


The Academic Management Applied at Pesantren Musthafawiyah and its Implication in Enhancing Students' Achievement and School Existence

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ARTICLE INFO	ABSTRACT
<p>Article History: Received: 29-05-2023 Revised: 03-07-2023 Accepted: 07-07-2023</p> <p>Keyword: Academic Management; Pesantren; School Existence; Students Achievement.</p>	<p>This study aimed to examine the implications of the academic management of Pesantren Musthafawiyah in improving santri achievement and the existence of the pesantren. Given that Pesantren Musthafawiyah is the oldest pesantren on the island of Sumatra, which was established in 1912, and in its history, the pesantren has experienced many challenges in its academic management. The research method used was a qualitative method with a descriptive analysis approach. Data were collected through observation, in-depth interviews, with the Miles and Huberman model as the data analysis technique. The results showed that the academic management of Pesantren Musthafawiyah had positive implications for students' achievement both in the academic and non-academic fields. In addition to the academic management of Pesantren Musthafawiyah, it was able to provide positive implications for the existence of the pesantren, the preference of students and parents of students as well as the general public towards Pesantren Musthafawiyah, which viewed Pesantren Musthafawiyah as having excellent, full of achievement, charismatic, popular, having exemplary alumni and consistent in its education system.</p> <p style="text-align: center;">This is an open access article under the CC-BY-SA license </p>

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INTRODUCTION

Pesantren Musthafawiyah Purba Baru is the oldest Islamic boarding school in Sumatra, established in 1912, which is 33 years before the independence of Indonesia. It is located in Purba Baru Village, Mandailing Natal Regency, North Sumatra. From its inception until now, this boarding school has been experiencing continuous development, with the current number of male and female students ranging from approximately 20,000.

Pesantren Musthafawiyah has its own distinct culture deeply ingrained in the spirit of the Islamic Boarding School. According to Daulay (2020), the culture of Pesantren Musthafawiyah is shaped by the discipline of its students. Physically, it can be observed through the appearance or attire worn by the students, while non-physically, it is evident from what they acquire from the Islamic Boarding School. Furthermore, these cultural aspects have been modified to fit the circumstances and conditions of the surrounding environment as future generations of scholars. In addition to culture, it is closely connected to the Islamic Boarding School's yellow book tradition.

Rasyidin (2019) in his research stated that the yellow book (*kitab kuning*) is characteristic of Islamic Boarding Schools, including Pesantren Musthafawiyah Purbabaru Mandailing Natal, where the yellow book curriculum used in the early 20th century is still being utilized today. It implies that the books studied remain the same. Pausi (2018) also affirms the same in his research on the learning strategies of the yellow book in Musthafawiyah Purbabaru Mandailing Natal, noting that the learning of the yellow book is conducted in the classroom and extracurricular activities.

Mukhlis (2023) argued that Musthafawiyah has a vision and mission for its educational institution. It aims to produce graduates with beneficial knowledge for society, practical knowledge that can be applied in society, and *Faqih fi ad-dien*. This vision and mission represent the aspirations and hopes of the teachers of Musthafawiyah. However, throughout its history, the achievement of this vision and mission has faced several challenges, particularly in terms of changes in the academic management of the Islamic Boarding School, including curriculum changes. Initially, Musthafawiyah followed the Madrasah Sholatiyah Mekkah curriculum, but later the Ministry of Education issued a joint decree (SKB 3 Menteri) that set standard regulations for schools and their curriculum implementation. On the other hand, it still aimed to provide its graduates with diplomas recognized by the state. Faisal (as cited in Syarifah, 2019) stated that Musthafawiyah still needed to comply with the SKB 3 Menteri of 1975, enabling its graduates to pursue higher education. In 1982, Mukhlis (2023) stated that Musthafawiyah established the Madrasah Aliyah and Tsanawiyah educational institutions within its campus. This decision was made by the academic management of Musthafawiyah Purbabaru Mandailing Natal, considering various factors. Additionally, according to Mukhlis (2023), the current education at Pesantren Musthafawiyah can be categorized as muadalah education.

