy can also be a threat to educational institutions that can lead to failure. Especially in Islamic Boarding Schools, superior management is needed to achieve quality education. Education in Islamic Boarding Schools facilitates students to live/reside in Islamic boarding school locations that have different characteristics from general education and madrasahs. This certainly requires innovation from a leader of an Islamic boarding school in achieving this education.

The existence of Islamic Boarding Schools in Indonesia is an inseparable part of the national education system. In the midst of increasingly complex social struggles, Islamic boarding schools are adjusting to enter competition with other educational institutions, especially the increasing trend of foreign-labeled education which is increasing the tight competition for the quality of education graduates. The existence of this competition motivates

Islamic boarding school leaders to maintain the quality of their graduates so that they remain superior and increase public interest. This indicates that Islamic boarding schools need to carry out internal renewal and always innovate in order to continue to improve the quality of their education (Saiin et al., 2020).

An important element in Islamic boarding school activities is the presence of a Kiyai or Islamic boarding school leader. In summary, NU members provide four criteria for someone to be respected and can be called a kyai: first, he has an Islamic boarding school, second: is devoted to Allah SWT, third: carries out the main task of inheriting the mission of the apostle (treatise), fourth: diligent in worship, asceticism, have knowledge of the afterlife, understand the benefit of the people and dedicate all knowledge to Allah and are based on the right intentions, both in knowledge and in doing good deeds. A leader is a person who leads and directs other people so that the person being led obeys voluntarily what he is ordered to do (Kamila et al., 2022).

In addition, the product of the Education regulation, there is a main regulation that regulates Islamic boarding schools in Indonesia, namely Law Number 18 of 2019 concerning Islamic Boarding Schools. This law is a regulation that specifically regulates Islamic boarding school institutions and their existence in Indonesia. The spirit of this regulation is to lay the basic pattern of autonomous and integrative Islamic boarding school education without eliminating the values and traditions of the culturalization of Islamic boarding schools. Even specifically for Islamic boarding school education, it provides special space for Islamic boarding school education institutions in Indonesia to be more innovative in terms of managing sustainable Islamic boarding school education. This means that Islamic boarding schools are not only a place for religious education but also contribute significantly to realizing Islam as rahmatan lil'alam by producing faithful people who have character, love their homeland and are progressive, and have proven to have a real role both in the movement and struggle to achieve independence and national development within the framework of the Unitary State of the Republic of Indonesia.

Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 31 of 2020 concerning Islamic Boarding School Education states that Islamic Boarding School Education is education organized by Islamic Boarding Schools and is located in an Islamic boarding school environment by developing a curriculum in accordance with the characteristics of Islamic boarding schools based on yellow books or Islamic studies with the Mu'allimin Education pattern. Islamic boarding school education is organized with the aim of forming superior students in filling Indonesia's independence and being able to face the development of the times. In detail, the direction of Islamic boarding school education is towards the formation of students who have noble morals, in Islamic knowledge and religion, exemplary behavior, love for the homeland, independence, skills and global insight.

Improving and ensuring the quality of Islamic boarding school education leads to the goals of Islamic boarding school education. This is also the responsibility of every element in the Islamic boarding school institution. The culture of quality is expected to be able to strengthen the quality of education in Islamic boarding schools, in addition to the aspect of local wisdom with its own characteristics. It is necessary to strengthen all stakeholders in

Islamic boarding schools to jointly build a culture of quality. For this reason, a program for Implementing Islamic Boarding School Quality Assurance is needed with a collaborative involvement system between each element (whole system collaboration).

Khairul Ummah Islamic Boarding School (PPKU) Air Molek Indragiri, Riau Province is under the auspices of *Yayasan Islam Indragiri* (YASIIN) has been 19 years old, established in 2005, founded by several people, namely H. Ruchiyat Saefudin, MBA and KH. Munashir Jufri. The first PPKU leadership by KH. Munashir Jufri for 10 years, from 2005-2015. The next leadership was KH. Muhammad Mursyid, M.Pd.I from 2015 until now. This Islamic boarding school is located at Jl. Jend. Sudirman, Batu Gajah Village, Pasir Penyus Airmolek District, Indragiri Hulu Regency - Riau, The levels of education implemented at PPKU are: SDIT, MTs and MA all have received A accreditation from BAN.

PPKU currently has good and complete infrastructure, professional teachers and affordable school fees for all groups, and the public's enthusiasm is increasing every year to send their children to study at the Khairul Ummah Islamic Boarding School. It can be seen that in 2024 the total number of students at PPKU will reach more than a thousand students. The quality of graduates or alumni of this Islamic Boarding School is also no less competitive than other Islamic Boarding Schools and schools, both in secondary schools and in universities. There are alumni who continue to well-known schools and universities in and outside the country. From year to year there has been an increase in various superior programs at this Islamic Boarding School, including the extracurricular sunnah horse riding and archery programs that have reached international championships, the equestrian Quran memorization program. So it is interesting for researchers to study more deeply so that later it can be used as a role model or example for other Islamic Boarding Schools.

Literature Review

The study of the Strategic Management of Islamic Boarding School Leaders in Improving the Quality of Graduates has received much attention from previous researchers. As far as the author knows, a specific discussion of the strategic management of Islamic boarding school leaders in improving the quality of graduates at the Khairul Ummah Air Molek Islamic Boarding School, Riau Province has not been studied comprehensively. Therefore, this study is relevant and significant to be studied.

