

Management of Islamic Boarding Schools In Deli Serdang Regency (A Multisite Study of Darul Arafah and Fahmussalam Al Aziziyah Islamic Boarding Schools In Deli Serdang)

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ABSTRACT

This study examines the planning, orientation, grouping, discipline development, special services, recording, evaluation, graduation, and alumni of Darul Arafah and Fahmussalam Al Aziziyah Islamic Boarding Schools. The research uses a qualitative multisite method, using interviews, observations, and studies to collect data. The study found that planning students is done on end-year teachings, orientation involves handovers between parents, and grouping involves separate entry for female and new students. Guidance discipline is provided through mudabbir, OSP, language development, coaching, prayer poles, and taxi. Special services are available for handling super-active students, such as smoking, dropping out, and dating. Recording is done for report cards and diplomas, and evaluation is conducted in each semester using oral, written, mid-semester, and final semester exams. The study also found that Darul Arafah Islamic boarding schools have strong alumni networks, with many existing graduates and alumni spread throughout Indonesia. The study emphasizes the importance of ensuring the validity of data findings and authenticity in research.

Keywords: Islamic Boarding School, Management Financing

A. INTRODUCTION

Education is a crucial field that must be managed in a way that benefits both the government and society. Islamic boarding schools, such as cottage Islamic boarding schools in Indonesia, play a significant role in spreading the religion of Islam and fostering positive change in the public. These institutions are considered vehicle training for ulama, providing reliable human beings with qualities like sincerity, independence, full struggle, heroism, steadfastness, and prioritizing the surrounding community.

Islamic boarding schools are an update institution of Islamic education, which is also carried out through the establishment of Madrasah. Madrasah in Indonesia is a fusion between Islamic boarding schools and schools, incorporating elements from both Islamic boarding schools and schools. The elements taken from Islamic boarding schools include sciences, religious and spirit of diversity, knowledge, general system, method, and management school.

Islamic boarding schools are traditional educational institutions where students stay together and learn under teacher guidance, known as Kyai. They have a dormitory for place stay the night santri, worship facilities in the form of a mosque, and teaching of classical books. The leadership in these schools is centralized, authoritative, and central throughout policies and changes.

The presence of Islamic boarding schools in the middle public has become a breakthrough in the empowerment model, teaching not only how to work hard in matters worldly but also knowledge about problems religious. Involvement in community empowerment is essential for the survival and existence of Islamic boarding schools.

In the era of globalization, cottage Islamic boarding schools face challenges and setbacks, making it necessary for Islamic education to have healthy and targeted management. Implementation systems in Islamic education can help manage and organize various needs required education to run optimally. Adnan (2019) states that implementing modern management in Islamic institutions is essential for maintaining competitiveness and active participation in the rapidly developing Indonesian society.

In conclusion, Islamic boarding schools play a vital role in the development of potential self-man for the future. By implementing modern management systems, Islamic institutions can continue to compete and adapt to the challenges of the modern era.

Sidiq (2015) emphasizes the importance of Islamic education institutions in the era of globalization to compete and maintain prestige. Modern management is crucial for achieving results and ensuring quality learning. According to Athoillah (2010), management is an embodiment of charity and good, with four runways for development: truth, honesty, openness, and expertise. A manager must possess the fourth characteristic to achieve maximum results.

In the 90s, cottage Islamic boarding schools focused on reciting the Koran and studying, but modern Islamic boarding schools now focus on teaching and learning, as well as good management in all fields, including Santrian management. Cottage Darul Arafah Islamic Boarding School, located in Kutalimbaru Village, Deli Serdang Regency, fulfills typical characteristics such as emphasizing conversational Arabic, using contemporary Arabic literature, having formal schools below the curriculum of the Ministry of Education or Ministry of Religion, and no longer using traditional study systems like Sorogan, Wetonan, and Bandongan.