Academic management refers to the efforts made by educational personnel, including teachers, educational staff, and administrative staff, to effectively and efficiently manage the educational system to support educational activities. It also applies to Pesantren Musthafawiyah, which is influenced by the historical context of its establishment in 1912. Throughout its history, the pesantren has faced various experiences and challenges in academic management. One of these challenges includes curriculum changes, starting from the Madrasah Sholatiyah Mekkah curriculum until it was transformed into a muadalah curriculum. These changes have shaped the academic management practices of Musthafawiyah Islamic Boarding School.

There have been several relevant previous studies conducted at Pesantren Musthafawiyah, including: Harahap & Lubis (2022), Syahida & Utama (2021), Daulay (2018), Rambe & Zulhamri (2021), Pausi (2018), Syarifah (2019a), and Nasution (2022). Based on the previous studies mentioned above, the previous research focused on specific

areas, such as curriculum, finance resistance, preferences, and teaching strategies. However, unlike the previous research above, this research examines the academic management of the pesantren and its implications on the student's achievements and the existence.

LITERATURE REVIEW

Education is one of the efforts of coaching, shaping, directing, educating, training aimed at all students formally, in formally and non-formally. In the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System in general provisions, it is stated that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state.

Education management is an activity or series of activities in the form of a process of managing the cooperative efforts of a group of people who are members of an educational organization, to achieve educational goals that have been previously set, to be effective and efficient (Mustari & Rahman, 2014). Education management is the process of planning, organizing, staffing, coaching, coordinating, communicating, motivating, budgeting, controlling, supervising, assessing and reporting systematically to achieve educational goals in quality (Engkoswara & Komariah, 2010).

Academic management plays an important role in shaping educational institutions and affects student achievement and the overall existence of the school. Academic management encompasses the processes, strategies and systems implemented within educational institutions to facilitate effective teaching and learning. It involves various components such as curriculum development, learning practices, assessment and evaluation methods, leadership and administration, and teacher professional development. Effective academic management fosters a supportive learning environment and aligns educational goals with students' needs and aspirations (Aliyyah et al., 2019).

Management is a whole consisting of parts that interact with each other in a process, also seen in the arrangement or management of resources owned by the organization or resources that must exist for the achievement of predetermined goals. Existing resources must be utilized as efficiently and effectively as possible, including resources in boarding schools. Management in the academy or education system is better known as management. The management functions in the education system are planning, organizing, actuating, and controlling and are popularly abbreviated as POAC (Hidayat & Machali, 2012).

The academic management system is one of the elements that plays an important role in the education governance system, including pesantren education. Academic management is an effort made by the institution in order to achieve the expected goals in the academic field. In general, there are several aspects contained in the academic management system including: quality assurance system curriculum aspects, aspects of learning methods financial aspects, aspects of assets/infrastructure, student aspects, aspects of staffing and educators, and aspects of assessment. All of these aspects have their respective roles and functions, to support the achievement of planned educational goals (Muntholib et al., 2018).

Quality Assurance

According to Sani (2015), quality assurance is all planned, systematic, integrated and sustainable activities applied in quality management to ensure that the entire process has passed quality standards and established rules. The commonly used stages of quality assurance activities refer to the management cycle, namely using the Plan-Do-Check-Action (PDCA) steps. Quality assurance is part of the quality system that is planned from the start (Plan), as a reference for quality in implementation (Do), is checked for conformity between the implementation and the 27 specified standards (Check), and then improved (Action).

Based on the Regulation of the Minister of National Education Number 63 of 2009 concerning the guarantee system and Improving the Quality of Education, it is stated that the quality of education is the intelligence level of the nation's life that can be achieved from the implementation of the National Education System. To realize quality education, a standardized quality assurance is needed. In the Regulation of the Minister of National Education Number 63 of 2009 education quality assurance is defined as a systematic and integrated activity by educational units or programs, administrators of education units or programs, local governments, central governments, and communities to increase the nation's level of intelligence through education.

