MANAGEMENT OF SALAFIYAH AND KHALAFIYAH
COMPARATIVE STUDY OF EDUCATION NATIONAL STANDARD IN IMPLEMENTATION
OF MANAGEMENT AT THE CENTER OF SALAFIYAH PAREPPE AND PONDOK DDI AL-IHSAN KANANG
POLEWALI-WEST SULAWESI

Muhdin, Andi Bunyamiin & Ahmad Hakim

Abstract

The study aims to examine the management of components of the national standards of Salafiyah and Khalafiyah education in Parappe Islamic Boarding School and Kanang Islamic Boarding School. This study analyzes problems studied using a qualitative descriptive approach related to management of components of the national standard of education for the Parappe Islamic Boarding School and Kanang Islamic Boarding School. Data collection is done through interviews, observation, and documentation.

The results of the study showed that management of the components of the national standard of education conducted by the Parappe Islamic Boarding School is oriented to maintaining its image or identity as a Salafiyah boarding school, the success of students in reading and understanding various classical books. The management process, especially planning and implementation, is more centered on non-formal and extracurricular learning processes or in this case standard management of content and processes. The aspects of supervision and evaluation of national education standards are still lacking in attention. While the Kanang Islamic Boarding School refers to the 2003 National Education System Law and Government Regulation Number 19 of 2005 concerning National Education Standards as a reference in conducting quality management, so that the management of Kanang Islamic Boarding School is more formally directed and measurable. Management of the Kanang Islamic Boarding School is higher quality because the results of madrasah accreditation are A (Very Good). While the Parappe Islamic Boarding School has never carried out the accreditation process. But the Parappe boarding school is known as the center of the reader of the classical book, as evidenced by many achievements at the national level, so that classical books become a distinctive feature (marketing value) for the Parappe Islamic Boarding School. The Kanang Islamic Boarding School seemed to leave the classical book recitation and more impressed as a madrasa in general.

Keywords: Management-Salafiyah –Khalafiyah

Preliminary

Along with the development of the times that led to changes globally, the problems that must be faced and answered by Islamic boarding schools are also increasingly complex. The ability of Islamic boarding schools to answer these problems and challenges can be used as a benchmark for how far Islamic boarding schools can anticipate the current of modernization and development. Therefore, Islamic boarding schools are slow but sure to develop from time to time until some large and famous Islamic boarding schools have other facilities and facilities such as office space for administrative activities, several rooms for the activities of the cooperative unit of the pesantren (kopontren) and the boarding room Information Center (PIP). In short, with a number of facilities and infrastructures that have been owned by Islamic boarding schools, as well as facilities and facilities owned by school education institutions, the boarding schools also occur and take place as what happens and takes place at the school education institution.

The problem that then arises is the extent of the efforts of Islamic boarding schools as educational institutions in carrying out scientific mission and moral mission. (Azra A., 2000: 108) In this context, it is necessary to re-functionalize and reposition the role of Islamic boarding schools to reinforce and clarify the vision and mission it carries out, especially in forming and bringing forth prospective ulama intellectuals (modern-minded scholars) and / or intellectuals scholars (intellectuals who are based on religious teachings) with their
traditional learning patterns. (Rahim, 2001: 43) The development and progress of society that is so fast demands every educational institution to adjust to these developments and demands. On the other hand, in the life of the kiai Islamic boarding school the planning holder is the dominant force in determining educational direction and policy, the changes that occur are strongly influenced by the kiai's policies. Islamic boarding schools develop dynamically according to the reason for their establishment. This development causes one Islamic boarding school with other Islamic boarding schools to have different types and models. Along with the development of the times and the demands of the community for religious and general education needs to encourage the emergence of Islamic boarding schools that provide a menu of public education in Islamic boarding schools. Then the term "salaf pesantren" and modern pesantren emerged with the assumption that salaf pesantren are pesantren that purely teach religious education, while modern pesantren use a general education teaching system or curriculum.

The Parappe Islamic Boarding School or better known as the Yellow / Gundul Book Study Cottage was founded by KH. Abd. Latif Busyra. In the beginning, the Parappe Islamic Boarding School was a study of the wetonan and sorogan study which had been going on for quite a long time. The recitation took place in the 1870s which was presented by a religious leader named Sheikh Abd. Karim is better known by the Campalagian community as Syekh Belekko. Of the many students of Sheikh Belekko there is a santri who then continues the tradition of recitation, namely KH. Maddappungan (1883-1954). (Sayadi, interview: 2017) During his lifetime, KH. Maddappungan (age 71) conducted religious training in the community, so as to be able to give birth to known religious figures or ulama in the Mandar region and beyond such as KH. Muhammad Zain, KH. Muhammad Ismail and KH. Mahdi. Of the three scholars, then Abd. Latif Busyrah developed and continued the production of salafiyah recitation instruments. (Bani, 2017)

Parappe Islamic Boarding School located in Parappe Village, Campalagian Subdistrict, Polewali Mandar Regency, West Sulawesi Province is a place of education that is present specifically oriented to foster and shape Islamic generations so that tafaqquh fi al-din through the study of the yellow books. The existence of the Parappe Islamic Boarding School has actually carried out its agenda of activities since 1967, although with a system that is still very simple in sorogan or manggaji tudang at KH. Abd. Latif Busya. (Busya, Interview: 2017) By seeing the development of the santri which continued to grow from time to time even reaching outside the province, the previously formed management under the care of the Kiai who was of Bugis-Mandar origin took the initiative to form an Islamic education foundation to coordinate the pace development of santri. This effort finally came true in 1997, which was named the Parappe Islamic Boarding School Foundation which up to now houses the Diniyah Madrasah, Ula Madrasah, Madrasah Wustha and Madrasah 'Ulya under the guidance and care of the Ministry of Religion. (Rasyid: Interview, 2017)

The Parappe Islamic boarding school which is categorized as a traditional Islamic boarding school as in most Islamic boarding schools in Indonesia has not prioritized and taught general knowledge and skills to its students. If there are alumni who have the skills of some traders, farmers, become carpenters or masons, then it is likely that when he lives and studies in boarding schools (mondok), he is often trusted by his business to do a job which later becomes an expert in the field of work that. (Qamaruddin: Interview, 2017). From its managerial aspects, the Parappe Islamic Boarding School can be viewed from two aspects, namely the madrasa activities and ma'hadiyah activities. From the aspect of the ma'hadiyah, the Parappe Islamic
Boarding School in applying its management tended to use the management of the salafiyyah boarding school, but if you saw the activities of the madrasyah the Parappe Islamic Boarding School had begun to use khalaﬁyah management. But overall, the Parappe Islamic Boarding School is more likely to be in the position of a salafiyyah boarding school. This was reﬂected in the naming given by the leaders of the Parappe Islamic Boarding School and the applied management pattern, namely all policies determined by the kiai as caregivers and leaders of the pesantren. (Sirajuddin: Interview, 2017)