Furthermore, to distinguish and emphasize the special characteristics (character) and novelty in this study, a literature review of several previous works is needed. There are quite a lot of studies on the strategic management of Islamic boarding school leaders in improving the quality of graduates, but the author will present several scientific works that are considered representative and relevant to the title of this study, including:

1. Implementation of Strategic Management in Improving Madrasah Quality. This research was conducted by Jamaluddin Iskandar, a Lecturer at the Faculty of Tarbiyah UIN Alaudin Makassar in 2017, writing a scientific paper in the *Al Iradah Journal* Vol. 1. No: 02. The results of his research indicate that there is an influence in the implementation of strategic

management with the quality of education at all levels of education. To measure quality, of course, it can be seen in various things, including the maximum education process, professional teachers and support from various parties.

2. Strategic management of the Al Ihsan Hafidzu Qur'an Islamic Boarding School Banjarmasin. This research was conducted by Erna et al., lecturers at UIN Antasari Banjarmasin. Written in the Al hiwar journal, Faculty of Da'wah Engineering, Volume 10. No. 2 December 2022. The results of the study indicate that the formulation of development strategies regarding vision and mission, identifying external opportunities and threats and determining internal strengths and weaknesses and determining long-term and determining certain strategies that will be implemented by the boarding school. Strategy implementation is the Action stage.
3. Aries Munandar's research (2013) in his dissertation entitled: Implementation of Strategic Management in Developing Organizational Culture in Islamic Universities: Case Study at the State Islamic University of Malang. This paper describes strategic management in developing Islamic culture in Islamic universities. Strategic management can be applied to all sizes of organizations and at every level of the organization and within levels, Implementation of Strategic Management in Developing Organizational Culture in Islamic Universities: Case Study at the State Islamic University of Malang. The development of Islamic culture is an important part of strategic management in an effort to achieve the vision and goals of the UIN Maliki Malang organization which has undergone rapid changes.
4. Djoemad Tjiptowardojo's research (2010) with the title of his dissertation: "Model of Private Higher Education Quality Improvement Strategy" (Qualitative Research on the Quality Improvement Strategy of Widyatama University in Bandung City). This study concludes that to improve the quality of higher education implementation within the framework of higher education autonomy and globalization, it can be done by implementing strategic management through the implementation of strategies to improve the quality of lecturers and staff, the quality of administrative/management services, and improving the quality of institutional facilities and infrastructure. The findings of this study have implications for the importance of increasing the role and support of institutional stakeholders for the program to improve the quality of education through efforts to improve the quality of lecturers, institutional administration/management and learning facilities.
5. Muwafiqus Shobri, Strategy to Improve the Quality of Education at Hasan Jufri Islamic Senior High School. The strategy implemented by Hasan Jufri Islamic Senior High School to improve the quality of education is to improve the quality of teachers, students' academic and non-academic achievements, National Examination (UN) and Madrasah Examination (UM) scores and improve madrasah facilities and infrastructure. The activities implemented are involving teachers in various seminars, workshops, and training on education, implementing tutoring activities (bimbel), remedial and organizing extracurricular activities in the form of scouting, sports, martial arts, theater, arts and religious activities, organizing Try Out and providing additional study hours to students who will take the National Examination and Madrasah Examination.

The relevance to this research is the similarity in the application of strategic management, but what distinguishes previous research is more on improving the quality of higher education management, increasing the role and parties of stakeholders, while this research is about the strategic management of Islamic Boarding School Leaders in improving the quality of Islamic Education management.

Research Method

This research uses a qualitative descriptive approach from an educational science perspective with participatory observation to describe, illustrate, explore and describe strategic management leaders of Islamic boarding schools in improving the quality of Islamic Education in Riau Province. Qualitative research is most suitable for addressing research problems where it is necessary to explore (Moleong, 2013).

In Sukmadinata's explanation, qualitative descriptive methods are more directed at describing various natural or human-engineered phenomena, more about the characteristics, quality and relationships between activities. On the other hand, descriptive research does not provide treatment, manipulation, or changes to the variables studied, but rather describes a condition as it is. The only treatment given is the research itself which is carried out through observation, interviews, and documentation (Sukmadinata, et al., 2022).

Meanwhile, Satori stated that qualitative research is conducted because researchers want to explore phenomena that cannot be quantified that are descriptive in nature such as the process of a work step, the formula of a recipe, the understanding of a variety of concepts, the characteristics of goods and services, various images and styles, the procedures of a culture, the physical model of an artifact and others. Sugiyono in his explanation said that descriptive qualitative research as a research method is based on the philosophy of post-positivism which is usually used to research in natural objective conditions where researchers act as key instruments (Satori, 2019).

The purpose of this study is so that readers can find out the strategic management of Islamic boarding school leaders in improving the quality of graduates at the Khairul Ummah Air Molek Islamic Boarding School, Riau Province comprehensively from various sides, so that it is hoped that readers in their daily activities can be motivated to carry out dynamic, humanistic, elastic, and egalitarian leadership.

Result and Discussion

1. Description of the location of the Khairul Ummah Islamic Boarding School (PPKU) Air Molek

Geographically, PPKU is located on Jalan Jendral Sudirman, Batu Gajah Air Molek Village, Pasir Penyu District, Indragiri Hulu Regency, Riau Province. The location of the Islamic boarding school is located among residential areas, where the residents around are mostly engaged in rubber and oil palm plantations. The existence of an Islamic boarding school

close to residential areas allows students to learn to socialize, interact directly with the surrounding community. The leader of the Islamic boarding school is the main subject, the principal and teachers at PPKU.