Then, based on Law Number 18 of 2019, that quality assurance in Islamic boarding schools is the Masyayikh Council as the person in charge of implementing the internal quality assurance system for Islamic Boarding Schools, and the Masyayikh Assembly whose task is to formulate and establish the Islamic Boarding School Education quality assurance system.

Curriculum

Law Number 20 of 2003 article 1 number 19 states that what is meant by curriculum is a set of plans and arrangements regarding objectives, content, and learning materials, as well as the methods used as guidelines for organizing learning activities to achieve certain educational goals. The curriculum is the essence of education, besides containing the formulation of goals that determine where students will be brought and directed, it also contains formulations of content and learning activities, which will equip students with knowledge, skills, and attitudes, as well as values that are they need in life and the implementation of work assignments in the future. The curriculum provides the basics for personality and professional abilities, which will determine the quality of human beings and human resources of a nation (Wisayastono, 2014).

The curriculum in the pesantren can be determined by the pesantren itself if it has Muadalah education system. Law Number 18 of 2019 concerning Islamic boarding schools states that Muadalah education is Islamic boarding school education which is held in the formal education pathway by developing a curriculum according to the characteristics of Islamic boarding schools based on the Yellow Book or *Dirasah Islamiah* with a tiered and structured Muallimin education pattern.

Learning Method

Saefuddin and Berdiati (2014) argue that the learning model is a conceptual framework that describes systematic procedures in organizing learning systems to achieve certain learning goals and serves as a guide for learning designers and teachers in planning and implementing learning activities. Meanwhile, Rusman (2015) argues that a learning model is a plan or pattern that can be used to shape the curriculum (long-term learning plans), design learning materials, and guide learning in class or others. Based on some of the opinions of the experts above, it can be seen that there are similarities (special characteristics), the similarity meant is the existence of a systematic pattern or plan. Therefore, the learning model is a design in which it describes a learning process that can be carried out by the teacher in transferring knowledge and values to students through several learning designs used.

Learning Evaluation

In the case of decision-making in the learning process, evaluation is very important because it provides information regarding the implementation of the teaching and learning process, so that it can function as an assistant and controller for the implementation of the teaching and learning process. In addition, the process evaluation function is to provide information about the results achieved, as well as weaknesses and the need for further program improvement, which then serves as feedback for the teacher in redirecting deviations in the implementation of the plan from the original plan. towards the goals to be achieved (Slameto, 2015)

METHOD

This study is qualitative with analysis approach, namely by describing the actual data based on data obtained from the research object (Hardiansyah, 2012; Sugiyono, 2013). To find out the academic management of Pesantren Musthafawiyah, researchers used data sources from informants. In this study, researchers used a purposive sampling technique to determine informants, where informants were taken as data sources that could fulfill the required data. In this study, 10 informants consisted of a headmaster, 5 teachers, 2 students and 2 alumni of Pesantren Musthafawiyah. Data collection in qualitative study can be done in a natural setting, with primary data sources in the form of observation and in-depth interviews (Sugiyono, 2013).

Data analysis techniques are analytical tools used to answer research questions by searching and systematically compiling the data obtained, by organizing it into several categories, describing it in units, synthesizing, compiling into patterns, selecting important data and studying it, then making conclusions so that it can be understood by researchers and others. For this reason, in fulfilling the data analysis in this study, the data analysis technique modeled by Miles and Huberman (2014) was used, which was carried out with three types of paths: data presentation, data reduction, dan conclusion/verification.

FINDINGS

Academic Management of Pesantren Musthafawiyah Purba Baru

In general, Pesantren Musthafawiyah also conducts a management system with all the aspects mentioned above. However, as a pesantren that is characterized by its culture, Musthafawiyah has a way that they set and apply in its academic management system to be able to guarantee the quality of its students in accordance with the vision, mission and objectives of the pesantren.

