ORIGINAL ARTICLES

Developing Education Strategy of Islamic Boarding Schools (Pesantren): Study at Three Pesantrensof Islamic Union Organization (Persatuan Islam) at the District of Sumedang, West Java-Indonesia

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ABSTRACT

Developmental strategy of the education within the Islamic Union Organization (Persis) in the three sites at the district of Sumedanghas its own dynamics in terms of its implementation and management. The formulation of vision, mission, and goal refers to educational ideological values of the organization, National Education Goal and Sumedang society need. The program to develop the schools covers the followings: strengthening learning processusing completeinfrastructure and effective working performance, and developing the schools based on working patterns ofteam work and networking. The indicators of successful development can be identified from two major aspects: 1) process that cover procedures and working cultures, 2) product that covers the effectiveness of successful implementationand the efforts to develop the schools. The schools gradually change from exclusive, traditional and fanatic schools to inclusive, modern, and more pluralistic ones.

Key words: Persatuan Islam, Pesantren, Balance-Scored Card, Educational Development Strategy

Introduction

Pesantren, meaning Islamic Boarding Schools for Muslim students where they learn and stay, has been recognized as important education Institution in the country for centuries. It has successfully equipped its students with good character and strong personality. In addition, it helps the students to understand their vision and mission of life. Even, during colonial era, pesantrencontributed to the independence of the country; some pesantren graduates struggled to get rid the colonials.

Nowadays, pesantren is challenged not only to inherit moral values to its students but also to equip them with skills and knowledge for life. In other words, it should enable its graduates to live successfully in the world (and expectedly in hereafter) and lead other people to follow their religious belief.

The challenge is even getting greater for Pesantrens within Persatuan Islam (Islamic Union Organization) in which they should strictly follow the ideology of organization and eliminate, if possible, the negative perception toward the organization; some people perceive negatively to the organization due to its strong commitment to reduce any religious ‘deviation’ from original Islamic teaching.

Regardless of any obstacles, Pesantrens within Persatuan Islam (henceforth, PesantrenPersis) at the district of Sumedang developed their own strategy on how to cope with them and to meet the current competitive situation. Among three pesantrens located at the district (Pesantren40 Saronge, PesantrenPersis 44 Darussalam, and PesantrenPersis 37 Al-Furqon), they are different in terms of their strategic development and to translate organization principle, bunyanunmarshus.

The phenomenon is interesting to investigate since they are under the same management, i.e. Persatuan Islam. In this study, the case is trying to further explore how the strategy is formulated and implemented. Furthermore, it strives to describe how the strategy was developed. Employing Balance Score Card from Kaplan & Robert (1996), the paper is going to present the description of strategy development made by three pesantrenPersis at the district of Sumedang

Literature Review:

Pesantren: on definition:

Pesantren as previously mentioned is a place where Muslim students learn and live. Wahid (in Dhofier, 1990) further elaborates that pesantren stems from ‘Santri’ meaning one who seeks Islamic knowledge. While, prefix ‘pe’ and suffix ‘an’ in the word ‘pesantren’ refers to a place where Santri devotes most of his or her time to live and acquire knowledge.

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From the definition above it is quite obvious that pesantren is different from general schools. They have a place where the students reside and learn. They combine schooling system in one side and boarding house in another side.

Daulay (2007: 66), further, develops the types of pesantren into their composites and complexity: (1) mosque, and Islamic Leader (Kyai’s) residence; (2) mosque, Kyai’s residence, and boarding house (pondok); (3) mosque, Kyai’s residence, pondok, and Islamic School (madrasah); (4) mosque, Kyai’s residence, madrasah, and vocational rooms, and (5) no. 4 composites plus university, meeting rooms, gymnastics and sport hall, and formal school.

The first one is the simplest type of pesantrenin which the Kyai’ uses the mosque or his house as a place for student learning. A specific method of learning is found in such a type, that is Wetonan and Sorongan. Unlike the first type, the second type of pesantren has a specific place for those who come from the distance, that is, boarding house (or popularly called pondok, stemming from the Arabic word ‘funduk’). Similar methods of learning are found here. The third type is more complex; it employs a classical system of schooling. Moreover, some Santris may come from regions around the pesantren. Meanwhile, the forth type of pesantren is basically the same as the third type, but it has a specific place for vocational activities, such as farming, business enterprise, handy crafts, and poultry. Meanwhile, the last type is more developing in terms of its management. It has its own business and specific schooling systems.

