

Management of Islamic Boarding School Quality Improvement: A Multi-Case Study in Darul Istiqamah Maccopa Islamic Boarding School and Nahdatul Ulum Islamic Boarding School Soreang)

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Abstract

This research aims to analyze the quality improvement management of Islamic boarding schools in Darul Istiqamah and Nahdatul Ulum Soreang. This study uses a descriptive qualitative approach with a multi-case study design. Data was collected by using interview, observation and documentation techniques. Data analysis techniques include data reduction, data interpretation, data presentation, data verification, concluding, checking the validity of the findings using triangulation techniques between sources, discussion techniques, negative case analysis and research time extension. The results of this study indicate that: (1) Education quality planning in Islamic boarding schools is carried out through several stages, namely: data collection, data analysis, a quality formulation based on eight national education standards (SNP) and taking into account the wishes of stakeholders. The values found in the quality planning process of pesantren-based education are Openness (Al-Maftuhah), (Tabayyun), and introspection (Muhasabah).

Keywords: Improvement; Quality; Islamic boarding school

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I. INTRODUCTION

Pesantren is a community-based institution and was founded by individuals, foundations, Islamic community organizations or communities that instil faith and piety to Allah SWT, cultivate noble character, and uphold the teachings of Islam rahmatan Lil Alamin which is reflected in a humble, tolerant attitude. , balance, moderation, and other noble values of the Indonesian people through education, Islamic da'wah, exemplary, and community empowerment within the framework of the Unitary State of the Republic of Indonesia.^[1]

Pesantren education is generally organized by the community as a manifestation of education from, by, and for the community. Long before Indonesia's independence, education organized by pesantren had already developed.^[2] Apart from being the cultural root of the nation, religious values are recognized as an integral part of education. Pesantren education is also developing because religious education subjects/courses are considered to face various limitations.^[3] Historically, the existence of Islamic boarding schools has become very important in community development efforts, especially because pesantren originate from community aspirations which also reflect the real needs of the community for types of educational services and other services. The birth of the Law. Number 18 of 2019 concerning Islamic Boarding Schools is also to ensure the implementation of Islamic Boarding Schools in carrying out educational functions, da'wah functions, and community empowerment functions.^[4]

Law Number 18 of 2019 concerning Islamic Boarding Schools regulates the implementation of educational functions, da'wah functions, and community empowerment functions. Through the Law on Islamic Boarding Schools, the implementation of Islamic Boarding School education is recognized as part of the implementation of national education. Law Number 18 of 2019 concerning Islamic Boarding Schools provides a legal basis for recognition of the role of Islamic Boarding Schools in establishing, establishing, building, and maintaining the Unitary State of the Republic of Indonesia, traditions, values and norms, variants and activities, professionalism of educators and education personnel, as well as processes and quality assurance methodology. Act. Number 18 of 2019 concerning Islamic Boarding Schools is the legal basis for affirming the guarantee of equality of graduate quality levels, easy access for graduates, and the independence of Islamic boarding schools, as well as the legal basis for the central government and local governments to provide facilitation in improving the quality of pesantren.^[5]

In the management of modern pesantren, the role of the Kiai is starting to diminish from a managerial point of view. In this phase, a Kiai delegates the authority to manage the boarding school to the students, administrators, and other assistants. The leadership role of the Kiai, in this phase, is minimal, the management of the Islamic boarding school is left to all elements that support the leadership of the Kiai, the majority of them are people who have been highly trained in managerialism, in fact, they are also trained through *skills* of modern managerialism.^[6]

The researcher also wants to emphasize that in religious matters, perhaps, the Kiai and the caretakers of Islamic boarding schools are the experts, but in terms of contemporary sciences, Kiai are not accessible to many. Based on this explanation, it can be concluded that in general the management of Islamic boarding schools is divided into three models of management management of Islamic boarding schools, namely:

1. The management is directly handled by the Kiai as the owner. This model is a very simple management model. In this model, the Kiai acts as a funder as well as a teacher who provides lessons, and usually, this kind of pesantren is a family boarding school and is managed from generation to generation.
2. The management is handled by an organization or foundation that places the Kiai as a charismatic figure, who can be expected to attract interest in studying in that place. In this model, the foundation is the funder and at the same time the financial provider, while the management of lessons is handed over to special fields established by the foundation.
3. Pesantrens that are founded by a person or family, but whose management is left to the Kiai, be it teaching management or managing other problems