Based on the results of interviews with headmaster, he stated that Pesantren Musthafawiyah made several preventive efforts to ensure the quality of education in the pesantren environment, which was seen from all aspects. This is done to be able to maintain the cultural values that already exist in the pesantren and to ensure that pesantren graduates with qualified academic achievements can be accepted in general. Some of the preventive efforts made by Pesantren Musthafawiyah in quality assurance and academic management of pesantren are:

1. Formulation and determination of the pesantren curriculum. In 1945-1974, Pesantren Musthafawiyah used the curriculum of Madrasah Sholatiyah Mecca. This curriculum has been used since the beginning of the establishment of Pesantren Musthafawiyah in 1912 which first used a curriculum based on the curriculum of Madrasah Sholatiyah Mecca. As the result of an interview with alumni:

“The curriculum of Pesantren Musthafawiyah refers to the Madrasa of Sholatiyah Mecca, namely Fiqh lessons based on Syafiiyah, akidah based on Ash’ariyah, nahwu based on Bashriyah (Basroh). The fiqh books studied are *matan abi suja’* for the elementary level, *Goyatu ta’rib* for intermediate and *bajuri* and *sarqowi* books for high classes. Meanwhile, the book of *I’alah* is studied outside of class hours (extracurricular). As for akidah lessons, namely using the book of *fathul majid* for the primary class, *kifayatul awam* for the intermediate class and the book of *al-utlul hamidiyah* and *hasiyah addusuki* for the high class. For Nahwu lessons, they use the book of *jurumiyah* for the elementary level, *kawakib durriyah* for the intermediate level and the book of *ibnu ‘Akil* with *hasiyah huduri* for the high level. For Shorof lessons is using the book *amsilatun jadidah* for the elementary class, *matan bina wal-asas* for the intermediate level and *al-kailani* and *majmu’ shorof* for the high class. For Balagoh lessons is to use the book *al-jauharul maknun balaghoh* and for the middle class using the book *syarh dardir fi ilmil bayan*, while for Ushul fiqh lessons is to discuss the book *matan al-warokot*, *al-luma’* and use the book *asbah wa al-nazhoir* for *masail al-fiqh* lessons. For Sufism lessons, namely using the book of *morals* and *wasoya* for the elementary level, *ta’limul mutakallim* for the intermediate level, and *bidayatul hidayah* and *minhajul ‘abidin* for the high level. While the lesson of tafsir, namely by using or discussing the book of *Tafsir jalalain* (with *hasiyah showi*) until graduation. For Hadith lessons, namely using the book *‘arbain* and *usfuriyah* for the elementary class, *abi jamroh* for the middle class and the book *bulugul murom hasiyah subulus salam* for the high class. For Mushtola hadist using the book *thola’atul anwar* and *minhatsul mubin*, while for tafsir science using the book *Ulumut tafsir. science Sirah Nabawiyah* for beginner classes using the book *khulasoh Nurul Yaqin*, middle to upper class *Nurul yaqin.*” (Pori, 2023).

Then, in 1975 there was a change in the curriculum used, this was based on the SKB 3 Minister in 1975. From 1975 to 1978 the leadership of Pesantren Musthafawiyah was held by Sheikh Abdul Halim Khatib, Mu'allimin as Roisul Mu'allimin and Abdullah Musthafa as the director of the pesantren. During this period, new things emerged which became a new history for Pesantren Musthafawiyah. Where in 1975, the SKB 3 Minister 1975 was issued, demanding Musthafawiyah to increase the amount of general learning material in the institution. As the result of an interview with one of the alumni:

“The curriculum of the mushthofawiyah pesantren underwent changes after the issuance of the SKB 3 Ministers, namely by adding general subject matter, although in very small quantity, namely general study is carried out once a week, because the orientation of the mushthowawiyah pesantren is to produce scholars, so the study schedule is more compacted to study religious science or the pesantren curriculum.” (Ali, 2023)

However, Pesantren Musthafawiyah still strives to add general learning materials, namely by adding Natural Science and Social Science subjects, of course by maintaining the culture of the pesantren itself.