Referring to typology above, what kind of pesantrenos do Persatuan Islam organization belongs to? It roughly belongs to the forth or the fifth type. PesantrenPersis commonly has a classical schooling system, mosque, Kyai’s residence, sport courts or halls, and business center (or canteen). However, PesantrenPersis is ideologically different from other pesantrens in the country. It has a strong commitment to employ al-Quran and Al-Sunnah (prophet tradition) as its fundamental reference or ijtihad. Such a strict ideological choice is frequently misunderstood as destroying cultural heritages and local wisdom. It seems justifiable that historically PesantrenPersis was established to ‘war’ against any religious deviation from the original recourses. In other words, it strives to purify syncretism in Islamic teaching.

**Persatuan Islam: at Glance:**

Persatuan Islam was established by Haji Zamzam on September 12, 1923 in Bandung (Hamid, 2005: 28). The organization was considered to come late compared to other Islamic organizations, such as: Jami’at al-Khair (1905), Persyarikatan Ulama (1911), Muhammadiyyah (1921), A-Irsyad (1913. Prior to these periods, the founders of Persatuan Islam focused on Islamic preaching rather than on establishing the organization.

The idea to establish the organization emerged from informal discussions held at Haji Zamzam’s house. The discussions responded popular issues from modern life problems, including the eradication of bid’ah (Islamic practice deviation), taqlid (blind imitation), etc.

Education within Persatuan Islam is under the supervision of the Central Persatuan Islam, Department of Education (Tarbiyah). It is clearly stated at QanunAsasi (Foundation regulations) of Persatuan Islam, in 2005, Chapter IV, article (, verse 1 and 2 that Department of Tarbiyah helps the chairman execute organizational tasks at such sections as: Islamic missionary, education, pilgrimage and lead education section and coordinate any tasks under education sections.

The strategy to develop an organization-based school within Persatuan Islam refers to three major organization principles: imamah, imarah, and bunyanunmarshus. The principles may play as controlling role of member loyalty to the organization. In other words, they serve as loyalty indicators from which the schools or education institution under the supervision and management of Persatuan Islam can be judged.

**Balance Score-Card (BSC) as a Strategy to Develop an Educational Institution:**

BSC was developed by Paris Kaplan and Norton Robert in 1996. It strives to provide us with a theoretical frame work how to develop and to analyze an organization, including educational institution like Pesantren. BSC adopts a strategic management which is theoretically sound for these purposes.

The application of BSC strategy to develop Pesantren may provide a broader perspective in each strategic management stage. It also can balance the focus of management, relate different targets coherently, and measure the performance. Applying BCS in the development of Pesantren is advantageous. It enables us to clearly identify out come and output of education, internal and external indicator, financial and non-financial indicator, and cause-effect indicators. Besides, BSC is a strategy that provides us with a comprehensive measurement in how an organization progress to achieve its strategic objectives.

The application of BSC in the development of Pesantren education is aimed at exploring more qualitative and non-financial facts. In this case, BCS is used as a means of its design analysis which is adjusted with the need of pesantren. However, it is not used for all PesantrenPersis at similar institution level. However, each existing perspective should indicate cause-effect relationship so that it can be compared with the formulated
objectives. The cause-effect relationship connects pesantren readiness to transform its objective achievement with internal process of pesantren.

In general, BSC not only provides us with a framework to develop pesantren, but also it helps us to identify activity and measurement. Kaplan and Norton introduce four different perspectives of organization activities (process) that can be evaluated by BSC, among other things:

1. Financial Perspectives
   Developing pesantren, viewed from financial perspective of its stake holder is generally classified into two functions: to increase income, and to use the income efficiently.

   Further Kaplan (1996) explains three business cycles to be followed by an organization in relation to financing: growth, sustains, and harvest.

   a. Growth
      At this stage, the organization is potentially able to grow and develop. To create the potential, a manager should be committed to develop learning infrastructures, increase operational capacity, develop a good system, develop distribution network, and to build relationship with the customers.
      At this stage, the organization operates in a negative cash flow, and a low return.

   b. Sustain stage
      At this stage, the organization maintains and sustains customer and recruit new customers, if possible. The investment is aimed at eliminating the stuck, developing capacity and increasing operational improvement consistently.

      The financial target at this stage is return on investment, and economic value added.

   c. Harvest
      It is a mature stage in which an organization harvests result of investment. The organization neither makes investment nor creates a new expansion, but rather it maintains the existing infrastructures and facilities.
      The stage is aimed at maximizing cash flow to the organization. Therefore, the financial target at this stage is a maximum cash flow that can be returned from investment.