Apart from the facts, evidence, and dogmatic foundations above, the researcher wants to raise additional facts about the advantages of Islamic boarding schools in playing an independent role and will appoint two Islamic boarding schools in this research. The study that will be studied will discuss many things, specifically the management of improving the quality of Islamic boarding schools in two religious education institutions in Maros Regency, South Sulawesi. The pesantren in question is the Darul Istiqamah Macopa Islamic Boarding School and the Nahdlatul Ulum Soreng Islamic Boarding School. Based on the observations, the Darul Istiqamah Macopa Islamic boarding school is a boarding school founded by KH. Ahmad Marzuki Hasan in 1970. KH. Ahmad Marzuki Hasan was born on January 31, 1917, in the city of Sinjai, South Sulawesi. His father's name was Kyai Hasan, a Qadhi in East Sinjai, while his mother was Syarifah Aminah. KH. Ahmad Marzuki studied at the As'adiyah Sengkang Wajo Islamic boarding school, then continued to the Datumuseng College in Makassar City. In addition, he once recited the book to Prof. Darwis Zakaria (teacher at Datumuseng College from West Sumatra) in the same city. Prof. Darwis Zakaria explains the verses of the Qur'an with a modern approach from Prof. Dervish, KH. Ahmad Marzuki Hasan studied the book Fathul Qadir by Imam al-Syaukani, a scholar, imam, mufti and sheikh of Islam.

The teaching system in the Darul Istiqamah Islamic boarding school is an advanced Islamic boarding school, as can be seen from the MOUs carried out with well-known universities in Makassar. Besides that, it also uses the pattern of the Madrasah system where students learn in classrooms at school or in madrasahs using teaching aids. Darul Istiqamah Islamic Boarding School has relatively complete and adequate educational facilities so that it supports the atmosphere of Islamic boarding school life which is full of simplicity and modesty with the habit of applying a clean and healthy lifestyle. The curriculum compiled by this Islamic boarding school occupies the same degree as the curriculum compiled by the Ministry of Religion so that the study of general subjects has high electability, this can improve the quality of education and at the same time arouse the interest and motivation of the community (parents) to send their children to boarding schools.

The orientation of the quality of education at the Darul Istiqamah Macopa Islamic boarding school includes inputs, processes and outputs that can be met properly according to the demands of the needs of both students, parents of students and the wider community through a strategy to improve the quality of education that is oriented to educational quality standards, as well as quality improvement. life skills-oriented education. Honesty and simplicity in various aspects of life will be individuals who only prioritize material pleasures (*hedonism*). Meanwhile, the general public and the younger generation in particular in Kab. Maros could not avoid the impact. Therefore, a very important factor and strategy is to strengthen the fortress and filter the power of these various impacts. This Islamic boarding school is quite modern, even as the initial information obtained by the author, the Kiai are more busy dealing with aspects of improving the boarding school in terms of collaborating with many parties, outside the boarding school. Local, provincial and central government. Kiai has also delegated a fairly broad authority. In addition, the Kiai are also very concerned about the competence and *skills* of the administrators and the quality of education in the management process at the Darul Istiqamah Macopa Islamic boarding school, namely through the Al-Qur'an memorization program. President HM Jusuf Kalla who was handed over to AG. HM Sanusi Baco, Lc in the form of an area of 3.7 hectares. This boarding school was finally built with the help of H. Zaenal Basri Palaguna (Governor of South Sulawesi at that time).

Several scholars, figures and Muslim scholars in South Sulawesi. Finally, in 2002 the Nahdlatul Ulum Islamic boarding school organized by the al-Asy'ariyah Nahdhiyah Foundation (formerly known as the al-

Asyariyah Foundation) Makassar officially accepted new students and carried out teaching and learning activities. Within 16 years, the pesantren was able to add waqf assets from waqf land covering an area of 3.7 hectares to become an Islamic boarding school with land assets of 4.5 hectares.

Nahdlatul Ulum Islamic Boarding School Soreang, the curriculum applied is the curriculum compiled by the Ministry of Religion. This curriculum is specifically applied to formal education extracurricular activities (MTs and MA) which are held in this Islamic boarding school environment. Second, the curriculum that is prepared by itself (caregivers and ustadz) of Islamic boarding schools. This curriculum, in addition to containing local culture to strengthen the pesantren tradition, also meets the demands of the community's needs, reading Yasin's letters (Yasin), barazanji, tahlilan, and shalawatan which are carried out in mosques. absence.