Modern Islamic boarding schools tend to be adaptive, adapting to changes and development demands from modern science and technology. They strive to integrate traditional and formal schools, such as madrasahs, into their operations. Cottage Darul Arafah Raya Islamic Boarding School was founded on August 17, 1985, by Mr. Amrullah Naga Lubis and his family, with some teacher's alumni of the Islamic Boarding School Gontor. The school's

physical development began in April-May 1996, covering five units for dormitory, one hall unit, room activities, prayer room, office teacher housing, and space eat.

Management Santri (1996) is an essential aspect of modern Islamic boarding schools, as it involves intentional planning and coaching to ensure effective and efficient learning processes from reception to exit. Management participants aim to arrange all series activities in the field, ensuring smooth, orderly, regular, and objective education in Islamic boarding schools.

Management santri is a crucial aspect of Islamic boarding schools, aiming to achieve effectiveness, efficiency, and productivity in maintenance tasks, operational education, technical education, and reaching objective education. To achieve this, management santri covers four activities: reception of new students, data collection of progress, guidance coaching discipline students, and monitoring.

The first activity is to manage the reception of new students to ensure smooth and orderly learning processes. The second activity is to collect progress data for performance learning, which is essential for understanding and controlling success or achievement by the head school as manager education in schools. The third activity is to provide guidance and coaching discipline students, which is essential for participants to develop their potential optimally and achieve happiness alive.

In general, special service guidance aims to help students achieve goals, covering aspects such as personal, social learning, and guidance to become pious, independent, and responsible individuals. The fourth activity is to record guidance and counseling and performance study students.

Management santri plays a strategic role in Islamic boarding schools, as they provide central service education that is relevant with management academic, service supporter academic, source power human, source power finance, means infrastructure, and relations school with society. They strive to provide reliable and quality education to students.

Management santri is also one of the subsystems from management Islamic boarding schools, as they are responsible for registering students comprehensively and collecting data on their history, life, and origin. This helps Islamic boarding schools provide necessary resources and infrastructure classes.

Observation results from the initial implementation at the Darul Arafah Islamic Boarding School show significant improvement in recruitment of students in every unit of education, including Junior High Schools, Senior High Schools, Intermediate First and Upper Middle Schools, from 2019 to 2021. The results also show that many students have achieved academic and non-academic achievements, both at regional, national, and international levels.

The findings of the empirical related management santri push researchers to explore and dig more deeply with the title "Management Boarding School at the Islamic Boarding School Islamic Boarding School Darul Arafah Deli Serdang Regency (Study Multisite Islamic Boarding School Darul Arafah Deli Serdang and Fahmussalam Al Aziziyah Deli Serdang)".

B. LITERATURE REVIEW

2.1 The Essence Management

Nitisemito (1982) asserted that management is both a science and an art, and that effective management requires a combination of leadership talent and management knowledge. In the same statement, Sagala (2006) asserted that management, in principle, operates as a series of activities that involve planning, implementation, and control. These activities involve making fundamental and comprehensive decisions, utilizing all available resources efficiently, and implementing these decisions across all levels of an organization to achieve organizational objectives.

Manullang (2004) asserted that management is an art and science that involves planning, organizing, directing, coordinating, and controlling to achieve predetermined goals. Meanwhile, Terry (1964) asserted that management is a unique process that involves planning, organizing, actuating, and controlling to determine and accomplish stated objectives through the utilization of human beings and other resources. In practice, management demonstrates that the functions of planning, organizing, actuating, and controlling, whether direct or indirect, are always focused on the element of man.

According to the aforementioned opinion, management refers to collaborative efforts aimed at determining and achieving organizational goals through implementation functions such as planning, organizing, actuating, and supervising. The term "manager" refers to the activity of implementation, and the individual who carries it out is known as the manager. At minimum, we require management to achieve our objectives, strike a balance between opposing goals, and achieve efficiency and effectiveness. Management is made up of a variety of elements, including man, money, method, machine, market, material, and information.