The Kanang Islamic boarding school oriented to classical boarding schools was established at the insistence of the Batetangnga Village community who had become entrenched with the Nahdlatul Ulama (NU) organization which understood supremacy waljama’ah to establish an educational organization that had a religious understanding. Therefore, immediately there were offers and suggestions from PB DDI Center in this matter AG. KH. Abdurrahman Ambo Dalle to join the DDI organization, the community leaders and religious leaders and the local government easily accepted the offer and suggestion, because it was considered the DDI organization to be in rhythm with the NU organization that was attached to the community earlier, so that on the date On January 1, 1960 the DDI organization was established in Batetangnga Village, Polewali District, Polewali Mamasa District, which was led by the four main founders, namely H. Lallo as representative of religious and community leaders, H. Nota D, representative of religious leaders, Mahmuddin, as local government and H. Sarailah as an educator. (http://pontrenddikanang.org)

To fulfill the desire of the community and the local government in order to improve the development of national education (general and religious) within the Batetangnga Village area, on July 1, 1965 a 4-Year PGA was established. A year later, on January 1, 1966, the DDI organization opened RA DDI Kanang kindergarten together with the construction of the MI DDI Kanang Madrasah and was inaugurated in 1967 as well as the formation of Kanang DDI Branch management. With SK.BB.DDI No: PB / B-II / 62 / I / 1967. In the 1977/1978 4-year PGA school year it switched to become Kanang’s DDI MTS based on SK. Minister of Religion of the Republic of Indonesia No. 16 of 1978. A few years later, on January 1, 1986, the Supreme Court of DDI Kanang stood. (http://pontrenddikanang.org). From the history of its founding, the two Islamic boarding schools have different backgrounds from one another. The Parappe boarding school starts with the recitation of the classical books, while the Kanang Islamic Boarding School starts with an organization and is initiated by the DDI organization.

The two pesantren have thousands of students with output / alumni who are different in character and insight. In addition, the two pesantren have different achievements. The Parappe boarding school is calculated in the scientiﬁc ﬁeld, speciﬁcally related to the ability to read yellow books or classical books. This can be seen from the participation of the Parappe Islamic Boarding School in Musabaqah Qiraah al-Kutub (MQK) from the first to the present and always won the championship, from the ﬁrst to the champions, while the Kanang Islamic Boarding School was more calculated in the arts and sports. This can be seen from the achievements of the Kanang Islamic Boarding School in the National Islamic Boarding School (POSPENAS). (Observation, 2017). Another signiﬁcant difference from the two pesantren is the choice of santri in continuing their education in college. Parappe Islamic Boarding Schools generally continue their education in religious majors, especially Tafsir Hadis and majors in Tarbiyah and Teacher Training, although there are a small number who choose non-religious majors such as health, science and politics, while Kanang Islamic Boarding School is dominant in universities with general majors, for example Health and English majors, although some choose religious majors. (Observation, 2017). This difference is the impact of management applied both. The Parappe boarding school develops by highlighting its religious side in accordance with the name it carries, while the Kanang Islamic Boarding School develops with its khalaﬁya in accordance with the emphasis on fulﬁlling accreditation.

To find out how far the implementation of management applied to the Parappe Islamic
Boarding School and Kanang Islamic Boarding School, it needs to be seen from the components of the national education standard contained in the Republic of Indonesia Law Number 20 of 2003 concerning National Education System Article 35 paragraph one which reads: National education standards consist of standards of content, process, competency of graduates, education staff, facilities and infrastructure, management, financing, and assessment of education that must be improved in a planned and periodic manner. (Law 2003: 10). With the explanation of the national education standards in Law No. 20 of 2003 can be a reference in this study to see the implementation of management components of the national education standard used by the Parappe and Kanang Islamic Boarding Schools. By looking at the application of the national standard education component, excellence and limitations in the application of the national education standards applied by the two pesantren will be found, while tracking the contribution of applying the national standard component of education to both graduates.

Regarding the management of the two Islamic boarding schools, they were studied and examined by comparing the two Islamic boarding schools from the aspect of management application in relation to the components of the national education standard contained in Law No. 20 of 2003 by revealing each of the advantages and limitations experienced by the two pesantren. Emphasis on the components of the national standard of education is inseparable from boarding schools as subcultures because pesantren have three main elements that are feasible to make it as a subculture, namely: (1) pesantren leadership patterns that are independent and not co-opted by the state (2) reference books general information that is always used is taken from various centuries, (in the terminology of pesantren known as the turats or yellow books) and (3) the value system adopted. (Wahid, 2007: 6-7)

Salafiyah and Khalafiyah

The term salafiyah and khalafiyah is not a new term in the world of boarding schools, although both sometimes use other terms, namely traditional and modern, but in essence the two terms are the same. However, the obstacles faced are the absence of understanding and limitations regarding the standard and patent salafiyah and khalafiyah. Therefore, in many literature, salafiyah and khalafiyah are only interpreted by mentioning the characteristics and characteristics of each. According to Nasihin Hasan, as quoted by Nurcholis Majid (1997: 114), salafiyah is a pesantren which usually has not been able to perfect weaknesses that are felt in their environment and are usually inherent from all sectors and devices of Islamic boarding schools. Yusuf Hasyim (1988: 90) says that salafiyah is a pesantren whose reference curriculum is referentially based on the books written by salaf scholars and prioritizes religious aspects with its classical method (sorogan and bandongan). Sulthon Masyhud (2005: 3) understands salafiyah as an understanding of the santri who recites to the kiai in a direct (direct) manner by using classical religious manuscripts in Arabic or better known as kitab kuning / gundul.