Then, apart from several journeys of academic management with the above curriculum changes, in recent years Pesantren Musthafawiyah has had the authority to determine its own curriculum. Headmaster of Pesantren Musthafawiyah stated that the current pesantren curriculum has been Muadalahized. Muadalah education is pesantren education organized in the formal education pathway by developing a curriculum in accordance with the peculiarities of the pesantren based on the Yellow Islamic classic Book or *Dirasah Islamiah* with a tiered and structured muallimin education pattern. The Muadalah education level can be held within 6 years or more by combining the implementation of Muadalah wustha education units and Muadalah Ulya education units continuously. Pesantren Musthafawiyah itself provides Muadalah wustha and ulya education, namely students can study there for 7 years.

This is as the result of an interview with the mudir of Mushthofawiyah Islamic boarding school:

“Pesantren Mushtofawiyah Purba Baru is now mu'iskan where we now have a muadalah certificate, where when the santri finishes grade 3, they will receive a muadalah tsanawiyah certificate, later when they finish grade 6, they will receive a muadalah aliyah certificate, we say that this muadalah certificate can be used to continue to universities both in Indonesia and abroad. Likewise, our diploma can be used to enter the police force, or the TNI. In addition, Pesantren Mushthofawiyah still issues a certificate when our children are in grade 4, namely receiving a pesantren certificate which is specifically given to children who finish grade 4 for the tsanawiyah level, as well as to our children who have finished grade 7, they will be given an aliyah muadalah certificate and a pesantren certificate. We continue as before, that is, until grade 7.” (Bakhri, 2023).

From the description above, it can be understood that basically the level taken at Pesantren Mushthofawiyah consists of 7 years, namely 4 years for Tsanawiyah, and 3 years for Aliyah. However, if there are students who want to finish their schooling only until grade 3 Tsanawiyah, then the pesantren will provide a certificate of tsanawiyah mu'is, as well as for aliyah who want to finish it in grade 6 then the pesantren allows it

by bringing a certificate of Aliyah mu'is as a certificate issued, but if the students finish their schooling until grade 7 then they will bring 2 certificates at once, namely the Aliyah certificate and the Pesantren certificate.

The muadalah education obtained by Pesantren Musthafawiyah certainly brought a breath of fresh air to the Pesantren, because of the flexibility in conducting academic management. Where previously, pesantren still depended on other public schools to conduct National Examinations such as MTS/MA schools, but now Pesantren has the authority to give graduation grades for its students. Because basically the one who knows the achievements of the students is the Musthafawiyah pesantren itself. However, even so, the diploma issued by Pesantren Musthafawih has the same function as other general education levels, which can be used to continue education to other public or private schools or universities, and can be used to apply for forces such as the TNI or the Police.

As stated by teacher in the results of interviews conducted that:

“Currently, Pesantren Musthafawiyah has used its own curriculum because the Musthafawiyah pesantren curriculum has now been defeated. This means that the pesantren has 100% freedom to manage and determine the curriculum used, and it also now no longer depends on other public schools to conduct graduation exams, because we can all carry out in the pesantren since the curriculum has been defeated.” (Lubus, 2023).

2. Determination of educators and education personnel, namely by recruiting educators and education personnel who have a basic pesantren and preferably alumni of Pesantren Muthafawiyah Purba Baru. In general, the teaching staff at Pesantren Musthafawiyah Pesantren are alumni. Currently the number of teaching staff at Pesantren Musthafawiah 85% (192 people) are alumni of Pesantren Musthafawiyah. While educators who come from outside the alumni of Pesantren Musthafawiyah are only 15% (34 people) who generally teach general subjects.

Based on interviews conducted with teacher stated that:

“The determination of educators and education personnel is carried out with the aim of: 1) Minimize the contamination of pesantren values and culture that already exist and are grounded in the pesantren, 2) The quality of the teaching staff has been identified, 3) The alumni already know the culture and learning system in the pesantren, so it is not difficult to guide them, and 4) Maintain the culture that has been embedded in the Pesantren, and be able to instill it to the students.” (Alwin, 2023).