2.2 Cottage Islamic Boarding School

The term "pondok Islamic boarding school" originates from Arabic, meaning hotel, sleeping place, or basic guesthouse, and is a conventional Islamic educational establishment that provides religious instruction via a dormitory arrangement. It is rooted in the narratives and history of Indonesian society, particularly on the island of Java. Islamic boarding schools have been providing religious education since the inception of the Islamic community in Indonesia centuries ago, with the creation of overnight accommodations for students (*santri*) which subsequently transformed into Islamic boarding schools.

Contemporary Islamic boarding schools impart not only religious education but also sciences, practical skills, and various other disciplines, playing a vital role in integrating traditional pedagogical approaches with classical instructional methodologies. Abdurrahman Wahid in Raharjo (1985) articulated numerous requirements pertinent to Islamic boarding schools, including existence, support, the continuous formation of a distinct value system, authority withdrawal, and the evolution of universally acknowledged ideals.

The mosque serves as the nucleus of Islamic boarding schools, exemplifying the foundational universalism inherent in traditional Islamic teaching. Mosques have served as the principal hub for education, activities, governance, and culture since the era of the Prophet. They are considered the most suitable environment for students to engage in prayer, sermons, and the study of classical texts. The mosque serves as a venue for *i'tikaf*, where students engage in exercises (*riyadhah*), *tauhid*, *dhikr*, and other living activities including *tariqat* and Sufism. Students are fundamental components of Islamic boarding schools, representing existence, participation, and knowledge. They can be categorized into two types: residential students and *bat santri*. Residential students reside in designated cottages, while *bat santri* inhabit external locations, either at home or with their surrounding community. *Santri* can be categorized into three categories: conservative *Santri*, reformative *Santri*, and transformative *Santri*.

The progenitor of Islamic residential schools, the *kyai*, significantly influences their development as authorities in religion, leaders, educators, lecturers, and interpreters of significant public events. In developing economies, only proponents of *kyai* play a proactive and innovative role in implementing religious teachings inside the educational framework.

The objective and role of Islamic boarding schools are to disseminate Islam and impact individuals in their vicinity, encouraging them to become devoted followers of the faith.

Islamic boarding schools function as institutions for the study of Islam and the enhancement of Islamic theological knowledge, exerting a considerable influence on the cultural milieu of the regions, promoting a robust Islamic perspective.

Social and cultural activities conducted by Islamic boarding schools have new and

increasingly intricate repercussions on societal development. Form reorientation is a primary component of this transformation, as Islamic boarding schools evolve into legitimate social institutions and sources of political action aimed at establishing moral conditions that regulate social life.

2.3 Management Islamic Boarding School

Student Affairs, also known as Santri, pertains to participant education, a term more commonly associated with students. Definition participant educate according to provision general Republic of Indonesia Law No. 20 of 2003 concerning The National Education System is member society that strives to develop potential self through the learning process available on the path, level and type of education certain. Participants are individuals who choose to pursue knowledge in alignment with their ideals and future aspirations. A participant in education is a person or individual who receives education that aligns with their talents, interests, and abilities, fostering their growth and development, and finding satisfaction in the lessons they learn from their educators. According to Makhbuloh (2011), a student is someone in the middle looking for knowledge, experience, skills, and personality formation to supply his life in the future so that he will be happy in this world and the hereafter.

From the above understanding, we can then conclude that management student or participant didik (*Pupil Personnel Administration*) is centralized service attention to regulation, supervision, and service students in class and outside class, such as introduction, registration and individual services such as development overall ability. He must pursue his interests until he reaches maturity in an Islamic boarding school or other educational institution. (Mustari, 2015).

Management Santri aiming for arranging various activities in field santri so that activities learning in Islamic boarding school can walk smoothly, orderly and orderly, as well as reach objective education in Islamic boarding school. The purpose is to cover dimensions for a for a long time once, so that management student affairs The scope extends beyond merely guiding students through their educational journey at the Islamic boarding school. It also encompasses their transition to higher education levels, or their decision to pursue a career in the workforce. (Qomar, 2007).