Mahmud (2006: 15-18) divided Islamic boarding schools into three major groups based on their implementation patterns, namely salaf boarding schools, khalaf (modern) Islamic boarding schools, and mixed Islamic boarding schools. But Mahmud distinguishes the three by explaining in detail the typologies of the pesantren, including:

a. Salaf pesantren types have characteristics:
   1) The students study and settle in boarding schools;
   2) The curriculum is not explicitly written, but in the form of hidden curricula that exist in the minds of clerics;
   3) Learning patterns using learning methods that belong to pesantren (sorogan, bandongan, and others);
   4) Not conducting education with the madrasa system.

b. Khalaf pesantren types have characteristics:
   1) The santri live in huts / dormitories;
   2) Integration of the original learning patterns of pesantren with the learning pattern of the madrasa / school system;
   3) There is a clear curriculum;
   4) Having a special place that functions as a madrasa / school.
c. The type of combination boarding school (mixed) has the following characteristics:
1) Islamic boarding schools are solely dormitory for santri;
2) The santri study at the madrasa or school which is located outside and does not belong to the pesantren;
3) Learning time is usually night or day when students do not study at school or madrasah (when they are in a cottage / dormitory);
4) Generally learning is not programmed in a clear and standard curriculum.

Considering the definitions and limitations expressed by education experts and Islamic boarding schools, salafiyah and khalafiyah can be distinguished from several aspects, namely:

a. Leadership
In the management of salafiyah pesantren, the leadership of a kiai is very influential and decisive in all matters. In the tradition of the salafiyah boarding school, a kiai has the highest position and even a double position, in addition to being a caregiver, the kiai is also the founder or descendant of the founder of the Islamic boarding school. The clerics are assisted by a board of directors who are appointed and chosen by the kiai. Whereas in the khalafiyah tradition, the kiai are appointed by the founding fathers collectively, including determining the officials who help the kiai, but the management is not responsible to the kiai but to the foundation so that its position is the same as the kiai. Thus, the clerics only function as caregivers and symbols only, while their authority is limited, they must even submit to the foundation.

b. Educators and education staff
In terms of education staff, salafiyah pesantren also do not require educational qualifications, so those appointed to be head of salafiyah / madrasah are those who are considered qualified and willing to work, as well as administrative staff, librarians and other education personnel are mostly taken from senior santri regularly pay attention to their capacity and ability in the assigned field, not even given assignments that are not mastered, but because of the desire to carry out the task they are finally able to carry out the mandate given to him, while khalafiyah pesantren always pay attention to educational qualifications to be appointed in other educational positions or assignments. Administrative staff, for example, are generally taken from computer science graduates or accountants and are rarely taken from santri.

c. Curriculum
The salafiyah boarding school curriculum generally uses the old and down-to-earth curriculum form, specifically related to the turats / classical books, namely in the form of the core Islamic teachings that are fundamental in the form of aqeedah, morals, jurisprudence, hadith and grammar sciences which can help understand Arabic texts such as nahwu, sharraf, balagah and other tools, and all use Arabic. As for general subjects, salafiyah pesantren only choose and sort out some of them that are taught, especially those that are tested nationally. While the khalafiyah boarding school curriculum is a combination of general subjects and religious studies by referring to books that have been set nationally. In general, books are used in Indonesian, while Arabic-language books are used as extracurricular lessons which are read together, not in sorogan and bandongan ways. The center for the development of the khalafiyah pesantren is the religious sciences and is supported by other sciences such as social sciences, humanities, and natural sciences.

Thus, there were significant differences in the aspects of the curriculum between the Parappe Islamic Boarding School and Kanang Islamic Boarding School. The Parappe Islamic Boarding School emphasizes Arabic books, while general lessons are only limited to the tested ones, while the Kanang Islamic Boarding School emphasizes the lessons set by the government, while Arabic-language book studies are taught in non-formal activities.

d. Learning methods and processes
The significant difference between salafiyah and khalafiyah lies in the method used. Parappe Islamic Boarding School, for example, still combines sorogan, wetonan and classical methods in the teaching and learning process, not only during non-formal times but also during formal learning, while Kanang Islamic Boarding School only uses
classical methods in the teaching and learning process.

e. Facilities and infrastructure
Significant differences between salafiyah pesantren and khalafiyah pesantren can also be seen from the availability of facilities, facilities and infrastructure. Salafiyah boarding schools generally have inadequate facilities to support the optimal teaching and learning process, while khalafiyah boarding schools have sufficient facilities to support the optimal teaching and learning process. One of the most prominent is the study room. Salafiyah Islamic boarding schools, for example, do not have enough study space to accommodate all santri and santri, so that sometimes open spaces such as houses, rooms, offices, guest houses, meeting halls are used as classes during the teaching and learning process, while Kanang Islamic Boarding School has sufficient learning space so that no santri or santri study outside the classroom. The difference between other facilities and infrastructure is the existence of a library as a facility for students to read and study various fields of science from various existing literature. Kanang Islamic Boarding School has a library that contains several books, both Arabic, English and Indonesian and those that speak more Indonesian, while the Parappe Islamic Boarding School library only contains Arabic-language books so students can only get knowledge information from books. speak Arabic or information directly from kiai or ustazd when teaching the classical books they are studying.

f. Institution
The differences that occur between salafiyah and khalafiyah also lie in the institutions or institutions of Islamic boarding schools. Salafiyah Islamic boarding schools generally depart from pengajian in mosques or kiai homes then develop into pesantren, so that institutionally there are no foundation statuses, while the khalafiyah pesantren from the beginning has been characterized classically by the learning building and has the status of a foundation. Another difference between salafiyah and khalafiyah lies in the schools or madrasahs they manage. The Kanang Islamic Boarding School, for example, starts from the level of religious athens, ibtidaiyah, tsanawiyah to aliyah, all under the auspices of the madrasa section, while the Parappe Islamic Boarding School starts from ibtidaiyah, tsanawiyah, aliyah and diniyah all under the auspices of the boarding school section. The names of the levels of schools in the Parappe Islamic Boarding School are diniyah ula madrasas, religious salafiyah and diniyah ulya madrasas.

National Education Standards
The National Education Standards (NSP) serve as the basis for planning, implementing and monitoring education in order to realize quality national education. The National Standard of Education aims to guarantee the quality of national education in order to educate the life of the nation and form a dignified character and national civilization. The National Education Standards are refined in a planned, directed and sustainable manner in accordance with the demands of changes in local, national and global life.
The national education standard consists of 8 standard components, namely:

a. Content standards that cover the scope of material and the level of competencies as outlined in the criteria for graduate competence, study material competencies, subject competencies, and learning syllabus that must be met by students at certain levels and types of education.

b. Standard educational process which includes the standard of implementing learning in an educational unit to achieve graduate competency standards.

c. The standard of graduates 'potential which includes the qualifications of graduates' abilities which includes attitudes, knowledge and skills.

d. Educator standards and education staff covering criteria for pre-service education and physical and mental eligibility, as well as in-service education.

e. The standard of facilities and infrastructure includes minimal criteria about study rooms, places to exercise, places of worship, libraries, laboratories, workshops, playgrounds, places
for creation and recreation, and other learning resources needed to support the learning process, including the use of information and communication technology.

d. Management standards that include standards that regulate the planning, implementation and supervision of educational activities at the level of education, district / city, provincial, or national units so that efficiency and effectiveness of education are achieved.

g. Education financing standards that include standards that regulate components and the amount of operating costs for educational units that are valid for one year.

h. Educational assessment standards that include standards that regulate mechanisms, procedures, and instruments for evaluating student achievement.