The self-made curriculum also contains various studies of the yellow books to further strengthen and develop the traditional functions of Islamic boarding schools. Because the study of the yellow books is a characteristic and character of the Islamic boarding school, the study of the yellow books in this Islamic boarding school is maintained, maintained and further developed. The study of the yellow books that was applied at the Nahdlatul Ulum Islamic Boarding School Soreang was to explain the lesson and the students to listen to their respective books and make notes that were considered important. Students who have not mastered the basics of tool science (nahwu and Sharaf) will have difficulty in following the study of the yellow books because this knowledge of nahwu and sharaf is the main key to studying the yellow books to enjoy learning more and deepening the knowledge of nahwu-Sharaf and the yellow books by instilling the concept of "barakah" which is believed by the Islamic boarding school community.

This Islamic boarding school has strengthened its determination to have the advantage of being an educational institution for ulama cadres, which has received support from the government through the Ministry of Religion in the form of legalizing the establishment of Ma'had Aly according to KMA number 284 of 2001 as an institution that specifically handles ulama cadres and the Decree of the Director General of Institutions Islam Number: E/179/2001 concerning the Principal Guidelines for the Implementation of Ma'had Aly. Formal Diniyah Education which is abbreviated as PDF is a formal religious school to produce students who study religion in terms of subjects taught such as falaq science, arudi science, mantiq science and balagah science which are very rarely found in madrasas or Islamic boarding schools. In general, of course, there is also material such as interpretation, hadith, fiqhi and usul fiqhi, nahwu sharaf, monotheism and kalam. This Formal Diniyah Education (PDF) is a boarding school to produce prospective ulama. The students were instilled from the start that their presence here was to meditate on fiddin, the difference between a madrasa and a PDF.

Islamic boarding schools have their characteristics, there are PDFs on the island of Java, for example, which are not time-bound, flexible depending on the Kiai or coach, and are not tied to time, so they are somewhat free. There are also cottages, even in the first semester, they prioritize Arabic and grammar. Formal Early Childhood Education (PDF has the same levels as education levels in public schools, for example starting from kindergarten, elementary, junior high, and high school So if in the PDF the levels start from Ula, Wustha, Ulya, Ma'had Aliy, input to find candidates to enter this PDF there are still problems. Supposedly, what is entered into this ulya pdf is from waste. it is linear or unidirectional.

For now, here with has not been opened. If someone else has opened wustha and this is the first year of the wustha exam, it is clear the subjects that have been taught are considered rare, such as falaq science which may not be studied in madrasas or even in Islamic boarding schools is very rare to find. However, PDF also studies general subjects such as PKN, Indonesian Language, Arts and Culture Mathematics and Science. PDF has the same position as other schools such as SMP, SMA or STM. Because this PDF is a formalized religious education unit, it can accept transfers from high school because it is recorded in EMIS

. Our emails data is also verified. in the Department. In terms of formal legality the same. It makes no difference at all. There is a diploma related to fees, PDF Ulya Nahdlatul Ulum does still pay attention to students who can't afford it so that sometimes there is a reduction in fees or delays or even exemptions from fees. The requirement for managing PDF is a boarding school that is more than ten years old with around 300 students and boarding students. Nahdlatul Ulum Maros Islamic Boarding School meets these requirements to manage PDFs. Since its establishment in 2015, PDF Ulya Nahdlatul Ulum has graduated three times. Among those who have graduated, 6 students continue their education abroad, such as with scholarships to Egypt and Africa. God willing, this year there will be more who will go to Yemen and Egypt.

II. RESEARCH METHOD

The type of this research is a multi-case study. The word multi-case is no different from the case study itself. Borrowing the definition of Islamic Nawawi, qualitative research in the type of case study is research that is framed specifically to explore certain cases, which exist in society, institutions, or history. characteristic is *wholeness* which must be used as a benchmark in understanding the conceptualization of the case. Thus, the addition of multi here means that there are two similar cases (*case phenomena*) in the two institutions; namely the Darul Istiqamah Macopa Islamic Boarding School and the Nahdlatul Ulum Islamic Boarding School

Soreang. The background of this research is two Islamic boarding schools located in Maros Regency, namely Darul Istiqamah Maccopa Maccopa Islamic Boarding School and Nahdltul Ulum Islamic Boarding School Soreang.