Based on the results of the researcher's observations, it was found that the location of the PPKU development is very strategic and meets the requirements for building a qualified school building. Easy access and not far from the city center and far from noise. The location around the Islamic boarding school is a plantation, both rubber plantations and oil palm plantations, while the one closest to the houses of Batu Gajah villagers is to the east. The air around is still clean and far from pollution, thus PPKU will become a more modern Islamic boarding school of the future. The existence of 8 hectares of land is utilized by the leadership as much as possible for the interests and progress of the boarding school in various activities, both academic, non-academic, student dormitories, teacher houses, mosques, multipurpose halls, study rooms, entrepreneurial activities, and others.

Based on the existing master plan, a magnificent, beautiful Islamic boarding school interspersed with representative buildings is a leadership plan in 2030. Currently, many have begun to be improved to meet all building standards so that students feel at home and can complete their education at this Islamic boarding school. One of them looks magnificent, the PPKU office building below.

2. History of PPKU

PPKU can be reached in about 1 hour by car or motorbike from the capital of Indragiri Hulu district. This Islamic boarding school was established on July 17, 1995 under the Indragiri Islamic Foundation (YASIIN) founded by the late KH. Munashir Jufri, and became the leader of the boarding school from 1995 to 2005. Furthermore, from 2005 until now it has been led by KH. Muhammad Mursyid, M.Pd.I. Starting from the desire of the late KH. Munashir Jufri during his lifetime, where he wanted to pioneer the establishment of an Islamic boarding school in Indragiri Hulu. The idea emerged after the previous idea of wanting to establish a superior public high school in Pekanbaru failed. He realized that in the era of globalization in the 21st century, there would be competition to compete for excellence in terms of human resource quality. Therefore, it is necessary to have superior seeds that are forged in a special school. However, this idea did not get a response from the circles that were expected to be able to realize these ideals (Yensari, 2012).

After that, in his mind, he came up with the idea of pioneering an educational institution, which was the forerunner to the establishment of PPKU (PPKU) in Indragiri Hulu Regency (INHU). Education that combines general knowledge with religious knowledge that will be a provision for students to face the challenges of an increasingly sophisticated era, namely Islamic Boarding Schools. He brought the problem into a discussion forum with his friends from the Indragiri Hulu area who lived in Pekanbaru. The main ideas regarding PPKU were formulated, which was established under the auspices of the Indragiri Hulu Islamic Foundation (YASIIN) (Pujasakti, 2016).

Based on the researcher's interview with the chairman, Yasiin stated that:

“YASIIN Foundation (Indragiri Islamic Foundation) was officially established in 1990 with the issuance of Notarial Deed No. 30 of 1990, dated September 18, 1990. The main purpose of establishing this foundation is to serve the interests of the Muslim community as widely as possible. YASIIN is driven by 3 people, namely Drs. H.Syamsul, H.Sudirman, BA and M. Rasyid, BA who directly took care of the Notarial Deed for the establishment of the foundation. The three people acted on behalf of Ruchiyat Saefudin (the Regent at that time), Drs. Sanusi Lubis, Drs. Syamsul Efendi Siregar.” (Rahmawati, 2024).

In order to mature the concept of establishing PPKU, a special team was formed consisting of: Drs. H. Muhtar Samad, Prof. Drs. H. Ali Imran, Drs. H. Mujtahid Thalib, Drs. H. Samad Thaha, H. Raja Rusli, HM Yunus, H. Nazarudin and KH. Munashir Jufri to discuss the main ideas to be submitted to the Regent of Indragiri Hulu (H. Ruchiyat Saefuddin). The concept was discussed many times in front of officials and community leaders of Indragiri Hulu, led directly by the Regent at that time, H. Mujtali Talib, MA who was also the General Chairperson of the Indragiri Hulu Islamic Foundation at that time, so that finally PPKU (PPKU) Airmolek INHU Riau Province was formed (Rahmawati, 2024).

After that, a meeting was continued in October 1994 which was attended by the Regent and Chairman of the Indragiri Hulu Regency DPRD, Heads of Services and Offices, YASIIN Management, elements of ulama and community leaders, Chairman of the Indragiri Hulu Figures and Intellectuals Communication Forum (FKTCI) from Pekanbaru, and the PPKU founding initiator team, an agreement was reached to establish an Islamic boarding school in Batu Gajah Village, Airmolek, Indragiri Hulu Regency, Riau Province. After the meeting ended, KH. Munashir Jufri and H. Raja Rusli immediately went to the location to witness up close the land prepared for the Islamic boarding school in question. The land is +/- 8 HA which is overgrown with dozens of rambutan trees. And several buildings that were once used as offices and housing for the Indragiri Hulu Regency Food Crops Agriculture Service. The condition of the buildings and the yard at that time were poorly maintained and overgrown with bushes (Mubarak, 2022).

Since 2005 until now the condition of PPKU Indragiri Hulu Regency PPKU Indragiri Hulu Regency has undergone many changes and transformations. At the beginning of the leadership of KH. Muhammad Mursyid, this Islamic boarding school was still known to the general public as an ordinary Islamic boarding school, meaning the same as the condition of other Islamic boarding schools, both in terms of the number of students, the development of Islamic boarding schools outside the region has been carried out, increasing human resources, graduates and existing facilities and infrastructure. there have been no branches opened like now.

As time goes by, the number of students is approximately 1,513 students studying at this boarding school, students from elementary school, Islamic junior high school, and Islamic senior high school levels with the composition of students coming from various regions throughout Indonesia. It is growing very rapidly so that the enthusiasm of the community to enroll their children is increasing every year and so are the competitive alumni with 90% being accepted in favorite schools and well-known universities.

Since 1995 to 2024, the PPKU of Indragiri Hulu Regency has been present for 29 years. During the leadership of KH. Muhammad Mursyid, M. Pd. I which began on October 5, 2005 to 2024. As the second generation to lead the Islamic boarding school, KH. Muhammad Mursyid who is also familiarly called Ustadz Mursyid aspires to continue the dreams of the pioneering generations of Islamic boarding schools to continue to exist as an educational institution capable of producing a reliable generation of preachers present in the community.