**Typology of Islamic Boarding Schools**

Islamic boarding schools consist of two syllables, namely huts and boarding schools. If traced, the two words are not completely derived from Indonesian. The word pondok is allegedly an adaptation of Arabic فندوق which means hotel or bedroom, dormitory or simple guesthouse, (Hasbullah, 1999: 40) because the lodge is indeed a simple shelter of students / students who are far from their place of origin. (Dhofier, 2011: 18) In the Indonesian Language Dictionary, huts are interpreted in several meanings, including a) buildings for temporary places such as those erected in fields, in forests and so on, b) houses which are called humbles, c) buildings dwelling places with walls and roofs for several dwellings, d) madrassas and dormitories (places for reciting, studying Islam). (Dhofier, 1983: 19)

In terms of terminology, Islamic boarding schools are described and distinguished by various ulama by M. Arifin who gives a definition: Islamic boarding schools as an Islamic religious education institution that grows and is recognized by the surrounding community, with a dormitory system (complex) where santri receive religious education through pengajian system or madrasa which is entirely under the sovereignty of the leadership of a person or several kiai with characteristics that are charismatic and independent in all respects. (Qamar, 2005: 2)

In the view of the Ministry of Religion, the Republic of Indonesia states that Islamic boarding schools according to the roots of establishment in Indonesia are found in two versions. Firstly, the opinion that states that Islamic boarding schools are rooted in Islamic tradition, namely the tarekat tradition. Islamic boarding schools have a close connection with a place of education that is unique to Sufis. This opinion can be grouped again in two parts, namely:

1) Islamic boarding schools have been around since the time of the Prophet. This can be seen at the beginning of his preaching carried out clandestinely in homes. One recorded in history is pengajian at the house of Arqam bin Abi Arqam by a group of Muslims known as al-sabiqun al-awwalun. This group later became pioneers and paved the way for the spread of Islam in Arabia, Africa and eventually spread throughout the world.

2) Islamic boarding schools are synonymous with typical education carried out by Sufis. The reasons stated are reality and the fact that the spread of Islam in Indonesia was initially introduced more through tarekat activities by carrying out certain practices of zikr and wirid. The dhikr was led by a cleric who required his followers to follow the suluk for 40 days in one year by staying with other members of the tarekat in a mosque to worship. For suluk purposes, a cleric prepares booths for lodging and cooking places. (Indonesian Ministry of Religion, 2003: 7-8)

Secondly, the Islamic boarding school was originally a takeover of the Islamic boarding school system held by Hindus in the archipelago. This is based on the fact that long before the arrival of Islam in Indonesia there was a place intended to convey the teachings of Hinduism. Another fact that shows that Islamic boarding schools do not originate from the Islamic tradition is the absence of Islamic boarding schools in Islamic countries. (Indonesian Ministry of Religion, 2003: 7-8)

Definitely Islamic boarding schools cannot be given strict limits but contain the flexibility
of understanding that meets the characteristics that give meaning to Islamic boarding schools. So Islamic boarding schools have no more concrete understanding because they still include several elements to be able to interpret Islamic boarding schools comprehensively. Furthermore, Mujammil Qomar stated that Islamic boarding schools have a pluralistic perception. Islamic boarding schools can be seen as ritual institutions, moral development institutions, da’wah institutions, and the most popular are Islamic education institutions that experience a romantic process of life in facing various internal and external challenges. (Qamar, 2005: 2)

Since its inception, Islamic boarding schools functioned as a missionary and educational institution. Both of these functions move to support each other. Education can be used as a provision in proclaiming da’wah, while da’wah can be used as a means of building an education system. If traced to its historical roots stands as a continuation of the development of da’wah, actually the educational function of Islamic boarding schools is merely piggybacking on missionary mission which has an impact on building education. (Anam, 2013: 196). Thus, in accordance with the current dynamics of the definition and perceptions of pesantren to change as well. In the early stages the pesantren was given meaning and understanding as a traditional educational institution but nowadays pesantren as traditional educational institutions are no longer always true.

**Elements and Characteristics of Islamic Boarding Schools**

Islamic boarding schools are an institution of Islamic education that is institutionalized in Indonesia. Kiai and santri live together in a dormitory which has room cubicles as its essential characteristics based on Islamic religious values. Islamic boarding schools have 5 conditions and characteristics, namely huts, mosques, teaching classical Islamic books, santri and kiai.

The five characteristics are the basic elements possessed by a boarding school. Islamic boarding schools are said to be complete if they already have the five elements above and each has its own function in fostering santri through activities held, both in the physical and mental fields of the santri in Islamic boarding schools.

On the other hand, in detail Zamakhshari Dhofier mentions that there are five basic elements of an Islamic boarding school, namely kiai, mosque, boarding / dormitory, santri, and the recitation of classical Islamic books. (Dhofier, 2011: 79) The explanation of the five elements is as follows:

1. **Kiai**

Kiai are non-formal leaders as well as spiritual leaders and their existence is very close to grassroots community groups in the villages. As community leaders, the kiai have a community and mass congregation that is bound by close relationships and a strong paternalistic culture. His advice is always heard, followed and carried out by the community and the masses he leads. (Ismail, 1999: 39-40). Kiai is located as a central figure in the life of the pesantren, as well as the leader of the pesantren. With a central position, the value of the Islamic boarding school depends a lot on the personality of the kiai as an example and at the same time the absolute policy holder in the pesantren's values. In this case, M. Habib Chirzin said that the role of the kiai was enormous in the field of handling faith, religious guidance, the distribution and inheritance of knowledge, moral formation, charity education, and leading and resolving problems faced by santri and society. In terms of the kiai's thoughts more in the form of the formation of thinking patterns, attitudes, souls, and certain orientations to lead in accordance with the background of the kiai's personality.