III. DISCUSSION

The quality of pesantren-based education at the Darul Istiqamah Islamic Boarding School and the Darul Istiqamah Maccopa Islamic Boarding School

1. Planning Quality of education of the Darul Istiqamah Maccopa Islamic Boarding School The Darul Istiqamah Maccopa

Islamic Boarding School which was founded by KH. Ahmad Marzuki Hasan in 1970, was beginning of planning the development of this Darul Istiqamah Islamic boarding school, KH. Ahmad Marzuki Hasan was born in Sinjai on January 31, 1917. His father's name is Kyai Hasan, and he is a qadhi in East Sinjai, while his mother's name is Syarifah Aminah.

KH. Ahmad Marzuki Hasan studied at the As'adiyah Islamic Boarding School Sengkang Wajo, then continued his education at the Datumuseng College in Makassar. Ahmad Marzuki Hasan once also recited a book to Prof. Darwis Zakaria (a teacher at Datumuseng College from West Sumatra) in the same city, from Prof. Darwis Zakaria. KH. Ahmad Marzuki Hasan studied the book of Fathul Qadir which was written by Imam al-Syaukani, namely a cleric, imam, mufti and Syaikul Islam. In 1967, KH. Ahmad Marzuki Hasan and his family moved to the city of Makassar and are active in the development of Islamic da'wah through recitations at the taklim assembly and also sharing organizations that are part of his daily activities in the end he was elected as the head of the Muhammadiyah Bontoala branch, almost simultaneously with his election as the chairman of the tabligh assembly. The Muhammadiyah region of South Sulawesi then assumed the position of chairman of his tarjih assembly, his recitations continued to grow and he continued to strive so that he had a regeneration.

Based on the data above, it can be concluded that education planning at the Darul Istiqamah Maccopa Islamic boarding school is carried out in a planned and periodic manner to control the quality fulfilment implementation process that has been carried out by the plans prepared to ensure the certainty of sustainable quality assurance.

The interesting thing was done by KH. Ahmad Marzuki Hasan also actively attended every invitation, including a meeting held by the commander of the XIV Siliwangi Kodam in 1969 which at that time was held by Brigadier General Aziz Mustam. During the meeting, the commander of the Regional Military Command and the scholars of South and Southeast Sulawesi produced an agreement on the recommendation of the commander that it was necessary to establish pesantren as before, pesantren before the war whose graduates were able to be independent in the community and the ulama and teachers were integrated into the community. Not a place for education that has a distance from the community. Departing from that idea, in the same year, the Foundation for Pembina Da'wah Islamiyah was established and it was officially and recognized in 1970. From that foundation, Islamic boarding schools were established which were accommodated by legal entities. KH. Ahmad Marzuki Hasan The location was in Maccopa Hamlet, Mandai District, Maros Regency at that time which was included in State-owned land with an area of one hectare.

After reviewing the location several times, and then submitting a request to the Regent of Maros at that time, H. Kasim DM. who then approved and handed over the land to KH. Ahmad Marzuki Hasan for the establishment of a pesantren, the planning for the establishment of the Darul Istiqamah Maccopa Islamic boarding school was started with all the limitations starting with modest preparations, the high interest of the residents so that it moved his heart to donate a hut.

The hut was then occupied by the students studying. Planning for the establishment of the Darul Istiqamah Islamic boarding school, starting from KH. Ahmad Marzuki Hasan contacted his colleagues to help build a boarding school. Gradually began the construction of teaching. The laying of the first stone is done with very simple materials. Initially, there were only two students, over time it increased to seven until it reached twenty students. KH. Ahmad Marzuki Hasan in the end brought his family to live together in a cottage from Makassar to Maccopa. Together with several members of the Ta'mirul Masjid study, Muallimin students from Bontoala and members of the Aisyiyah recitation also moved to Macopa, adding to the atmosphere of the boarding school becoming more lively. The same thing was expressed by the heavenly sister amalia.

KH. Ahmad Marzuki Hasan, who at that time was 28 years old, started to build huts made of bamboo with *gamacca* and roofed with nipa leaves and in front of him there were bale-bale with an increase of 20 students. Through this struggle, the number of students began to increase, and a class system was formed consisting of the Ibtidaiyah, tsanawiyah, and aliyah levels. Then there is also an al-Qur'an memorization class which is a priority for pesantren teaching. The development of Islamic boarding schools began in 1978, at the request of the community and more in-depth development focused on memorizing the Qur'an so that KH. Ahmad Marzuki Hasan began to leave the area by establishing several branches including in Camba which is 30 km east of Maro's city, in Weloda Puce'e, Sinjai district and Bone district. The responsibility is handed over to

his son as deputy leader. Under the leadership of KH. M. Arif Marzuki Hasan This Islamic boarding school eventually has 28 branches spread across eastern Indonesia.