According to the stated objective, the field management santri primarily focuses on three tasks: welcoming new students, tracking their progress in activities, and providing guidance and coaching. Based on these three primary tasks, Mulyasa (2003) provides an insufficient explanation of how the leader of an Islamic boarding school manages the field santri in relation to the following aspects:

1. The existence of students in Islamic boarding schools and the associated issues they face
2. The process involves the admission, orientation, classification, and appointment of students to classes and study programs.
3. Evaluation and reporting progress Study
4. The program provides supervision for students who have abnormalities, including teaching, improvement, and instruction outside of normal hours.
5. Control discipline student
6. Guidance and counseling program;
7. A health and safety program
8. Adjustment is personal, social, and emotional.

Function management santri in a way general is as vehicle for developing self as optimally as possible, maybe, both in question with aspects of his individuality, aspects of social, aspirations, needs, and aspects of potential participant education. Functions management students are specifically formulated in the following way:

- Relevant functions with development individuality students are that they can develop potential—potential for his individuality without lots of obstruction.
- Potentials default to covering ability general (intelligence), ability special (talent), and ability other.
- Relevant functions with the development function social student are for participants to educate can stage socialization with peers, parents and family, environment social his school and environment social its people Function This pertains to the fundamental nature of the student as a social being.
- Relevant functions with distribution aspirations and hopes student is to be distributed hobbies, pleasures and interests because can support development self student in a way overall.
- Relevant functions that address students' fulfillment needs and welfare are crucial for their success in life. Well-being is crucial because it encourages participation and fosters consideration for the welfare of peers. (Imron, 2005).

C. METHODS

This study uses a qualitative method. We employ an interactive naturalistic qualitative method, which focuses on natural reciprocal relationships in research. This study is being conducted at the Darul Arafah and Fahmussalam Al Aziziyah Islamic Boarding Schools. We conducted this research comprehensively over several stages, including planning, implementation, report writing, and evaluation. We conducted this research from January 2023 to January 2024.

We collected research data through observation, structured and unstructured interviews, and study documentation. The primary source of data was Leader Cottage. Islamic boarding schools are also referred to as key informants. Data *is also* taken from secondary sources, namely the deputy leaders, the ustads and the students in every unit in the Islamic boarding school.

For this reason, researchers gather data using three distinct methods: observation, document analysis, and interviews. In this research, qualitative data analysis generally shared becomes three levels: analysis at the level early, analysis at the time field data collection, and analysis after finished data collection. To strengthen the validity of the results, data findings and authenticity research, the researcher refers to using standard the validity of the data suggested by Lincoln & Guba, which consists of *credibility, transferability, dependability and confirmability*.

D. RESULTS AND DISCUSSION

Planning student new at the cottage Darul Arafah and Fahmussalam Al Aziziyah Islamic Boarding Schools Deli Serdang Regency.

Darul Arafah Raya Islamic boarding school organizes activities at the end of each academic year, primarily focusing on recruiting new students. The committee, including the leader of the school and all teachers, is involved in the planning process. The committee also meets with male and female teachers at Pondok Islamic boarding school Fahmussalam to discuss new teaching methods. The school extends gratitude to all teachers and students for their involvement in the activity planning process. The committee also plans for the timetable, reception quota, admissions, committees, reception of new students, and other related activities. The school's commitment to student success is evident in its commitment to providing a conducive learning environment.

The following table provides a general comparison of the activity planning students at the Islamic Boarding School Darul Arafah and Fahmussalam Al Aziziyah Islamic Boarding Schools Deli Serdang Regency:

Table 2: Cross-Planning Islamic Boarding School

	Cottage Darul Arafah Islamic Boarding School	Fahmussalam Al Aziziyah	Cross
Planning Islamic Boarding School	Plan to increase quality. carried out by all stakeholders. done at the beginning year teachings	carried out by Ustadz and Ustazah done before teachings new	The planning was carried out by a good TEAM, including Ustad. Planned before year teachings new start

Orientation Santi at the cottage Darul Arafah and Fahmussalam Al Aziziyah Islamic Boarding Schools Deli Serdang Regency.