2. **Mosque**

The mosque is one of the basic elements of a boarding school. You could say the existence of a mosque in a boarding school is the heart of education in the boarding school. In the Encyclopaedia of Islam, the position of the mosque as an educational center in the tradition of Islamic boarding schools is a manifestation of universalism of the traditional Islamic education system. In other words, the continuity of the Islamic education system centered on mosques since the Quba mosque was established near Medina at the time of the Prophet Muhammad (PBUH) continued to
emanate. In the system of Islamic boarding schools since the time of the Prophet, mosques have become centers of Islamic education. Wherever the Muslims are, they always use the mosque as a meeting place, center of education, activity, administration and culture.

3. Dormitory

The third element in a boarding school is a cottage which is hereinafter referred to as a dormitory. One of the distinguishing features of an Islamic boarding school with regular recitation in ordinary mosques is the existence of dormitory huts for santri. Dormitory is a place for santri to live. This makes it easy for teachers to oversee the activities of the santri. The size of a hostel usually describes the number of santri because more and more santri are of course the bigger the cottage.

4. Santri

According to Zamkhsyari Dhofier (Dhofier, 2011: 89) that traditionally boarding schools have two groups of santri namely santri mukmin and santri kalong. Believers Santri are students who come from distant areas and then settle in the complex or boarding school. Believers Santri who lived a long time in a boarding school usually become a separate group that holds the responsibility of taking care of the interests of daily Islamic boarding schools, they are also responsible for teaching the new santri about basic and secondary books.

In Zamakhshyari Dhofir's view, santri are students who live in Islamic boarding schools to take part in yellow books or classical Islamic books which generally consist of two groups of santri namely santri mukim namely santri or students who come from far away who living or settling in an Islamic boarding school, bat santri namely santri from villages around the pesantren and not settling in the neighborhood of the pesantren but following a series of learning activities in the pesantren. (Dhofier, 2011: 51)

Regardless of the origin of the word santri which has been previously explained about pesantren, if it is explored in depth, then the santri contains several meanings including meaningful three sunsets. This understanding is taken from the words san and tri. San is an English language that has been adapted into Indonesian whose origin is sun (sun), while tri is also English which means three. When the two syllables are arranged, they mean three sunsets. The meaning of the three suns is faith, Islam, and ihsan. This shows that santri are people who cling to faith, Islam, ihsan. Thus, to realize the meaning of santri in the form of three suns (faith, Islam, ihsan) or the fifth meaning of the santri letters (closing aurat, deputy ulama, leaving immorality, leaders of the ummah and convinced), every santri in living in pesantren, generally own daily necessities and get the same facilities between santri with each other by obeying the rules set out in the pesantren complete with obligations, rights and sanctions in accordance with the violations committed.

Study of Classical Islamic Books

In the past, the teaching of classical Islamic books, especially essays by ulama who adhered to Shafi'i, was the only formal teaching given in the pesantren environment. The purpose of the recitation of this book is how later the students who want to become scholars can fulfill their dreams, and even this will be realized when the students are serious in participating in this recitation. But there are things that must be learned first before wanting to explore the classical book study, namely learning with the sorogan system. (Dewa, 2009: 86). Since the growth of Islamic boarding schools, the teaching of classical books has been given as an effort to continue the main purpose of the pesantren, which is to educate prospective scholars who are loyal to the traditional understanding of Islam. Therefore classical Islamic books are an integral part of the values and understandings of Islamic boarding schools that cannot be separated.

The mention of classical Islamic books in the pesantren world is more popularly known as the yellow book or bald book, but the origin of this term is not yet certain. Maybe the mention of the term is to limit the year of writing or because the color of the paper from the book is yellow, but this argument is not correct because at this time classical Islamic books have been printed with a lot of white paper. Teaching classical Islamic books by the caregivers of the huts (Kiai) or Ustadz usually by using the system
of sorogan, wetonan, and bandongan. The classical Islamic books taught in pesantren according to Zamakhsyar Dhofir can be classified into 8 groups, namely: (1) Nahwu (syntax) and Sharaf (morphology), (2) Fiqh (law), (3) Ushul Fiqh (jurisprudence), (4) Hadith, (5) Interpretation, (6) Tawhid (theology), (7) Sufism and Ethics, (8) Other branches such as Tarikh (history) and Balaghah (Dhofier, 2011).

The classical Islamic books are the literature and the handle of the Kiai in the pesantren. Its existence cannot be separated from the Kiai in the pesantren. The classical Islamic books are a modification of the values of Islamic teachings, while the Kiai is the personification of those values. On the other hand, the necessity of the Kiai in addition to growing is due to the mystical powers which are also due to their ability to master classical Islamic books. In connection with this, Moh. Hasyim Munif said that the teachings contained in the yellow book remain a legitimate and relevant way of life and life. Legitimate means that the teachings are believed to be sourced from the book of God, namely the Qur’an and the sunnah of the Prophet, while being relevant means the teachings are still suitable and useful now or later.

Thus, the teaching of classical Islamic books is the main thing in the pesantren in order to print alumni who master the knowledge of Islam and are even expected to be able to become Kiai.

Development of Educational Quality

In general, quality means the degree (superiority) of the superiority of a product (work / effort) in the form of goods and services, both tangible and intangible. In the educational context the definition of quality refers to the educational process and educational outcomes. In the "educational process" quality is involved as input, such as: teaching materials (cognitive, affective, or psychomotor), methodology (varies according to the ability of teachers), school facilities, administrative support and infrastructure and other resources as well as creating a conducive atmosphere. School management, class support functions to synchronize various inputs or synergize all components in the interaction (process) of teaching and learning both between teachers, students, and supporting facilities in the classroom and outside the classroom, both curricular and extracurricular contexts, both in the scope of academic substance and non-academics in an atmosphere that supports the learning process.

Quality in the context of "educational outcomes" refers to the achievements achieved by the school at any given time period (whether at the end of each day, the end of the year, 2 years or 5 years, even 10 years).