From the interview above, it can be understood that the Darul Istiqamah Maccopa Islamic boarding school has made its flagship program the memorization of the Qur'an. a formal school called SPIDI and only gets general learning that is adapted to subjects that are by the National Examination. The following are the results of an interview with the Deputy Principal of the

Santri Curriculum section, which has its program, namely focusing on female students on memorization, focusing more on the Koran, so they are separated from students who go to school as usual, but they still get learning but it is more simplified just prepared to face to understand the UN (National Examination). The students here also still get report cards, for other subjects it is only project-based to support their report cards.

The following are the results of an interview at the Darul Istiqamah Maccopa Islamic boarding school, a resident of the Darul Istiqamah Maccopa complex

. is a boarding school devoted to learning to focus on tahfidzul al-Qur'an in addition to continuing to carry out general learning?

Based on the results of an interview with a teacher who is also a resident of the Darul Istiqamah Maccopa Complex as follows:

I have been a student since the time of Ustadz Marzuki, when I was still living in bamboo huts. However, compared to the hostel life in the past, it is very different from today. In the past, we had to be independent by cooking ourselves, we had to cook before we could eat, but the lessons from the past until now have not changed much, especially the learning of interpretation which is always taught from the previous leadership to the current leader. Darul Istiqamah Maccopa Islamic boarding school alumni have given birth to many branches spread across Eastern Indonesia. As a benchmark for the progress of Darul Istiqamah Maccopa, it can be seen from the many institutions that he has pioneered, and the most prominent and characteristic of it from the past until now is the Tahfidzul Qur'an of Darul Istiqamah Maccopa. Hopefully, in the future, we can maintain what has been achieved.

One of the factors that support the success of an institution is the existence of the direction and purpose of the Islamic boarding school based on the following vision and mission:

Vision The

realization of an integrated and high-quality Islamic educational institution to realize superior education.

Mission

1. Forming students who are firm in aqidah, noble character, independent, creative, and ready to become community leaders
2. Become a student who has a balance of knowledge, charity and da'wah
3. Develop a noble culture based on Islamic values
4. Prepare students to be able to compete and excel in science and technology
5. Print Dai'iyat and Muballighats who have an understanding of Islamic knowledge, fiqhi, interpretation and master the Arabic language and are broad-minded.

Based on the vision and mission, the Darul Istiqamah Maccopa Islamic boarding school formulated a vision and mission of the Darul Istiqamah Maccopa Islamic boarding school by making a benchmark for the quality of Islamic boarding school education through the formulation of a profile formulated in the form of majors and must be achieved according to the credits that must be achieved during study.

, and long term. At least 6 times a year holding coordination meetings. All of these goals are to develop the quality of education in this Islamic boarding school which specifically develops Tahfidz al-Qur'an. The mission vision is very necessary for the organization because, with a clear vision and mission, it makes the organization's actors (hut management) become the focus and clear direction of their work. Therefore, the administrators of the Darul Istiqamah Maccopa Islamic boarding school make this vision and mission a directed work reference. The board of the Darul Istiqamah Maccopa Islamic boarding school first analyzed the obstacles that might come from outside the pesantren (external), this was aimed at the vision and mission being able to run so that the program being planned could provide more benefits and contribute to the advancement of the quality of education in the pesantren.

Darul Istiqamah Maccopa Islamic Boarding School and more specifically provide benefits to the wider community. The leadership of the Darul Istiqamah Islamic boarding school as the manager of the Islamic boarding school institution always provides guidance and direction as well as instructions to the administrators in the Islamic boarding school. This can be seen from the results of the researchers' observations as follows:

- a) The high contribution in coordinating, can be seen when submitting opinions, all fields are allowed to provide input on the shortcomings or progress of Islamic boarding schools.
- b) When implementing programs, participants are seen to be present and enthusiastic about participating in the meeting

c) Awareness and a high sense of responsibility for belonging because they are united by the vision and mission of the Islamic boarding school and high organizational experience so that they feel that they are part of the benefits of implementing management

d) Determining program goals together with administrators, and caregivers make strategies to achieve goals, as a form of developing the quality of education in Islamic boarding schools, whether religious or Islamic education or general education.