3. Learning Methods. Based on the results of interviews with teacher:

“The learning developed at Pesantren Musthafawiyah is basically divided into two, namely: First, the study of classical books (kitab kuning), which consists of nahwu, shorof, fiqh, ushul fiqh, tafsir, hadith, ulumul hadith, ulumul Qur'an, logic, bayan and balaqoh, faroidh, tasawuf, akhliah, tarikh and so on. Second, studying general subjects consisting of Math, Indonesian, English, Science, Social Studies, Civics, Biology, Chemistry, Physics and so on, but the ratio of time allocation is 80% for the study of classical books and 20% studying general subjects” (Alwin, 2023).

Then, the results of interview with student also revealed that:

“The learning process is not only carried out in the classroom but also outside the classroom. Because students have their own initiative to come to the homes of Kiyai and Ustadz outside of class hours, with the aim of studying certain books in more depth.” (Kurniawan, 2023).

This is in accordance with the results of the observations made, that we find many students who come to the Kiyai and Ustadz’s houses at night (ba’da magrib) by bringing their respective books then the Kiyai and Ustadz teach the book using the sorogan method and it lasts for 2 to 3 hours every night.

In addition, based on the results of interviews with student, he said that:

“Students are also given skill training that is directly related to the needs of the community. Such as the tahfiz program, da’i/da’iyah training, khot training, recitation of the Qur’an, host, khutbah training, imam, tajhiyul mait (corpse management), tahlil and tahtim recitation and so on” (Abdi, 2023).

4. Learning Evaluation. Teachers of Pesantren Musthafawiyah answered that:

“Learning evaluation is carried out based on a count of months of learning that has been carried out for one year which is divided into two semesters. The implementation of learning evaluation is carried out with first and second semester exams, which consist of general and religious subjects. However, the exam system for these two subject areas is different. General subjects are carried out in writing. While religious subjects are carried out in an oral way, namely by testing the santri’s ability to read and interpret (dhobit) and sometimes included with explanations, of course with limited time” (Alwin, 2023).

Another teacher explained that:

“Special oral exams for religious subjects are carried out with the aim of training memory, concentration, speed and accuracy, and learning independence of students. In addition, with this exam system, educators can map the ability and seriousness of santri learning” (Lubis, 2023).

Implications of Academic Management on Improving Students’ Achievement of Pesantren Musthafawiyah

In accordance with the findings of academic management above, with the age of Pesantren Musthafawiyah which has reached one century, it has achieved various types of achievements. Especially the academic achievements of students in the pesantren environment, where it is known that many scholars and scholars were born from Pesantren Musthafawiyah.

Based on teacher’s interview:

“Students of the pesantren have had various academic achievements, some of which were recorded by the pesantren, but some were not recorded in the pesantren, especially for students who participated in competitions with individuals. In fact, not only in the academic field, but there are several other non-academic achievements that have been achieved by Pesantren Musthafawiyah.” (Nasution, 2023).

Some of the achievements achieved by Pesantren Musthafawiyah include winning MQK, Qiroatul Kutub, reading the yellow book at the national level, and at the provincial level, the pesantren is always the overall champion. However, at the national level, the

academic achievement of the students, namely in the field of reading the yellow book, is still the second place because at the national level. Mukhlis (2023) recognizes that students from Java are more persistent. Other achievements are Pesantren Musthafawiyah won 3rd place Edufest Alkahfi Week Debate Competition, 2nd place Poetry Musicalization, Best 1 performance in Bogor Raya and 16th place in West Java, National Mathematics Olympiad, Tahfidz Quran as General Champion in Mandailing Natal and many other achievements that have been achieved by Pesantren Musthafawiyah which have not been listed in detail, both in academic and non-academic fields.

In addition to several records of achievement above, Pesantren Musthafawiyah in its development has made one competition event in the academic field, one of which is Musabaqah Qiraatul Kutub (MQK). This activity was organized by the local government in collaboration with the relevant city ministry of religion. The purpose of this competition is to analyze the ability of santri in mastering certain books both in terms of the ability to read, understand, interpret and draw conclusions correctly and precisely.