Achievements or educational results (student achievement) can be in the form of academic ability test results (eg UNAS). It can also be achievements in other fields such as achievement in a branch of sports, art, or certain additional skills such as: computers, various types of techniques, services. Even school achievements can be in the form of conditions that cannot be held (intangible) such as an atmosphere of discipline, intimacy, mutual respect, and cleanliness. Between quality education processes and results are interconnected. However, so that a good process is not misguided, then the quality in terms of output (output) must be formulated first by the school, and it must be clear the target to be achieved for each year or other time period. Various inputs and processes must always refer to the quality of the output (output) to be achieved. In other words, school responsibility in the school based quality improvement is not only in the process, but the ultimate responsibility is the results achieved. To find out the results / achievements achieved by the school, especially those concerning aspects of academic or cognitive abilities can be benchmarked (using standard reference points, for example the UNAS value). Evaluation of all educational outcomes at each school, both benchmarking and others (extracurricular activities) is carried out by individual schools as a self-evaluation and is used to improve the quality targets and education process for the following year. (Dirhamno, 2017)

The education process is said to be qualified if all components of education are involved in the education process itself. The factors in the education process are various inputs, such as teaching materials, methodologies, school facilities, administrative support and infrastructure and other
resources as well as creating a conducive atmosphere. While the quality of education in the context of educational outcomes refers to the achievements achieved by the school at any given time period. Achievements or educational results (student achievement) can be in the form of academic ability test results (e.g., general examinations, and UNAS). Can also be in other fields such as achievements in a sport, arts or certain additional skills such as computers, various types of techniques, services and so on.

Even school achievements can be in the form of intangible conditions such as atmosphere, discipline, intimacy, mutual respect, cleanliness, and so on. (Suryosubroto, 2004: 210-211) RI Law No. 20 of 2003, regarding SISDIKNAS see education in terms of processes by formulating education as 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, as well as the skills needed by him, society, nation and state. (UU, 2003: 98)

In the context of education, the quality intended is in the relative concept, especially closely related to customer satisfaction. Education customers have two aspects, namely internal and external customers. Internal customers are principals, teachers and other education staff. External customers have three groups, namely primary external customers, secondary customers, and tertiary customers. Primary external customers are students. Secondary external customers are parents and government leaders. Tertiary external customers are the labor market and the wider community. (Kamisa, 2006: 110)

Based on the relative concept of quality, quality education if:

a) Internal customers develop both physically and psychologically. Physically between getting financial rewards. Whereas psychologically is if they are given the opportunity to continue to learn and develop their abilities, talents and creativity.

b) External customers: 1) Primary external (students): become lifelong learners, good communicators in national and international languages, have technological skills for employment and daily life, cognitively prepared for complex work, problem solving and knowledge creation, and become citizens who are socially, politically and culturally responsible. (Nurkolis, 2003: 71) The point is the students become adult humans who are responsible for their lives. (Kartono, 2010: 11) 2) Secondary external (parents, government leaders and companies): get positive contributions and contributions. For example graduates can meet the expectations of parents and the government and company leaders in terms of carrying out tasks and jobs given. 3) Tertiary external (labor market and the wider community): graduates have competencies in the world of work and in community development so that it affects economic growth, people's welfare and social justice. In the TQM concept according to Salis in Syaiful Sagala 81; teachers, lecturers and other staff in educational institutions are internal customers. While external customers are students, parents and others. Both internal and external customers need to get satisfaction with the quality of educational services they obtain.

In the TQM concept, internal relations are built to be more operational so that they will avoid internal conflicts and unhealthy competition. Poor internal relations in educational institutions can cause the work of the institution to be out of harmony and far from the expected quality. (Sagala, 2006: 44-45) As expressed by Colin Rogers, for 30 years social psychology of education has ceaselessly placed teacher expectation as the central holder of the results of effective school research (effective school) and developing schools (improvement school). Rogers further said that "high expectation" was indicated by, among other things, minimum provisions regarding "grade" or values that must be achieved by students. Schools and teachers who have high expectations for their students will make effective plans, strategies, rules and actions to meet those expectations. (C. Rogers, 2002: 35)

Indicators of education quality as revealed by Garvin cited by Nasution, there are at least eight dimensions that can be used to analyze the quality of education, namely:

a. Performance is related to the functional aspects of the product and is the main
characteristic that customers consider when they want to buy a product.

b. Features, is the second aspect of performance that adds basic functions and is related to choices and development.

c. Reliability is related to the possibility of a product that functions successfully in a certain period of time.

d. Conformity, that is related to the level of product suitability to specifications that have been set beforehand based on customer desires.

e. Durability is related to how long the product can continue to be used.

f. Service capability is a characteristic related to politeness, competence, convenience, and satisfying complaints handling.

g. Aesthetics are characteristics of beauty that are so objective that they are related to personal considerations and reflections of individual choices.

h. Quality that is perceived (perceived quality), namely characteristics related to reputation (brand name, image). (Nasution, 2000: 17-18)

In the aspect of output (output), students have knowledge, personality and performance. Quality education does not only prioritize the process and override input and outcome. Between processes, inputs and outcomes become one unit to achieve quality in education. The dominant aspect in determining quality is the process aspect. Whereas according to Adams the meaning of quality in the context of education.

In its context the quality of education seems to be able to refer to inputs (number of teachers, number of teacher training, number of textbooks), process (amount of direct learning time to the extent of active learning), output (test scores, graduation rate), and results. In addition, the quality of education can be interpreted simply as reaching the set targets and goals. More comprehensive views are also found, and interpretations of quality may be based on an institution or program reputation, the extent to which schools have influenced changes in student knowledge, attitudes, values, and behavior, or complete theories or acquisition ideologies and learning applications. The above statement illustrates that the quality of education in it concerns the input, process and output of education. In fact, it is not only just to achieve a predetermined target or standard but on the reputation of the institution in responding to changes. (Adams, 2006: 3-18)

This is as said by Creemers, that all who have an interest in schools should direct all resources to support the implementation of the teaching process as a key to improving student learning outcomes. The resources in question are not only in humans (man), money (money) and material (material) but include a) knowledge (ie curriculum, school goals, and teaching), b) technology (media, techniques, and teaching tools), c) power (power and authority), d) material (facilities, equipment suppliers), e) people education staff, administration and other support staff, f) time (time allocation per year, per week, per day, per lesson hour), g) finance (fund allocation). (Creemers, 2011: 233). The Creemers statement is in accordance with Syaiful Sagala's opinion which states that one of the fundamental characteristics of TQM in education is the "team concept", namely that members of educational organizations and educational units work together in small groups. At each level of the organization to resolve conflicts and make joint decisions to achieve common goals.