To continue the development of Islamic boarding schools, KH. Muhammad Mursyid formulated a vision and mission to realize PPKU not only as an Islamic boarding school that is able to meet the needs of society in general, but also to solve the problems currently being faced by society in general, where the Indonesian nation is experiencing moral degradation for children and adolescents at that time. Departing from these problems, the noble vision and mission were prepared with a short language that is easy for students and others to understand so as to carry out various improvements to the management system of Islamic boarding schools, both improving human resources, quality of graduates, and improving infrastructure development at PPKU.

During the leadership of KH. Muhammad Mursyid, the completion of the construction of the mosque became the main priority. Because the development of the people begins from the mosque, therefore the existence of a mosque in the Islamic boarding school environment is absolutely necessary, because in addition to the students and the surrounding community can also benefit from it. In addition to the mosque, the construction of several classrooms was also carried out, the construction of the student housing complex, old buildings were repaired so that they looked more beautiful and organized.

One of the skills of the Kiyai or PPKU leader is being able to embrace many parties to invest in the afterlife, as an educational institution that belongs to the community cannot be built with just one person's pocket. That is why the Islamic boarding school opens up opportunities for many parties to invest in the afterlife by distributing aid funds. So far, many parties have played a role in advancing the Islamic boarding school, starting from donors, guardians of students, local governments and so on. This good cooperation makes it easier to achieve the vision and mission of the Islamic boarding school.

Efforts to build a positive system as a leader of a pesantren, KH. Muhammad Mursyid also tried to build a system that would make the management of an educational institution last long, not oriented towards a certain figure that would break the system if the figure depicted was gone. This is in line with the statement of KH. Muhammad Mursyid who said that:

“I started teaching at PPKU from the invitation of the previous leader, the late KH. Munashir Jufri (1995-2005) who asked me to teach at this boarding school, at that time I was a preacher to an underdeveloped tribe in Indragiri Hulu Regency. It all started with community service, therefore to the teachers at the Islamic boarding school, I advise all teachers and others to teach with sincere and honest intentions, working to develop this Islamic boarding school education for Allah SWT alone. Because Allah will judge the work of His servants and at the same time repay Him with goodness in the world and the hereafter. With the aim of restoring the true role of the Islamic boarding school. An Islamic boarding school educational institution must have a more complete curriculum

than general education. It is clear that the main goal is to improve the morals of the students. The students educated at the Islamic boarding school are expected to be able to become superior individuals, not only skilled in general education, but more than that, their morals are developed. This is what is expected from the Islamic boarding school. The education of students begins with their teachers. The morals of teachers will be transmitted to the students, therefore the development of the morals of teachers is attempted. Teachers who are recruited are expected to be individuals who are truly role models for the students."

On the other hand, the figure of the leader who leads the Khairul Ummah Islamic boarding school is very visible with charisma and a stunning figure when entrusted to become the leader of the Riau Province Islamic Boarding School Communication Forum (FKPP) for the 2019-2025 period. The purpose of its formation FKPP Riau can become a brotherhood between Islamic boarding schools, caregivers and Santri as a unifier of the community. Apart from that, there is great hope that the Islamic boarding schools in Riau can produce quality people, ulama cadres, who will master information technology and control the nation's economy.

The above is in accordance with the results of the researcher's interview with one of the leaders of the Islamic boarding school in Indragiri Hilir who stated that:

"Kiyai Mursyid is a humble person, not arrogant and very cooperative, he is firm in upholding and positioning problems so that all problems can be resolved well. In leading, he is an energetic and visionary leader without reducing the traditions of his Islamic boarding school so it is natural that we have high hopes for his guidance and direction through the Riau Province FKPP".

It is known that the development of this Islamic boarding school from time to time is not something grandiose when the head of the boarding school, KH. Muhammad Mursyid, M.Pd formulated the vision of the Islamic boarding school as "Having noble morals and excelling in achievement". This noble vision of the Islamic boarding school certainly still refers to the initial purpose of the establishment of this Islamic boarding school, namely according to its name "Khairul Ummah" the best people who bring benefits to others.

In line with the vision above, the head of Madrasah Aliyah PPKU also stated:

From the implementation of strategic management carried out in PPKU which has not been realized from the leader of the pondok, a KH. Muhammad Mursyid, M.Pd is dreaming of opening Khairul Ummah in 12 districts and cities in Riau province. Currently PPKU is in Indragiri Hulu Regency, then Khairul Ummah II has been established in Pekanbaru, Khairul Ummah III in Indragiri Hilir Regency, precisely in Keritang District, Pancur Village and Khairul Ummah IV in Kempas District, Indragiri Hilir Regency and will also be established in Rokan Hilir Regency in Bagan Sinembah District, Khairul Ummah V.

The Benefits of Islamic Boarding Schools for the Community Ideally, an Islamic boarding school does not only provide benefits for the internal community of the Islamic boarding school, more broadly, the role of the Islamic boarding school that is most desired by the community is to become a place of service for the interests of the community at large. Therefore, PPKU takes several important roles towards the value of benefits in the community. The Islamic boarding school opens as widely as possible for people who need preachers to

contact the Islamic boarding school to fill religious studies and other Islamic religious day activities.

3. Strategy Formulation in Improving the Quality of Islamic Boarding Schools

Several efforts have been made by the leadership of Khairul Ummah Air Molek in an effort to create and improve the quality of the pondok. Starting from the strategy formulation stage, strategy implementation to strategy evaluation. In the formulation of the strategy oriented towards achieving the vision, mission, and goals of the pondok. The vision, mission, and goals of the pondok are currently changing from before (Elya Dasuki, 2021).