The following table provides a general comparison of the activity orientation students at the Islamic Boarding School Darul Arafah and Fahmussalam Al Aziziyah Islamic Boarding Schools in Deli Serdang Regency:

Table 3: Cross orientation student

	Cottage Darul Arafah Islamic Boarding School	Fahmussalam Al Aziziyah	Cross
Orientation student	Mudabbir did it. habituation activity cottage	Teachers and leaders carry out Her parents offered a flour bid to the reception student. Prepare parents and students For face learning	Done by Mudabbir or Ustadz/UUstadzah Make activity reception with tumpeng. Getting used to it, student, for follow routine

The Darul Arafah Islamic boarding school and Fahmussalam Al Aziziyah Islamic boarding school both conduct orientation activities for new students. The Darul Arafah Raya Islamic boarding school introduces students to the school's culture, including wearing sarongs and participating in daily activities. The purpose is to prepare students to adapt to the school's culture, which includes speaking politely and using Arabic and English. Students or those appointed from the madrasah or Islamic boarding school student organization participate in these orientation activities.

The Fahmussalam Al Aziziyah Islamic boarding school welcomes new students with a welcoming ceremony and fresh flour presentation, involving parents and invitees from the surrounding area. The orientation activities involve transferring students from their parents to the Ustadzah, followed by a tepung tawar activity to greet new arrivals. The purpose of these activities is to familiarize parents with the students and their activities, as well as to pray for them and foster a sense of belonging.

All the Ustad and Ustadzah, including Abuya, the leader of the Fahmussalam Islamic boarding school, participate in the orientation activities for new students at the Fahmussalam Al

Aziziyah Islamic boarding school. The welcoming activities also involve inviting leaders of the Ministry of Religion and the local community in the Patumbak area of the school.

Grouping students at the Islamic Boarding School Darul Arafah and Fahmussalam Al Aziziyah Islamic Boarding Schools Deli Serdang Regency.

The table below compares the activity grouping of students at the Islamic Boarding School Darul Arafah and Fahmussalam Al Aziziyah Islamic Boarding Schools in Deli Serdang Regency:

Table 4: Cross-Grouping Student

	Cottage Darul Arafah Islamic Boarding School	Fahmussalam Al Aziziyah	Cross
Grouping Student	Grouping women and men grouping students new MA level	Grouping women and men grouping students in a classroom or dormitory	Grouping a man with a woman Grouping student MA level Separate in dormitory and class

Grouping students at the boarding school Darul Arafah Raya Islamic boarding school, namely separate between students with female students and also separate new students who enter directly to MA level, will differentiate his class. The class will also follow up on missed lessons, reuniting at the same level once they have caught up.

The Islamic boarding school Fahmusalam divides its students into groups based on gender during the learning process, known as Pondok Islamic boarding school. at the cottage Islamic boarding school This method of grouping students is separate between students and female students.

Coaching discipline students at the Islamic Boarding School Darul Arafah and Fahmussalam Al Aziziyah Islamic Boarding Schools Deli Serdang Regency.

The following table provides a general comparison of the activity coaching discipline students at the Islamic Boarding School Darul Arafah and Fahmussalam Al Aziziyah Islamic Boarding Schools Deli Serdang Regency:

Table 5: Cross-coaching discipline student

	Cottage Darul Arafah Islamic Boarding School	Fahmussalam Al Aziziyah	Cross
Coaching Discipline Student	formation young own caregiver student monitoring activities in the dormitory and outside	carried out by Ustadz and Ustazah monitoring activity daily life coaching Ustad from outside	Performed by a religious teacher or young Monitoring activity daily life Coaching addition from outside

The Darul Arafah Raya Islamic boarding school has implemented discipline by forming a mudabbir, which is responsible for teaching or monitoring dormitory activities, and an OSP,

which is an organization of students to handle disciplinary program activities outside of the dormitory. The mudabbir supervises all activities, including time management and entering the classroom or mosque.