The two opinions above, can be said that efforts to improve learning outcomes and the quality of education in general must be done in an integrated manner by utilizing the various potentials that exist within the educational institutions (schools / madrasas) and building good teamwork. To determine that quality education or not can be seen from education quality indicators. Educational quality indicators according to Sallis can be seen from two perspectives, namely schools as educational service providers (service providers) and students as service users (customers) in which there are parents, the community and stakeholders. (Komariah, 2012: 79)

Quality indicators from the service provider perspective are schools as educational institutions must meet quality product indicators seen from the output of these educational institutions. The indicator is:
a. In accordance with specifications specified or conformance to specification;
b. In accordance with the use or purpose or fitness for purpose or use;
c. Product without defects or zero defects;
d. Once true and so on or right first, every time.

In the context of national education, the four quality indicators are regulated in the National Education Standards in accordance with Government Regulation No. 19 of 2005, namely: Standard Content, Graduates Competency Standards, Process Standards, Financing Standards, Management Standards, Educators Education Standards, Infrastructure Standards, Educational Assessment Standards. Quality indicators from the customer perspective are:

a. Customer satisfaction, namely if products and services can exceed customer expectations or exceeding customer expectation;
b. Faithful to customers or delighting the customer, namely in accordance with the concept that education is a service, the indicators of user satisfaction can be seen from: Tangibles (Appearance), Reliability (response), Responsiveness (reliable), Assurances (beliefs), Empathy (empathy). (Sallis, 2008: 66)

Meanwhile, Ety Rochaety et al. said a number of things that can be done to increase prospective users of educational services in order to improve the quality of education:

a. Improve visualization of services that are not tangible to form.
b. Emphasize the benefits that graduates will get.
c. Create or build a brand name for an educational institution (education brand name).
d. Using names that are already known to increase consumer confidence. (Ety Rochaety, 2008: 103)

Related to efforts to improve education quality, Beeby, put forward two strategies that can be implemented, namely. First, improving quality through school systems and management. This is related to 'the flow of students.' Second, improving quality with regard to the teaching-learning process in classrooms (Caldwel, 2013: 90) Quality contains the meaning of the degree (level) of the superiority of a product (work / effort) whether in the form of goods or services, both tangible and intangible, the above quality improvements as revealed by Suryobroto are referring to the educational process and educational outcomes. To make improvements in the quality of education, at least four elements are required, namely school of review, quality assurance, quality control and benchmark (Suryobroto, 2004: 210)

School of review is a process in which all school parties cooperate with relevant parties, to evaluate and assess the effectiveness of school policies, programs, and the quality of graduates. With school review, you will be able to see the weaknesses, strengths and achievements of the school and provide recommendations for the preparation of strategic school development programs for the next three or five years. Quality assurance is a guarantee that the ongoing process has been carried out in accordance with established standards. Quality control is a system for detecting the deviation of output quality (graduates) that is not in accordance with the standard. Standards for knowing the school's back and forth. Benchmarking is an activity to set a standard, both the process and the results to be achieved in a certain period.

Research Methods

The stage of data collection researchers used the observation method. (Kahmad, 2000: 90) This observation is carried out directly by the eyes and without the help of other media. This observation is carried out in an unstructured manner, this observation is not predetermined what aspects of the object of observation are relevant to the research problem, so in his observations the researcher pays attention to several aspects, including: First, participants, namely researchers understand who is the subject and object involved in these problems, for example understanding each other’s age, gender, group and so on. (Kahmad, 2000: 91) Second, the setting is that researchers pay attention to events or behaviors that occur in the object of research. The intended event is a situation that occurs in salafiyah Islamic boarding schools, both related to leaders or kiai, administrators, boards of teachers, santri, alumni and the community. (Kahmad, 2000: 91) Third, the purpose of the activities observed is really related to the
problems of education management. Is there a conflict between the two or just a formality or is it just a habit that occurs without meaning and value. (Kahmad, 2000: 92). Fourth, social behavior that researchers really pay attention to actual events, for example how stakeholders do it. In this case, the researcher pays attention to the stimulus of the events, for whom and leads to the event, what form of activity is stated, how the quality of the behavior, and the frequency and duration of events, such as observing information (when it starts and ends), how many times is done in one week or a month and how many times in a year or two until the next. (Kahmad, 2000: 92).

Interviews are in the form of dialogues conducted by interviewers in exploring data, sources and information. Furthermore, Suharsimi Arikunto explained the form of the interview distinguished by its form. The first form is called free interview, ie the interviewer is free to ask anything, without any guidelines to be asked, but the interviewer will still refer to the subject matter of the research. Thus, the atmosphere is more relaxed because it is like a mere talk. (Arikunto, 2006: 155). The second form is called guided interviews, namely interviews conducted with a series of references, interview guidelines. This form of interview is usually also called structured interview. (Arikunto, 2006: 155) Compare with Lexy Moleong (2006: 186), interviews are conversations with research subjects constructing more developed questions, changing and verifying the data obtained. Verifying the interview data in question, namely asking for the truth of the interview or the possibilities obtained in the secondary informant source, is questioned again by the primary interview source as the first party about the truth and possibilities obtained from the secondary informant source. The interview model used in this study was free interview. Because researchers consider the ability, time and condition of the researcher.

Collecting data with this interview technique is done to find out how the reality actually occurs in Islamic boarding schools by involving several people as a representation of all people associated with Islamic boarding schools, including cottage leaders, board administrators, teacher boards, santri, community leaders and alumni.

Documentation is an important method in data collection, usually documents in the form of notes, transcripts, books or other documents regarding research problems. (Arikunto, 2006: 231)

Data collection with documents is intended to collect related data contained in documents, either in the form of management books, Islamic boarding schools books, published research books, research in journals, theses, dissertations or other unpublished research. Including document data are documents contained in boarding schools throughout West Sulawesi, both in relation to the profile of the cottage, the state of the santris, educators and education staff, the pattern of the development of the pesantren, the process of teaching and learning activities in the pesantren, study material (the book used), teaching and learning methods developed and management functions implemented.

Comparison of Management of National Standard Components for Parappe Islamic Boarding School with Kanang Islamic Boarding School

The fundamental difference from the standard management system is the national education component implemented by the Parappe Islamic Boarding School with the Kanang Islamic Boarding School. The difference in question is that the Parappe Islamic Boarding School has a management system set up in the internal Parappe Islamic Boarding School without referring to a system that is a reference for the School / Madrasah Accreditation Agency (BAN SM). Meanwhile, Kanang Islamic Boarding School applies the standard management of the national education component which refers to the 2003 National Education System Law on National Education Standards which is also a reference for BAN SM in conducting the madrasah accreditation process so that the management process is more directed and measurable.