Strategic planning is an integral part of strategic management, Strategic planning includes all activities of the strategic planning process, from vision, mission, values, and so on to the determination of goals, objectives and strategies of the organization/company containing policies and programs. Therefore, strategic planning always begins by answering the question of what can happen, not from what happened. Allison & Kaye stated that the main concept in affirming the meaning and success of strategic planning, namely:

- a. *The process is strategic* because it involves how to choose, how best to respond to dynamic and sometimes hostile environmental conditions.
- b. *Strategic planning is systematic, focused and productive..* The process begins with examining past experiences, testing old assumptions, gathering and incorporating new information about the present, and anticipating the environment in which the organization will operate in the future.
- c. *Strategic planning includes selecting priorities* certain decisions about ends and means, both in the long and short term (Ambarwati, 2003).

Ultimately, the process is about building commitment. Systematically engaging key stakeholders, including clients and communities, in identifying priorities, enables disagreements to be addressed constructively and supports better communication and coordination. The process enables broad consensus to be built, thereby increasing accountability across the organization.

In order to get the benefits of strategic planning, the essence of strategic planning must be, 1) able to help the management of the madrasah institutional organization in adapting to environmental changes, 2) strategic planning must be able to identify and document needs, 3) strategic planning must be able to determine various needs in education, 4) strategic planning must be able to specify the details of each need, strategic planning must be able to determine the expected choices, 5) planning must be able to meet all needs that can be felt by internal and external customers.

Based on the Regulation of the Minister of National Education No. 10 of 2007 concerning Education Management Standards by Elementary and Secondary Education Units, schools/madrasahs are required to prepare a medium-term work plan that describes the objectives to be achieved within a period of four years related to the quality of graduates to be achieved and improvements to components that support the improvement of graduate quality,

2) the annual work plan stated in the School/Madrasah Activity and Budget Plan (RKA-S/M) is implemented based on the medium-term plan.

The process of preparing the Medium-Term and Annual Work Plans for Schools/Madrasah (RKTm) takes into account the following matters: 1) approved by the meeting of the education council after considering the considerations of the school/madrasah committee and ratified by the district/city education office. In private schools/madrasahs, this work plan is ratified by the school/madrasah organizer; 2) stated in a document that is easy to read by related parties. The four-year and annual work plans are adjusted with the approval of the meeting of the education council and considerations of the school/madrasah committee.

It can be understood that the formulation of the strategy of the pondok is aimed at improving the quality of the Kharul Ummah Islamic Boarding School (PPKU) which can be seen in two aspects. First, the Internal Environment analysis begins with the annual pondok musrenbang and the grand musrenbang every 5 years, then the activities are grouped into: 1). Opening branches in 12 cities and districts in Riau province, 2) The existence of a strategy for the pondok's superior program as a means of promoting the pondok so as to increase public interest, 3). The existence of a strategy for improving Human Resources (HR) in terms of teacher/educator competency and qualifications, teacher/educator commitment and motivation, ideal teacher-student ratio. 4). The existence of a strategy for improving representative facilities and infrastructure, such as the completeness and quality of teaching and learning facilities and the availability and condition of laboratories, libraries, sports arenas and others 5). The existence of a strategy for improving the Pondok-Owned Enterprise (BUMP) with the aim of providing basic skills for students after graduating and can be a resilience for the sustainability of the pondok in the future.

Second, External environmental analysis, namely: Government Policy. In this case, it can be grouped into 1). National Education Regulations and Standards and Education Quality Improvement Programs. Then, Technology Development, such as the use of technology in learning, and the availability of information technology infrastructure.

There are demands from the community such as the expectations and satisfaction of parents/guardians and the support and participation of the community. 2). Formulation of strategies, such as vertical integration involving local/central government, horizontal integration involving relevant stakeholders, intensive strategies, improving the competence and qualifications of teachers/educators, developing innovative curriculum and learning programs. Then in terms of diversification strategies, such as adding superior or extracurricular programs and developing cooperation with other institutions both domestically and abroad. 3). Implementation of Strategies, such as preparing action plans and allocating resources, organizing tasks and responsibilities, effective leadership in implementing work programs, and a structured monitoring and evaluation system. 4). Evaluation of Strategies, such as measuring performance and achieving goals, feedback from stakeholders, and adjusting strategies according to environmental changes (Nizarani et al., 2020).

From the statement above, it can be concluded that various strategies in implementing strategic management at PPKU were formulated by the leadership of the Islamic boarding

school together with stakeholders and development teams as an effort to improve the quality of education at PPKU Airmolek, Riau Province.

4. Implementation of Strategic Management of the Leadership of the Khairul Ummah Air Molek Islamic Boarding School

The existence of the PPKU culture of holding the Pondok Musrenbang every year and the grand Musrenbang every 5 years is a characteristic of this pondok compared to other pondok. In the management system that exists in the Islamic boarding school. KH. Muhammad Mursyid as the head of the Islamic boarding school, emphasized that the management pattern managed in the Islamic boarding school can be categorized as modern management with adopting transformational and collegial collective leadership.

The existence of the Foundation as an effort to control the leadership of the Kiyai, whereas its existence actually helps the burden of the Kiyai both academically and non-academically. Modern Islamic boarding schools function the Foundation as a partner in the leadership and management of the Islamic boarding school. Many Islamic boarding schools are now developing the institution of the Foundation as an application of this collective collegial leadership. The following describes how the implementation of the Leadership Strategy Management of the Khairul Ummah Air Molek Islamic Boarding School in Riau Province is carried out (Fahrurrozi, 2015).