2. Customer Perspectives
   By customer it means people who use service of the organization. In the context of pesantren or madrasah it means parents who send their children to pesantren.

   Pesantren, using this perspective, should meet their expectation and needs. Specifically, it concerns with the following aspects: 1) Market share, reflecting the segment of customers served by the organization; 2) Customer retention, dealing with the ability of organization to maintain the relationship with the customer.; 3) Customer acquisition, referring to the ability of organization to attract a new customer and build other excellences; 4) Customer satisfaction, measuring level of customer satisfaction with a specific performance criterion; and 5) Customer profitability, that is, measuring profit from one person, or another organization or segment after being reduced by expenses required to support the customer.

3. Internal Business Process Perspectives
   It deals with the organization capacity to develop its internal potential covering: innovation process, operation process, and; service process.

   a. Innovation process
      At this process, an organization identifies the present and the future customer’s needs and develops a new solution for customers.
      Kaplan (1996) describes the innovation process of an organization as follows:
      Identifying customers’ need → identifying market → create a product/service

   b. Operational process
      The stage identifies sources of useless expenses in the process of education and develops solutions to the problem. This intends to increase quality of process, efficiency and shorten cycles and so forth.

   c. Service process
      It deals with the improvement of services for the customers or users of education.

4. Learning & Growth Perspectives
   It deals with on how an organization develops its human resources, leadership, and cultural strength to grow, and to develop into an optimal stage. In other words, this perspective builds a strong foundation for an organization to sustain its excellences.

   The target of this stage is the improvement of capability and commitment on the part of personals. Expectedly, the following result will emerge:

   a. The betterment of service process to the customers;
   b. The betterment of services speed
   c. The integrated service process
Aspects of Educational Development Formulation:

Ahmad Tafsir (2004) formulates four aspects Education development: 1) vision, mission, and goals, 2) program, 3) process as implementation of program, and 4) indicators of successful program. These aspects are at the same time as stages of development educational institution.

1. The first stage formulates mission and vision and goal of an educational institution. Obviously, the product of this stage is formulation of mission and vision. The activity is initially started with external analysis, followed with internal analysis, formulation of institutional identity, belief system, basic values, and goal of institution.

2. The second stage produces formulation of program. It elaborates the initiation of pesantren development into several programs, the time lines of implementation, budgeting, the expenditures, and the estimated profit.

3. The third stage is the implementation of overall ideas formulated in the program to be effective. So that it may change the target learners effectively, in terms of cognitive, affective, and behavior changes.

4. The fourth stage produces an indicator of successful program. The activity is carried out by comparing result with process, program and goal. At this stage, the control of implementation and strategic supervision are carried out.

Research Method:

To investigate the phenomenon, a descriptive-qualitative research design was adopted. The research was carried out at three PesantrenPersis at the District of Sumedang (i.e. PesantrenPersis 40 Saronge, PesantrenPersis 44 Darussalam, and PesantrenPersis 37 Al-Furqon) using the following methods of data collection: participant observation, in-depth interview, and document analysis.

Additionally, to analyze the data, Miles’ and Huberman’s model was adopted. It begins with the data reduction, followed with data display, drawing conclusion, and data verification. Meanwhile, to validate the data, triangulation and audit trail were carried out. Triangulation was carried out to get a complete information, by: 1) making use of other information outside the subjects of research but they relate to the system of pesantren, 2) comparing information based on technique of data collection, that is, result of observation, documentation, and interview.

Audit trail was carried out by the researcher himself and advisor. For this purpose, firstly research records were classified. Then, they are tabulated in a matrix system.

Result And Discussion

The formulation of strategy development:

The strategy development was initially started with the formulation of vision, followed with the formulation of mission, and goal of pesantren. Program was developed from the goal which was then followed up with the implementation of the program.

1. Visions, missions, and goals of pesantren at the district of Sumedang

   In general, vision of PesantrenPersis at the district of Sumedang is aimed at achieving pesantren graduates with three categories: a) educators, da’i (Islamic preachers), and ustazd (Islamic teachers); b) further study; c) accredited schools, d) excellent Islamic scholars; and e) establishing High Schools or Universities.