2. **Planning for the quality of education in the Nahdlatul Ulum Islamic Boarding School in Soreang**

The development of the Nahdlatul Ulum Islamic Boarding School in Soreang. The planning for the Nahdlatul Ulum Islamic Boarding School in Soreang was started since its establishment which was founded by HM Sanusi Baco, a great scholar of South Sulawesi. by (the late) Mr Hadji Kalla, which was then followed up by his son, namely Mr H. Muh Jusuf Kalla Former Vice President of the Republic of Indonesia. Mr H. Kalla (deceased) conveyed his desire to establish a boarding school to HM Sanusi Baco and this trust was then continued by his son, Mr HM Jusuf Kalla, and in the end, became initial capital assistance in the form of grants. But the difficult thing that must be carried out from the start is HM Jusuf Kalla asking him to prepare the location. Then no less than a month HM Sanusi Baco with his wife, Hajjah Aminah (deceased) looked for a location for the planned construction of a pesantren. At that time, it was quite difficult to find a large area of land in Makassar for the construction of a pesantren, so the alternative was to look for it in the Maros area.

especially Camba, but because the location was not ideal, he decided to look for land in the hometown of HM Sanusi Baco assisted by the local community and the most important figure, namely H. Salle, he was the one who held talks with the owners of the rice fields that would be occupied to build an Islamic boarding school. The first building that was built was the "Rabiatul Adawiyah" mosque which was a *grant* from Mr Sattar Taba at that time serving as Director of PT. Semen Tonasa later received another grant hall assistance from the former Governor of South Sulawesi, namely Mr H. Zainal Basri Palaguna in 2002, and the acceptance of new students began in June 2002. The boarding school was established and later named the Nahdlatul 'Ulum Islamic Boarding School. later this foundation was named the al-Asy'ariyah Nahdiyah Makassar Foundation and also this name was ascribed because considering that HM Sanusi Baco was the Chairman of the Nahdlatul Ulama South Sulawesi.

The Nahdlatul 'Ulum Islamic Boarding School was developed through the concept of "*Qalbu Management*". This concept is the basis for the belief of the founders and leaders of the Nahdaltul Ulum Soreang Islamic boarding school that with the *heart* (heart), humans are willing to sacrifice and fulfil the mandate assigned to them properly and correctly.

The results of observations of the development of the Nahdlatul 'Ulum Soreang Islamic boarding school in Soreang are quite rapid, especially in terms of facilities and infrastructure from its construction in 2002 until now. Facilities and infrastructure are one of support and support the smooth implementation of teaching and learning activities and facilitate students in participating in all activities carried out in Islamic boarding schools to realize the quality of Islamic boarding school education. The existing facilities and infrastructure at the Nahdlatul Ulum Islamic boarding school, at the beginning of its establishment in 2002, had built the Palaguna hall, a donation from H. Zainal Basri Palaguna, which at that time was used as a student dormitory because there had not been a student and female dormitory built, and in the same year it was already built. there is a classroom for teaching and learning.

At that time the classrooms for santri and female students were still combined because the number of students was not too many. The buildings in the Nahdlatul Ulum Soreang Islamic Boarding School were built from donations from the government as well as from the contribution of the personal relationship of Mr HM Sanusi Baco.

The Nahdlatul Ulum Soreang Islamic Boarding School has complete facilities to support the students' learning process while studying at the Islamic Boarding School. . The available developments are 3 student dormitories and 4 santri dormitories, including the tahfidz dormitory and the new dormitory donation from Mr. H. Muh. Jusuf Kalla. Study rooms, language laboratories, science and computers, as well as art and sports rooms, with beautiful and strong architectural designs, so that they are very supportive of the conditions of students in the learning process.

From the observations above, it can be concluded that the Nahdlatul Ulum Islamic Boarding School started the learning process. This Islamic Boarding School has already built Madrasah Aliyah and Madrasah Tsanawiyah in 2002, and the number of teachers who teach is still small compared to the current year.

This year, there are already many teachers teaching at the Nahdlatul Ulum Islamic Boarding School, consisting of bachelor's degrees (S1) and undergraduate degrees (S2). In addition, from 4 existing educational institutions, the number of teachers needed to teach is not small. Along with developments in Islamic boarding schools, in 2013 the Nahdlatul Ulum Islamic Boarding School accepted pesantren alumni students to serve again in Islamic boarding schools in addition to the teachers and madrasa heads involved.