Then, Pesantren Musthafawiyah itself has organized MQK in the environment between individual and group students, MQK which was held on the 1st century anniversary of Pesantren Musthafawiyah which was held individually. In addition, there are regular competitions between groups of santri organizations that can be used as a medium to find out and explore santri achievements. The origin of the santri area is very diverse, of course, it must have the right strategy to help the success of santri learning while in the pesantren, so an organizational group was formed which is more popularly called the union. With the formation of the organization, the students then hold a competition between organizations, where each organization will try to include its members at each level in the competition, at the end of the competition the general champion will be announced in each year. The achievement of the organization can win the general champion, and this is a fairly prestigious achievement among students and becomes its own advantage for the origin of its organizational area.

Implications of Academic Management for the Existence of Pesantren Musthafawiyah

The headmaster and teachers mentioned that *“The existence of Pesantren Musthafawiyah was built by improving and maintaining the boarding school management system with the characteristics possessed by the boarding school.”* Although there are many histories that arise and become challenges for Pesantren Musthafawiyah, it chooses to maintain its existence with the values and culture that have been embedded in the soul of the pesantren. Then with this pesantren management system, it will give birth to students with a distinctive quality and strive to increase from year to year.

The headmaster also explained in the interview that the existence of the pesantren was not only built by the pesantren, but also supported by all students. They have achieved many achievements, for example in the Qur'an *tilawah musabaqoh* competition, *Musabaqah syarhil al-Qur'an*, *Musabaqoh hifzil Qur'an*, *Musabaqoh khot al-Qur'an*, *Musabaqah fahmil Qur'an*, *Musabaqoh kiratul kutub* and so on. In addition, the students actively carry out several activities in the midst of the community. As we often encounter, especially on Islamic holidays such as Isra Mi'raj, welcoming the holy month of Ramadan and various other activities, many Islamic boarding school students conduct religious activities in

collaboration with the local community. This activity usually is carried out by students in their respective regions or in various regions in collaboration with other regional organizational ties in the Pesantren.

Furthermore, there is also the share of pesantren alumni. We often find that many pesantren alumni become religious leaders in certain areas. Then what is even more interesting is the existence of successful alumni in various fields, both as academics, politics, TNI, police, entrepreneurs and various other successes.

Based on the achievements achieved by the students of Pesantren Musthafawiyah, it shows the quality and quality of Pesantren Musthafawiyah. Then, the active role of students in various socio-religious activities in the midst of the community supports the good and positive image of Pesantren Musthafawiyah in the midst of the community. According to the information of headmaster, teachers, students, and alumni, that this factor is one that makes Pesantren Mushthafawiyah continue to exist from 1912 until now, where students continue to increase every year, in 2022 the total of students reach 20,000 students.

DISCUSSION

Pesantren Musthafawiyah develops a quality assurance system for Islamic boarding school education to ensure the internal quality of the pesantren. Based on Law Number 18 of 2019 concerning Islamic boarding schools, the purpose of the quality assurance method is to advance the implementation of pesantren education while maintaining the autonomy and distinctiveness of the institution. In addition, this quality assurance method aims to strengthen pesantren management, provide more support for pesantren physical facilities, and improve the quality and competitiveness of their resources.

In the context of the quality assurance referred to above, Pesantren Mushthofawiyah formed the Masyayikh Council and was led by a kiyai. The Masyayikh Council is an institution formed by the pesantren which is tasked with implementing the internal quality assurance system of Pesantren Education. Furthermore, Article 27 of Law No.18 of 2019 concerning Pesantren states that the duties of the Masyayikh Council are responsible for at least developing the pesantren curriculum, implementing learning activities, improving the professionalism and competence of teaching and education personnel, conducting examinations, and determining santri graduation based on predetermined quality criteria. Then, provide information to the Masyayikh Council about students who graduate.