   Additionally, mission of strategy development of PesantrenPersis at the district of Sumedang is classified into four categories:
   a. Educating and nurturing Santris in an integrated education process as a part of holistic and character education;
   b. Integrating madrasah leaning system and pesantren leaning system focusing on good characters, knowledge, and mastery of technology;
   c. Developing understanding and guidance on the part of students dealing with Islamic principles relevant to al-Qur’an and as-Sunnah;
   d. Supporting and guiding Santris in creating excellent and prestigious cultures.

   Based on the comparative study on the goal of pesantren development in the three pesantrens of Persatuan Islam at the district of Sumedang can be described as follows:
   a. PesantrenPersis 40 Saronge
      1) Developing excellent characters, mastery of foreign languages, natural sciences, and ICT on the parts of alumnas;
      2)REALIZING OPTIMAL EDUCATIONAL SERVICES TO ACHIEVEA MUSLIM WITH HOLISTIC KNOWLEDGE OF ISLAMIC TEACHINGS (tafaqquh fi d-din);
3) Developing laboratories to strengthen program of natural sciences, information education and technology, language education;
4) As early as possible preparing to establish Persatuan Islam Universities
b. PesantrenPersis44 Darussalam
1) Developing a pesantren with a quality assurance
2) Developing an inclusive pesantren
3) Accelerating the establishment of learning places on volunterily \textit{(wakaf)} areas;
4) Increasing the number of government-appointed teachers and staffs,
5) Promoting a trust on the part of society to PesantrenPersis education
c. PesantrenPersis 37 al-Furqon
1) Strengthening self-reliance of pesantren through entrepreneurship;
2) Developing a curriculum integrating madrasah, Persis, and local content;
3) Developing a pesantren as a means of religious and cultural missionary deprived of \textit{asyirik} (making associates), and developing iman (faith) and \textit{taqwa} (fear of God);
4) Developing and preparing Santris and alumnae who are ready-to-use, independent and important for society.

From the description above, both PesantrenPersis44 Darussalam, and 37 al Furqon try to accommodate local cultures of Sumedang and the government\textendash;made Madrasah curriculum. It means that they are trying to destroy a negative stigma towards Persatuan Islam organization. In other words, they are trying to be inclusive pesantrens.

However, it is interesting to note how the goals are realized in their program and implementation.

\textit{The formulation of program of pesantren development:}

Formulation of programs among PesantrenPersis at the district of Sumedang are based not only on vision, missions, and goals of pesantren development but also on competition among schools and other pesantrens within the district of Sumedang. Other aspects are based on the immediate or pragmatic needs and demand to a quality education. Every pesantren has its own program. Let\textapos;s consider the followings:

1. PesantrenPersis 40 Saronge
The program of PesantrenPersis 40 Saronge is formulated in the following statements:
   a) Developing learning facilities for both Junior High School and senior High School
   b) Developing learning resources and media (such as: Science Laboratory, and language laboratory) for both school levels
c. Developing a network-based pesantren
d) Establishing \textit{Persatuan Islam Universities} in 2020
2. PesantrenPersis 44 Darussalam
Program of Pesantren 44 Darussalam is divided into three categories:
   a) Academic program: developing internal institution of education pesantren to be a \textit{quality educational institution, meaning an educational institution over national standard quality};
   b) Learning resource program: building learning classrooms, IT-based education, and learning laboratory, and;
c. Human resource program: \textit{increasing the number of government-appointed teachers},
3. PesantrenPersatuan 37 Al-Furqon
Program of Pesantren 37 Al-Furqon is divided into two major programs: academic development, and financial development
   a) Academic development program, among other things:
      (1) Applying a proper percentage of curriculum in which 80 \% of pesantren curriculum is developed by the government and the rest is developed by local institution.
      (2) Developing standard competences to support a \textit{quality education}
      (3) Developing extra-curricular activities supporting goal of pesantren, such as: leadership program, Arabic writing, and English habitation
   b) Financial development, among other things:
      (1) Development funding, ruled and used to build and to maintain infrastructure and mosque;
      (2) Routine funding, used for one-year-operational costs covering teaching-learning activities, maintenance of infra-structures, salaries, etc;
      (3) Developing alternative models of learning effective and relevant to customer need and economic condition;

Comparing between the goals and programs of pesantren development PesantrenPersis at the district of Sumedang consistently develop more inclusive pesantrens (see underlined words above) while at the same time they accommodate ideology of organization and a quality assurance.
The implementation of program development:

The development of pesantren at the district of Sumedang was initiated by searching for education funding resources. It was then followed by collaboration that produced a profile of education costs. They cover operational and investment costs. Furthermore, the type of costs obtained from collaboration is direct and indirect in nature. The target of collaboration among the pesantrens is almost identical, that is, centralized on the government, either ministry of religious affairs or local government. The supporting funds to develop pesantren are gained from internal building teams, members, and followers of Persatuan Islam.