The characteristics of the different pesantren management systems basically also occur in various pesantren in Indonesia. For example, the management pattern of the al-Raisiyah Islamic Boarding School in the city of Mataram which has a curriculum management pattern which is a combination of formal KTSP curriculum and
The important role of the work ethic of the boarding school management (kiai and ustadz) in the establishment, growth, development and management of the Al-Karimiyah and Daarussalam Islamic boarding schools is the most essential element. As leaders and managers of Islamic boarding schools, the character and success of Islamic boarding schools depends a lot on their expertise and depth of knowledge, charismatic and dignity, and their skills. In this context, the kiai’s person is very decisive because he is the central

takhassush curriculum so as to produce a form of KTSP Pondok, educator management and education personnel applying a closed pattern in the form of recruitment processes carried out without publication and prioritized for certain groups, student management, facilities and infrastructure management, financing management applying an open and modern pattern by paying attention to the application of management functions, and public relations management patterns tend to apply traditional patterns in the form of madrasah communication with parents or communities still dominated by the existence of the madrasa committee. (Yakin, 2014: 199-220). Likewise, some Islamic boarding schools in Sorong City, such as the Nurul Yaqin Islamic Boarding School, Mayamuk; Roudhotul Khuffazd Islamic Boarding School, Aimas; Pesantren Minhajut Talibin, Aimas; and the Darul Istiqamah Islamic Boarding School, as well as the Makbusun which has a broad curriculum such as subject matter, basic books and teaching staff to become components that support the formation of graduates in accordance with the desired competencies.

The addition of the program is adapted to the existing conditions as well as the adaptation of pesantren to become a source of community education. In the context of diniyah education there is no known form of formal curriculum, but only a systematics of learning arranged to run the program set. The existence of a complete curriculum is only in madrasas and madrasas. As for the end of the madrasa, the program set is the mastery of religious studies. This is a typical Islamic boarding school in a minority Muslim region where limitations and barriers to a complete formulated and administered curriculum are realized. Nevertheless, Islamic boarding schools in this region strive to always maintain Islamic traditions that have been combined with local conditions and at the same time advance themselves to remain relevant to the latest developments. (Wekke, 2015: 20-38)

On the other hand, the leadership typology of clerics in salafiyah pesantren is based on Weber’s theory of domination, namely traditional, charismatic, and rational, the ideology adopted is Ahlussunah Waljamaah (Aswaja) an-Nahdiayah and the strategy of ideologizing santri through Aswaja’s classical books -Nahdliyah, strengthening alumni, preserving the traditions of the salafiyah pesantren, bahtsul masa’il and tafaqquh fi al-din, cadre with participation in NU organizations, cross-sectarian studies (ideology), and the implication of the kyai leadership type on santri thinking is to be fanatical in following thoughts religious santri (influenced by traditional and charismatic leadership) and santri do not have dichotomic views between religious and scientific sciences and have a broader insight into Islamic knowledge with the study of contemporary Islamic books (influenced by rational leadership). (Arifin, 2015: 351-372). Meanwhile, the Al-Karimiyah and Daarussalam Islamic Boarding Schools innovated the management of Islamic boarding schools in the face of competition in the era of globalization in the form of study that not only reviews Islamic classical books but also examines general and social sciences, adds the provision of practical work skills to stock living independently in the community, organizing salaf educational activities in the form of informal and non-formal education, utilizing the development of information and communication technology in learning activities, organizing religious higher education, and traditionalism cultural patterns which are the basis of culture that make their own uniqueness, close relations between kiai and santri, like a relationship between father and son. This intimate relationship can encourage the emotional involvement of kiai and santri to develop pesantren together. Moreover, this is supported by the attitude of submission and obedience of a santri to his kiai. This attitude will support the success of the leadership of a kiai in a pesantren.
figure in the pesantren. The design of the integrated boarding school management carried out by the Al-Karimiyah and Darussalam pesantren can be broadly grouped into two, namely the application of modern and traditional curriculum design concepts. The traditional curriculum concept views the curriculum as a number of subjects that must be transmitted to santri, while the modern curriculum views the curriculum as covering everything related to the formation of santri which is done transactively and / or transformatively. The two pesantren also combined the concepts of the National Education curriculum and the curriculum of the Ministry of Religion, while maintaining the tradition of studying the yellow books as a characteristic of pesantren. (Damanhuri: 2013: 17-37)

As for the management of the Nahdlatul Nasyiin Islamic Boarding School through (1) curriculum management in Nahdlatul Nasyiin Islamic Boarding School is a combination model of the official government curriculum and Islamic boarding school curriculum; (2) Management of santri, facilities and infrastructure and finance in Islamic boarding schools using open and modern management that implements management functions; (3) in managing social relations, Islamic boarding schools apply a traditional model in which communication between madrasa and santri parents or the community is still dominated by the Madrasah Committee. (Mahfud, 2016: 10-20)

Conclusion
1. Management of the national standard education component carried out by the Parappe Islamic Boarding School is generally oriented to maintaining its image or identity as a salafiyah boarding school so that the management process, especially planning and implementation, is more centered on non-formal and extracurricular learning processes or in standard management of content and processes. The aspects of supervision and evaluation of national education standards have not received attention. In addition, the indicator of the success or quality of the management process of the national education standard for the Parappe Islamic Boarding School is the success of students in reading and understanding various classical books. Parappe Islamic Boarding School has yet to carry out madrasah accreditation.

2. Management of the components of the national education standard carried out by the Kanang Islamic Boarding School refers to Government Regulation Number 19 of 2005 concerning National Education Standards as a reference in conducting quality management. This causes the management process carried out by the Kanang Islamic Boarding School to be more directed and measurable in a formal legal manner and routinely conducts the madrasah accreditation process, even the last accreditation obtained is A.

3. To measure and assess the quality of management conducted by the Parappe Islamic Boarding School and Kanang Islamic Boarding School, it can be said that the management of Kanang Islamic Boarding School is more qualified. This can be seen from the results of the madrasah accreditation at both the Aliyah and Tsawiawiyah levels managed by the Kanang Islamic Boarding School getting an A (Very Good) score. Meanwhile, Salafiyah Wustha (tsanawiyah) and Formal Early Education managed by the Parappe Islamic Boarding School have never carried out an accreditation process so that the management process carried out has not been measured legally formally. However, it should also be understood that even though the Parappe Islamic Boarding School had never accredited but until now, the Parappe Islamic Boarding School was able to maintain its identity as a boarding school which produced students who were proficient in reading and understanding classical books as evidenced by many achievements in that field both at the local, regional and national levels.

Bibliography