1. Development Planning Meeting in Pondok

Development Planning Deliberation (Musrenbang), is a forum/container for planning development and development in various sectors, including Education. In the context of Islamic boarding school education institutions, musrenbang has an important role in determining the direction and priorities of Islamic boarding school development, both in terms of curriculum, facilities, and learning programs.

From the results of the researcher's observations attending the pondok Musrenbang activities, information was obtained that;

Our Islamic boarding school adopts a government management system that begins the beginning of the year with the term Musrenbang (Development Discussion Forum). This forum is used as a basis for carrying out boarding school activities by the leadership of this Islamic boarding school with the term musrenbang pondok. These activities are carried out once a year and once every five years in the long-term development plan. This forum is a forum for evaluating activities that have been carried out and designing and determining how the next activities will be.

In this activity all parties are present, starting from the Foundation, the structure of the pondok and the teachers' council and all parties related to the pondok. By involving various parties, including representatives of the Santri, representatives of the caretakers, representatives of the guardians of the Santri and the surrounding community, it can absorb their aspirations and needs related to academics and non-academically in this Islamic boarding school.

Actualization and Development of all Islamic boarding school resources in Musrenbang

activities help Islamic boarding schools in planning the development of human resources and Islamic boarding school resources both in terms of training for teachers and service development, quality of students and development of Islamic boarding school businesses. Improving the quality of graduates through Musrenbang, Islamic boarding schools can formulate strategies to improve the quality of education, including the preparation of a curriculum that is relevant to the development of the times and others.

In line with the above observations, the researcher also interviewed the chairman of the Musrenbang committee who stated that:

"The existence of integrated planning in this pondok musrenbang makes it easier to prepare a comprehensive plan with religious values and general education needs. This is important to create a balance between religious learning and general knowledge. The existence of various pondok programs that have been implemented and will be planned will be discussed, analyzed and then decided together. The programs are: improving and developing superior pondok programs, human resource improvement programs, improving service facilities and infrastructure and improving and developing pondok-owned businesses (BUMP).

2. Pondok's Leading Programs

a. SDIT, MTs and MA PPKU Accreditation Strategy

There is external supervision carried out periodically through the national accreditation body (BAN), as conveyed by the Head of PPKU Madrasah Aliyah below:

"In this Islamic boarding school, there is external supervision and evaluation carried out periodically, namely every 4 to 5 years through madrasah accreditation carried out by external assessors who are not from fellow Kemenag institutions but from outside Kemenag, namely Kemendikbud by BAN (national accreditation body). We from the provincial BAN carry out the accreditation. So that this accreditation really captures the extent to which the programs implemented are achieved compared to national standards, from there we get the accreditation value. After recommendations or findings emerge, the factors that can hinder or support are what we will use as material for compiling the work plan for the following year."

The good cooperation between the leaders of Islamic boarding schools and the principals of schools/madrasahs resulted in the final accreditation value achieved by SDIT, MTs and MA PPKU all obtaining A accreditation. This means that the programs implemented at the PPKU boarding school have good achievements when compared to the quality standards set by the government. This value shows that PPKU Airmolek is included in the category of quality schools/madrasahs, in terms of community enthusiasm, the quality of its graduates and the results of the BAN school and madrasah assessor team.

b. Non-Academic Activity Strategy

The Non-academic program strategy carried out is part of the Unggulan program at PPKU Airmolek, Riau Province. This program consists of Tahfidzul Qur'an, Arabic and English and Qiraitul Qutub.

1) Memorizing the Qur'an on Horseback

Based on the results of the interview with the head of the PPKU Madrasah Aliyah, information was obtained that:

"For the non-academic program, this activity has a program for memorizing the Al-Qur'an, we named it the program for memorizing the Al-Qur'an on horseback, carried out with a 6-month quarantine in a special room, it is hoped that the results will be according to target. For students who are interested, an additional cost will be requested. To sharpen this program, the leadership of the Islamic boarding school took the initiative to hold an MOU with the National Tahfidz Quarantine Foundation (YKTN) Kuningan in West Java as the Riding Al-Quran Tahfidz Program held by the Al-Quran Tahfidz Quarantine for students during 1 month, Alhamdulillah, every time we participate in a competition, our students always get achievements/winners and every year there are students who pass the 30 juz mutqin.

In line with the results of an interview with one of the guardians of the students when he enrolled his child in this Islamic boarding school, the researcher took the opportunity to conduct an interview and obtained information that:

"Our child was put in this boarding school with one of the goals to be able to memorize the Qur'an. The existence of various excellent programs in this boarding school is an attraction for us as parents. After graduating from this boarding school, being able to memorize the Qur'an is something that makes us very proud. This boarding school is different from other boarding schools because there are horse riding and archery programs for memorizers of the Qur'an and other students."

As an institution that facilitates and carries out activities in the field of religion, so that the trust and enthusiasm of the community is so great to entrust their sons and daughters to study at this PPKU. This Islamic boarding school organizes an integrated education program by emphasizing the development of pious and pious students (Mubarak, 2022).

2) Arabic and English Language Programs

The implementation of a comprehensive and sustainable Arabic and English language program strategy will help improve students' language competency, strengthen the identity of the Islamic boarding school, and support the development of students' potential in the future. From the results of the researcher's interview with the head of Madrasah Aliyah, it was discovered that:

The PPKU leadership established an MoU with the FI Center in Pare in East Java. The implementation of the Language Program is Arabic and English with the aim of sending students to Pare for 1 month and returning to the boarding school to be tutors, as well as Arabic, this is also done. The formation of a community and structure managed by the Language Improvement Center (LIC) whose activities are called MAN LIMITID by displaying once a month the creations of male and female students in English and Arabic at this Islamic boarding school.