Activity coaching is carried out by responsible Santri answer caregivers and appointed mudabirs in accordance with field expertise and madrasah organizations. In contrast, coaching at Pondok Islamic boarding school Fahmusalam is carried out by ustadzah in each field, such as language coaching by experts and prayer pole coaching.

The coaching discipline at Pondok Al-Famussalam Islamic boarding school applies taxi to supervise the learning process, education, and boarding school, ensuring fluency in language programs. Ustaz and ustazah also provide motivation and time to motivate students to be more spiritual and study and memorize the Koran.

The guarantor ensures that all male and female teachers at the Islamic boarding school Fahmusalam follow the guarantor's guidance in activity coaching.

Service special students at the Islamic Boarding School Darul Arafah and Fahmussalam Al Aziziyah Islamic Boarding Schools Deli Serdang Regency.

The table below provides a general comparison of Activity Service Special students at the Islamic Boarding School Darul Arafah and Fahmussalam Al Aziziyah Islamic Boarding Schools in Deli Serdang Regency:

Table 6: Cross-Service Special Student

	Cottage Darul Arafah Islamic Boarding School	Fahmussalam Al Aziziyah	Cross
Service Special Student	Coaching students is not disciplined enough.	Comparative study	Coaching Students Lack Discipline
	Provide specialized dormitories.	Coaching Language Nahwu Shorof uses the Al Miftah method.	Give Service additional (comparative study) Give service coaching interest and talent.

Darul Arafah Raya Islamic boarding school offers special services to handle superactive students, such as smoking and quitting dating, by isolating them in a special room to guide them. This deterrent effect helps students avoid making mistakes and helps them avoid repeating them. The caretaker of the dormitory provides guidance during and for young people appointed by the caretaker.

On the other hand, Fahmussalam Islamic boarding school offers comparative study services, Arabic and English language coaching, and special services like nahwu shorof with the Al Miftah method, which makes it easier to read yellow books. These special activities cater to both students and new students, ensuring a comprehensive Islamic education.

Budget absorption is a crucial indicator of the efficiency and effectiveness of development financing budget.

Precording students at the Islamic Boarding School Darul Arafah and Fahmussalam Al Aziziyah Islamic Boarding Schools Deli Serdang Regency.

The following table provides a general comparison of the activity recording students at the Darul Arafah and Fahmussalam Al Aziziyah Islamic Boarding Schools in Deli Serdang Regency:

Table 7: Cross-Recording Student

	Cottage Darul Arafah Islamic Boarding School	Fahmussalam Al Aziziyah	Cross
Recording Student	Data collection done following rule ministry performed by staff and operators	Data collection done following rule ministry performed by staff and operators	Data collection done following rule ministry performed by staff and operators
Recording Student			

The Darul Arafah Raya Islamic Boarding School maintains records similar to those of other Islamic boarding schools, including data collection for report cards and diplomas. Staff and school operators handle these records. The arrangement is similar to other Islamic boarding schools or madrasahs, with recordings carried out by operators or administrative staff. The Fahmussalam Islamic boarding school also records student data, parent data, and certain data required by the Ministry of Religion. The school's administrative staff at the district level maintains the records. Both schools follow similar procedures for data collection and reporting.

Evaluation results Study students at the Islamic Boarding School Darul Arafah and Fahmussalam Al Aziziyah Islamic Boarding Schools Deli Serdang Regency.