The target of program was realized with things that are ‘able to do’ and are ‘available’. Obviously the study in three pesantrens indicates that the implementation of program is not properly done. This results in the availability of opportunity gained from collaboration with external parties, meaning that each pesantren development prioritizes on external benefits rather than on other factors. It is widely identified that financial condition among three pesantren are cash flow, meaning they need funds for investment from external parties (outsiders) for their development.

Balance-Scored Card and development strategy of Pesantren Persis at Sumedang:

Employing Balance-Score Card, the educational strategy of pesantren development at the district of Sumedang can be described as follows:

1. Financial Perspective
   Historically, all three pesantrensof Persis at Sumedang were established by using voluntarily gifts (wakaf) and charity from society. Such a great potential develops into an area for the establishment of pesantren. The following phase is the establishment of pesantren which is heavily relied on the government in terms of its finances. Up to now all pesantrenPersis at Sumedang rely on the government and society donation.

2. Customer perspectives
   Based on a documentation study at three pesantrens under study, 80 % of the Santris of the pesantrens come from a lower economic status. Explicitly, the pesantrens received a deficit income. However, they should cover any kinds of expenses to fully serve the customers since the beginning of their study to the end of graduation.

   In this case, pesantrens of Persatuan Islam at the district of Sumedang from this perspective play as nonprofit institutions that serve to elevate people from a lower social and economic status. By so doing, they are able to study without being heavily burdened by their school fees.

3. Internal business process perspective
   Ideological symbols of Persatuan Islam education colors religious community of PesantrenPersatuan Islam at Sumedang, that is, tafaqqahu fi d-din (mastery of religious knowledge) with the principle al-muhafazhas ‘alal-qadimsh-shalilwa l-akhdzu bi l-jadili l-ashlah (maintaining a good old-fashioned tradition and adopting a better current tradition).

   During the observation, the following characteristics of Pesantren are evident:
   a. Sincerity Culture
      It deals with a religious culture in which people who work for pesantrens search for devotion to God. Non-material gains. It is a matter of
   b. Persistence (Jihad) Culture
      The study at two pesantrens understudy (i.e. 40-Saronge and 37 Al-Furqon) shows that fringe fanatics to the organization trigger the members to work exhaustedly.
   c. Modesty Culture
      By modesty, it means the ability to control one ‘self and to cope with any life obstacles. Within this personal trait, a great and courage emerge among the members of Persatuan Islam;
   d. Independence Culture
      It means that pesantrens of Persatuan Islam are built on the basis of their own ability: other parties are not the initiator of the establishment of pesantren.
   e. Brotherhood Culture
      It concerns with the school teachers and staffs of pesantren who are dialogical, polite, compromised, and tolerant. They respect each other to support their works and to help pesantren develop.

4. Learning and Growth perspectives
   Viewed from these perspectives, among the pesantrens are different in terms of their main triggers. Let us consider the following table.
Conclusion And Recommendations:

The main concern of the study is to realize an inclusive Islamic boarding school of Persatuan Islam accepted by all parties regardless of their Islamic ideological background. To a great extent, this has been fulfilled by PesantrenPersis Darussalam at the district of Sumedang with the following characteristics:

1. School teachers and staffs consist of different university graduates supporting the principles of professionalism and competence;
2. They are also not stipulated as official members of Persatuan Islam organization, but, rather, as emphatic people to the organization;
3. The pesantren accepts students from different Islamic ideological backgrounds, within and out of the district of Sumedang;
4. The pesantren is trying to eliminate symbols of the organization so that it is not perceived exclusive;
5. Funds are raised from different resources, such as: permanent donors, local and regional government, the organization, and other non-profit parties;
6. Learning facilities are properly fulfilled by providing students with boarding houses for boys and girls, proper classrooms, a meeting hall, a mosque, a canteen, sport court, a health center, farming, library, and a cooperation of pesantren.

Taking account the conclusions above, the following recommendations are presented: 1) the organization develops a charismatic and transformative model of leadership; 2) Islamic universal values are used as a foundation to transform ideology of the organization in a system and implementation of pesantren education; 3) institution quality with a balance strategy among financial, customer need, pesantren excellences, human resources of pesantren are developed; and 4) quality learning services, qualified teachers, learning resources, integrated curriculum are developed.

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