In the analysis of the implementation of the Arabic and English language programs at the first Islamic boarding school: Program Planning by implementing: analysis of students' potential needs related to foreign language skills, setting goals, targets and curriculum that are in line with the vision, mission and goals of the Islamic

boarding school. Then the preparation of the facilities and infrastructure needed such as language laboratories, textbooks and learning media.

Second: organizing the program by implementing: the formation of an organizational structure and program implementation team consisting of coordinators, teaching staff and tutors. A clear division of tasks and responsibilities for each personnel is also needed, such as arranging personnel, compiling the curriculum, scheduling and coaching students. Furthermore, allocating the budget, facilities and developing the competence of teaching staff.

Third: The implementation of the Program can be seen by the existence of socialization to students, caregivers and other stakeholders then conducting recruitment and coaching of competent and experienced teaching staff in the field of foreign language teaching. Implementation of the learning process, training, and evaluation of language skills in accordance with the curriculum and schedule that has been set. Providing motivation, mentoring, and awards for students who excel in the Language program.

3) Qira'atul Qutub

Qiraatul Qutub Program is a program to study classical books or *kita Kuning*. PPKU conducts it once a week under the guidance of a Kiyai/Ustadz. The studies on classical books are a source of increasing spiritual knowledge with a pattern of reading, memorizing and question and answer (interactive). Qira'atul qutub is part of strengthening literacy in a combination of traditional and modern packaging concepts. The steps are: 1). Organization includes: Appointment of coordinators and librarians, Arrangement of literacy schedules and activities and Cooperation with related parties, 2). Implementation includes: Habituation of reading and book discussions, competencies and awards in literacy programs, integration of literacy programs with learning, 3). Monitoring and evaluation include: monitoring reading interest and frequency of visits, evaluation of the impact of the program on academic achievement and development of the program according to the development of needs (RAHMAWATI, 2024).

5. Evaluation of Leadership Strategy at PPKUAirmolek INHU Riau Province

Evaluation or assessment in this forum also serves to evaluate programs that are already running, identify strengths and weaknesses, and formulate improvement steps for the future. In technical activities in the field In line with the statement of the chairman of the Islamic boarding school musrenbang committee above, the head of the PPKU Madrasah Aliyah also said that:

"All managers, implementers of Islamic boarding schools, both teachers and employees are required to be disciplined. Attendance at the boarding school according to their respective duties and responsibilities with attendance using a print pin, the aim is to be more effective in supervising and cross-checking it, for example a teacher's presence is highly anticipated by students to gain knowledge. However, when there is a teacher who is not committed to these provisions, it will certainly disappoint the students. Anyone who commits a violation, whether a teacher, employee or student, will not discriminate against anyone will be given sanctions according to the rules or regulations that have been in effect, of course, those that are in accordance with the current era without using violence. So the initial step for the

leadership is to make regulations as a guide for policy makers to provide sanctions for those who violate and provide awards for those who excel, both to teachers, employees and students (Su'udi, 2024).

In line with the statement of the head of the madrasah above, the researcher also interviewed educational figures who lived around the Islamic boarding school who also stated that:

"We salute and are proud of the leader of the Khairul Ummah Islamic Boarding School, with the rapid development of progress today, he is a friendly, authoritative person and very concerned about the residents around the boarding school, on the other hand he is also known for his firm attitude in making decisions if there are boarding school residents who violate existing regulations. Then the boarding school residents, both the boarding school teachers, students and people who work in the boarding school always maintain the dignity and honor of PPKU faithfully.

The existence of the Pondok Musrenbang activity acts as a tool for planning, organizing and evaluating everything that has been done, with the main goal of improving the quality of the pondok, and ensuring participation from all elements of the pondok. This activity provides an understanding to all determinants and implementers of pondok activities that this pondok belongs to everyone and they are all raising and developing it. With this approach, it is hoped that the pesantren can adapt and make a positive contribution to the development of education in Riau province (Rasidi, 2022).

As a formal educational institution, it requires supervision from external parties, so that in addition to the head of the boarding school, the head of the madrasah/principal, monitoring is also carried out by the madrasah/school supervisor, namely from the Ministry of Religion/Education Office and from external parties, namely from the guardians of students who are part of the madrasah/school committee. Guardians of students are parties who directly have the right to provide assessments and comments on the implementation of activity programs to improve the quality of education in this boarding school. Guardians are consumers, namely as external customers of the education services provided. Input or suggestions, and comments provided by guardians on the management of the boarding school activity program (Eliyanto & Khurriyah, 2021).

The implementation of the Strategic Management Evaluation will go well if all of the above components will be evaluated periodically to see how far the established strategy has been successfully implemented. The results of this evaluation will be input for improvement and preparation of the next strategic plan. From the results of the evaluation will provide a note or follow-up for the next activity by creating a continuous cycle. The results of the evaluation will be input for the next Musrenbang, so that continuous improvement occurs.