While the quality assurance system referred to above is prepared by Masyayikh Council, and then the formulation of quality assurance is determined by the Minister. Masyayikh Council itself is an independent institution as a representative of the Masyayikh Council in formulating and establishing the quality assurance system for pesantren education. It is tasked with creating a framework based on the structure of the Pesantren curriculum, providing input to Masyayikh Council in determining the Pesantren curriculum, compiling quality criteria for Pesantren institutions and graduates, developing the competence and professionalism of pesantren educators and education personnel, conducting assessments and evaluations and meeting quality, and verifying that pesantren graduates meet the requirements.

Pesantren Musthafawiyah makes several preventive efforts to ensure the quality of education in the pesantren environment, which is seen from all aspects. Some of these

preventive efforts are by preparing and determining the curriculum, determining educators and education personnel, determining learning methods, and evaluating learning.

Saifuddin (2015) confirmed that the curriculum is a tool to achieve educational goals, as well as a guide in the implementation of education. The curriculum reflects the philosophy or outlook of the nation. The goals and forms of national life efforts will be determined by the curriculum used by a nation. Syarifah's research (2019b) revealed that the curriculum of Pesantren Musthafawiyah has undergone several changes but is still adjusted to the vision and mission, as well as the objectives of the pesantren. In 1945-1974, Pesantren Musthafawiyah used the Madrasah Sholatiyah Mecca curriculum, in 1975 there was a change in the curriculum used, this was based on the SKB 3 Minister in 1975, and now the curriculum of Pesantren Musthafawiyah has been defeated.

Pesantren Musthafawiyah conducts learner evaluation as a confirmative effort to see students' abilities and also the results of the learning activities carried out. For the evaluation activities themselves, it is carried out with two systems, namely in writing and orally. Febriana (2021) argues that evaluation is a process related to collecting information that allows educators to determine the level of learning progress, and determine future learning for the better.

Various efforts made in the academic management of Pesantren Musthafawiyah can have positive implications for the achievements of students and for the existence of pesantren. Arianti (2019) states that the quality of learning cannot be separated from the learning methods used by teachers in the learning process, because the success or failure of learning objectives is influenced by the success or failure of the learning process. Effective learning is determined by the teacher's knowledge of the material, how children learn, learning methods and learning assessments used. Nasution (2022) states that the existence of appropriate learning methods basically aims to create a learning atmosphere that allows students to learn actively and pleasantly and has a positive impact on optimal learning outcomes and achievements. Nasution (2022) adds in the results of his research that the santri's learning preferences for Pesantren Musthafawiyah were due to the aspects of the distinction of excellence possessed by Pesantren Musthafawiyah, the desire to learn independently, the desire to learn yellow Islamic classic books, and the achievements of Pesantren Musthafawiyah. While the aspects of parents' preferences for Pesantren Musthafawiyah are the charismatic of the Kiyai, its tradition and culture, community service and development, the presence of national figures, the popularity, the exemplary of alumni and the consistency of Pesantren Musthafawiyah education. Pulungan (2020) also claimed that the existence of Pesantren Musthafawiyah, which still exists today, is based on the community's preference which is influenced by the presence of national figures, the existence of alumni who mingle with the community who are active in religious and social activities of the community.

CONCLUSION

The academic management carried out by Pesantren Musthafawiyah includes the preparation and determination of the pesantren curriculum, the determination of pesantren educators and education personnel, the learning methods used by pesantren, and learning evaluation. The academic management carried out by Pesantren Musthafawiyah has positive

implications for santri achievement. This can be seen from the awards won by Musthafawiyah students both in the academic and non-academic fields. In addition, the academic management carried out by Pesantren Musthafawiyah also has implications for the existence of the pesantren. This can be seen from the development and increase in the number of pesantren, as well as the preference of santri and parents of santri and the general public towards Pesantren Musthafawiyah, they view that Pesantren Musthafawiyah has excellence, achievement, charismatic, popularity, exemplary alumni and has consistency in its education system. For other researchers who are interested in conducting other research on this discussion, they can conduct research with a research focus on the difficulties or challenges experienced by Islamic boarding schools in building the existence of pesantren.

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