As teaching staff at the Nahdlatul Ulum Islamic boarding school, there are also leaders of Islamic boarding school who are also fully responsible for the learning process in the Islamic boarding school and studies of Islamic education. The leadership of the Nahdlatul Ulum Islamic boarding school is currently still held by Nur Taufiq Sanusi, the leader of the Nahdlatul Ulum Islamic boarding school here whose status is higher than that of supervisors, teachers and madrasa heads. The main task of the leadership of the boarding school is to provide encouragement and direction to the fostered students about what the purpose of studying at the boarding school is. The leadership of the Nahdlatul Ulum Islamic boarding school does not live within the boarding school environment, therefore those who are the head or who coordinate the activities of the Islamic boarding school so that it is carried out properly are the supervisors who are required to live in the Islamic boarding school, assisted by the head of the Islamic boarding school. Interviews with academics revealed:

The staff and employees who work in the pesantren environment are very prosperous, in addition to the salary they receive, they are also provided with the necessities of life for all their food needs. According to data found in the field, the number of staff working now is greater than the number of staff working when the pesantren first started operating. The staff and employees who work at the Nahdlatul Ulum Islamic boarding school, in general, are the surrounding community who are taken as workers as drivers, mini market employees, security staff, cleaning staff, kitchen employees, laundry employees, and cooperative employees.

Observation results show that there are more santri mentors than female students, this is because the number of santri in the Nahdlatul 'Ulum Islamic boarding school is more than the number of female students. As for the coaches of santri and female students aged 19, 21, and 23 years old, they are alumni students from the Islamic boarding school itself who are entrusted by the pesantren to become coaches, these alumni are from batches 7, 8, 9 and 10. Class 7, namely There were also alumni from 2008 onwards who were given their trust again, only they chose to teach in madrasas and did not stay in the pesantren environment.

In the early days of the establishment of this Islamic boarding school, only 25 students registered at the Nahdlatul Ulum Islamic Boarding School, and were divided into 21 santri and female students of Madrasah Tsanawiyah and 4 students of Madrasah Aliyah. There was only 1 woman in the first batch. In the second year, the number of students for the Madrasah Aliyah level increased to 6 students, and at the Madrasah Tsanawiyah level, it had reached \pm 40 students and female students.

The number of students began to increase quite well in 2004 with the total number of students starting from 2002 with 199 students. The appreciation and trust of the community are getting higher. So in its development, in 2010 the Nahdlatul 'Ulum Islamic boarding school also accepted non-cottage students in the madrasah tsanawiyah and madrasah aliyah education levels. This is based on the wishes of HM Sanusi Baco as a thank you to the people who have accepted the presence of the Nahdlatul 'Ulum Islamic boarding school amid the people of Soreang Barandasi Village. Based on document data from the Nahdlatul Ulum Islamic Boarding School Soreang that since 2010 the number of students who have registered has been 300 people. This boarding school is increasingly known outside the district because many have been invited to television programs, such as TVRI and mentioned the boarding school they lead so year after year the number of registrants is increasing until 2018. make parents afraid to send their sons and daughters to school. Those who come outside the district, on average, are students who are staying at the Nahdlatul 'Ulum Islamic boarding school, which are students outside the Maros Regency.

Most of the students who finished their education at the Nahdlatul Ulum Islamic Boarding School continued to the next level in the same place, namely continuing their Tsanawiyah and Aliyah education, at the Nahdlatul Ulum Islamic Boarding School Soreang and 85% of the students who had completed their education at Madrasah Aliyah continued their education to higher education. Both public and private universities, and some have received scholarships abroad such as in Malaysia and Egypt. It can be concluded that at the Nahdlatul Ulum Islamic Boarding School Soreang, the implementation and achievement of process standards is carried out interactively, inspiring, fun, and participatory based on graduate competency standards.

IV. CONCLUSION

The process of improving the quality of Islamic boarding schools based on the annual routine work program that has become the culture of this pesantren is changing educators. Planning is done regularly at the end of the semester before the new school year to determine the number and mapping of alumni. This routine planning has an impact on placements outside of the competence of educators, but the quality of learning and learning outcomes of students is considered very good because the competence of educators is maintained and maintained through continuous service, supervision and assistance.

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