6. Quality of Education at PPKU Air Molek

The Islamic Boarding School Education Quality Assurance System is regulated in Law Number 18 of 2019 concerning Islamic Boarding Schools and is further emphasized through the Regulation of the Minister of Religion of the Republic of Indonesia Number 31 of 2020 concerning Education, which can be seen in Article 25 of the Islamic Boarding School Law, *In maintaining the quality of education, Islamic boarding schools prepare a curriculum.* And

furthermore, Article 26 states that:

1. To ensure the quality of Islamic Boarding School Education, a quality assurance system has been developed.
2. The quality assurance system as referred to in paragraph (1) functions:
 - a. protecting the independence and uniqueness of Islamic Boarding School Education;
 - b. realizing quality education; And
 - c. advancing the implementation of Islamic Boarding School Education.
3. The quality assurance system as referred to in paragraph (2) is directed at the following aspects:
 - a. improving the quality and competitiveness of Islamic Boarding School resources;
 - b. strengthening the management of Islamic Boarding Schools; and
 - c. increasing support for Islamic boarding school facilities and infrastructure.
4. The quality assurance system as referred to in paragraph (1) is prepared by the Majelis Masyayikh.
5. The quality assurance formulation prepared by the Majelis Masyayikh as referred to in paragraph
6. Determined by the Minister.

In order to ensure internal quality, the Islamic Boarding School formed a Masyayikh Council.

(1) The Masyayikh Council as referred to in paragraph (1) is led by a Kiyai.

(2) The Masyayikh Council has at least the following duties:

- a. compiling the Islamic Boarding School curriculum;
- b. carry out learning activities;
- c. improve the competence and professionalism of educators and education personnel;
- d. carry out exams to determine the graduation of students based on the quality criteria that have been set; and
- e. submitting data on students who have graduated to the Community Council.

The following is an explanation of the Majelis Masyayik:

(1) The Masyayikh Assembly is a representative of the Masyayikh Council.

(2) Provisions regarding the procedures for the formation of the Majelis Masyayikh are regulated by the Ministerial Regulation. The Majelis Masyayikh has the following duties:

- a. determine the basic framework and structure of the Islamic Boarding School curriculum;
- b. provide opinions to the Masyayikh Council in determining the Pesantren curriculum;
- c. formulate quality criteria for institutions and graduates Islamic boarding school;
- d. formulate the competence and professionalism of educators and education personnel;
- e. carry out assessments and evaluations and quality assurance
- f. check the validity of each Islamic boarding school's shahadah or Santri diploma issued by the Islamic Boarding School.

Article 30 states that:

- (1) The results of the assessment and evaluation and fulfillment of quality as referred to in Article 29 letter e are submitted to the Minister.
- (2) Based on the results of the assessment and evaluation and fulfillment of quality as referred to in paragraph (1), the Minister shall:
 - a. Quality mapping;

- b. Planning quality fulfillment targets based on quality mapping; and
- c. Providing facilitation and affirmation in achieving quality fulfillment targets.

Overall, the pesantren statute will certainly bring significant changes in recognition, quality of education, and government support, all of which have a positive impact on the progress of pesantren in Indonesia. However, there are also challenges related to the implementation of this regulation, especially in terms of maintaining the traditional characteristics of pesantren amidst the demands of modernization. This means that with the existence of regulations, in order to meet the quality standards of modern pesantren educational institutions, of course, it does not let go of the roots and culture of the pesantren tradition which will continue to exist even though the affirmation and integration of the pesantren model with a modern concept without leaving the salaf concept, this is the uniqueness of the pesantren in Indonesia (Taufik et al., 2024).

Internal Supervisor and Quality Assurance. The internal supervisor of this institution functions to maintain quality and accountability, equivalent to the head of the pondok. Internal supervision and quality assurance are crucial aspects in maintaining the quality of education in Islamic boarding schools. As an educational institution based on religion and tradition, Islamic boarding schools have a responsibility not only to provide in-depth religious education, but also to ensure that the educational process that runs is in accordance with the established quality standards.

7. Efforts and constraints in strategic management in improving the quality of education at Air Molek Islamic Boarding School

The leadership of the Islamic boarding school held a Grand Development Planning Meeting (Musrenbang) which is an important milestone in the journey of PPKU. Held every five years, the Grand Musrenbang is a forum for all components of the boarding school to formulate a vision, mission, and long-term strategy. Through a meeting involving leaders, teachers, students, and other related parties, a joint agreement was reached regarding the direction of the development of the Islamic boarding school in the next five years. The results of the Grand Musrenbang then become a reference in compiling a more detailed annual work program (Asifudin, 2016).

Musrenbang Akbar is the highest deliberation forum in PPKU which is held periodically every five years. This activity has a very strategic role in determining the direction of development of Islamic boarding schools. In Musrenbang Akbar, all components of the boarding school gather to jointly formulate the vision, mission, and long-term goals. The deliberation process involving various stakeholders ensures that every aspiration and input can be accommodated. The results of Musrenbang Akbar are then outlined in a comprehensive strategic plan, becoming a guideline for all Islamic boarding school activities in the next five years.

Through the boarding school Musrenbang, all work programs and leadership policies can be understood and agreed upon together by all components of the Islamic boarding school. The Grand Musrenbang is an effective vehicle for formulating long-term strategies that have a significant impact on the progress of PPKU. Through a participatory deliberation process, various innovative programs and activities are produced that are in line with the needs of the

times. The results of the Grand Musrenbang have been proven to be able to improve the quality of education, strengthen Islamic boarding school institutions, and expand cooperation networks. Thus, the Grand Musrenbang has become one of the key factors in the success of PPKU in achieving its vision and mission.

Conclusion

The formulation of the PPKU Air Molek leadership's strategic management has been running well through the Pondok Mbang, which can be seen from the preparation of the vision, mission, objectives, and SWOT analysis. The implementation of strategic management has opened 5 branches in Riau province. While strategic management evaluation is carried out by management with evaluation stages yearly, semesterly, quarterly, monthly, based on special events and criteria. Meanwhile, the improvement of Education Quality in PPKU has a significant improvement in Education Quality, firstly the increasing public interest, secondly: the acceptance of graduates in various well-known schools and universities, thirdly, all of the Education institutions in PPKU have an accreditation.

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