We can compare the Activity Evaluation of Learning Outcomes students at the Islamic Boarding School Darul Arafah and Fahmussalam Al Aziziyah Islamic Boarding Schools in Deli Serdang Regency with the following table:

Table 8: Cross Evaluation of Learning Outcomes Student

	Cottage Darul Arafah Islamic Boarding School	Fahmussalam Al Aziziyah	Cross
Evaluation of Learning Outcomes Student	done every semester done by all teachers	done every semester mechanism exam curricular with the meaning of the word Qutub	Done every semester Mechanism Qiraatul Qutub for Curriculum and Exams Like normal for general subjects

The Al Arafah Raya Islamic boarding school conducts evaluations every semester, similar to other Islamic boarding schools. The Darul Arafah Raya Islamic Boarding School, on the other hand, has an oral exam for religious studies and a written exam for general studies. Each ustaz and ustadzah conducts the evaluation based on their field of knowledge, such as the fiqh teacher. The responsible person for the activity evaluation results study at the Darul Arafah Raya Islamic boarding school is all teachers and field responsible caregivers.

The Islamic boarding school Fahmusalam has three stages: the exam at the beginning of the semester and the exam at the end of the semester. The form and mechanism evaluation at the

cottage Islamic boarding school involves curricular tasks like reading the yellow book and praying the pole. The entire students are tested by female teachers in their respective fields with cross-class methods.

In conclusion, the evaluation process at Al Arafah Raya Islamic boarding school and Fahmusalam Islamic boarding school differs in their evaluation mechanisms and methods.

Evaluation results Study students at the Islamic Boarding School Darul Arafah and Fahmussalam Al Aziziyah Islamic Boarding Schools Deli Serdang Regency.

Graduation at Darul Arafah Raya Islamic boarding schools follows an evaluation program, with interviews for each field and exam material from class 1 to class 6. Pondok Darul Arafah Raya Islamic boarding school alumni have a strong alumni association, which influences officials in the North Sumatra region.

On the other hand, Cottage Islamic boarding school Fahmusalam does not have a graduate yet, but owns graduates at the level of Tsanawiyah. If there are alumni, Pondok's alumni forum will form the Islamic boarding school Fahmusalam.

The difference between Cottage Islamic boarding school Fahmusalam and Fahmussalam Al Aziziyah lies in the presence of graduates and alumni. In contrast, many Darul Arafah Raya Islamic boarding schools have strong alumni associations and alumni, spread throughout Indonesia.

The role of alumni in Islamic boarding schools is critical in developing the school itself and fostering communities and society. Alumni play a significant role in various aspects, including the development of the Islamic boarding school itself and the fostering of communities.

E. CONCLUSION

The conclusion of this study is as follows:

- a. Student Planning: At Darul Arafah Raya Islamic Boarding School, a special committee forms plans to accept new students at the end of each school year, while at Fahmussalam Islamic Boarding School, all teaching staff members participate in a meeting before the new school year.
- b. Student organizations participate in the orientation at Darul Arafah Raya Islamic Boarding School, which takes place a week prior to classes, with the aim of acquainting students with the Islamic boarding school's culture. At Fahmussalam, orientation involves the handover of students from parents to ustadz and ustadzah, as well as fresh flour.
- c. Grouping of Students: Both Islamic boarding schools separate male and female students. Darul Arafah Raya separates new MA students to ensure they catch up on their studies.
- d. Discipline Development: Darul Arafah Raya uses mudabbir and student organizations to monitor discipline, while Fahmussalam uses expert ustadzah in their respective fields and brings in motivators.
- e. Darul Arafah Raya provides special services for students with problems, while Fahmussalam provides comparative study services, language learning, and special methods for reading books.
- f. Recording: Both Islamic boarding schools, as well as schools in general, systematically record student data for report cards and diplomas.
- g. Evaluation: Evaluation at Darul Arafah Raya includes oral and written exams, conducted per semester. Evaluation at Fahmussalam consists of pre-, mid-, and final semester exams, including reading the yellow book.
- h. Graduates and Alumni: Darul Arafah Raya Islamic Boarding School has many alumni with strong ties, while Fahmussalam does not have any graduates or alumni yet.

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