

Education Unit Transformation for Maintain Its Existence in Islamic Boarding School (Multi-case Study on Tebuireng Islamic Boarding School, Gading Islamic Boarding School Malang, and Sidogiri Islamic Boarding School Pasuruan)

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Abstract

The Change of Education Unit Form of Islamic Boarding School in Preserving The Existence (Multi-cases Study on Tebuireng Islamic Boarding School Jombang, Gading Islamic Boarding School Malang, and Sidogiri Islamic Boarding School Pasuruan). Dissertation. Program Study Management of Education, Postgraduate Program, State University of Malang. Islamic Boarding School which serves as native Islamic education institution is a continuation of education tradition grown strongly in Islamization history in unitary nation Republic of Indonesia. The education of Islamic Boarding School is also a sub-system of National Education with the purpose to make intelligent national life, to make complete Indonesian people, namely the peoples believe in God The One, virtuous, possessing knowledge and skill, physically and mentally healthy, steady and independent personality, and social and national responsibility. From the result of study, it is found out that the change of education unit in Islamic Boarding School multi-cases study on Tebuireng Islamic Boarding School Jombang, Gading Islamic Boarding School Malang, and Sidogiri Islamic Boarding School Pasuruan, concerning education process in the attempt to achieve the objective of education in Islamic Boarding School, the writer may present: (a) Education institution carried out by Islamic Boarding School has formal and informal education unit, either classical in term of islamic school education unit or general school education unit. Possessing curriculum from National Education Ministry of the one from Religion Ministry, from basic, middle or higher education level. But not all of them has sufficient infrastructure. (b) Agent of change in Islamic Boarding School is central public figure, either with the predicate of Ulama, Founder, Coach, Director, Head of Islamic Boarding School, or Headmaster possessing integrity, intellectual and high integrity to the development of Islamic Boarding School. (c) The purpose of education unit change happened so far is assumed in order the knowledge of the students is higher, therefore they must study in longer time. Therefore the education unit change from basic education level are various. Therefore many options for the student in seeking knowledge. This has implication that many peoples like Islamic Boarding School. Therefore it may maintain the survival. In another words, the change of education unit of Islamic Boarding School in preserving the existence may succeed.

Keywords: Education transformation, Islamic boarding school, organisation existence

The emergence of Islamic boarding school in Indonesia can be traced to "Indigenous Cultura" of Indonesia. This mode of education system is well known among Indonesian population (Depag, 1982: 6, Depag, 1985: 32). Almost every village in Indonesia, has islamic school whether Salafiyah islamic school, Khalafiyah islamic school or mixed. This level of prevalance is indeed a statement of the popularity and the widespread influence of IBS.

As a matter of fact, Islamic school has existed since before the Independence of Indonesia. Long before the codification of education as one of the ultimate goal of indonesia as explicitly contained in the preamble of Indonesia Constitution and the Law No. 20 of 2003 article 16 as quoted below.

"Jalur, jenjang, dan jenis pendidikan dapat diwujudkan dalam bentuk satuan pendidikan yang diselenggarakan oleh pemerintah, pemerintah daerah, dan/atau masyarakat. (Ways, level and type of education can be realized in the form of educational units held by the government, local government, and / or community)"

Data from Pontren Directorate of Ministry of Religion shows that the number of Islamic Boarding School in 2004 is 14,656. 4.692 (32%) of which is Salafiyah Boarding School, 3.368 (23%) of which is Khalafiyah boarding school, and 6.596 (45%) of which is Combined Boarding school (Combination of Salafiyah dan khalafiyah boarding school).

Recently, there is a trend among Salafiyah boarding school to switch its educational system to Khalafiyah, or a combination thereof to ensure its continued existence. This combined educational system of Salafiyah and Khalafiyah has become the most numerous and suksesfull of Islamic Boarding school in Indonesia

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as the aforementioned data shows. One of the most successful case of such combined Islamic Boarding School is the Tebuireng Islamic Boarding school (IBS). Tebuireng IBS can be called as the center of boarding school in Indonesia because of the emergence of Jam'iyah Nahdlotul Ulama' which can be traced from this boarding school. Its also because of the capacity of of its graduate Al-Mukarrom K.H. Hasyim Asy'ari to dakwah/evangelize in effective way (Mas'ud, 2004).

Based on Dhofir (1982), Tebuireng IBS has been taking a dominant role in development and preservation of IBS tradition since 20th century. Tebuireng IBS also produced many leader of numerous other IBS in Java and Madura island since 1910.

Founder of Gading IBS, K.H. Hasan Munadi is one of the Tebuireng alumnus. Gading IBS which was established in 1768, named after its main school location in Gading subdistrict (Mifda', 2006). After K.H. Hasan Munadi passed away, his eldest son, K.H. Ismail took over Gading Islamic School. With his nephew, K.H. Abdul Majid, they together develop Gading IBS further.

After 50 years as a leader, K. H. Ismail succeeded his position to his son K. H. Moh Yahya before passing in 75 years old. After that, K. H. Moh. Yahya changed the name of Gading IBS to Miftahul Huda IBS. He also make a fundamental change in its educational system by allowing his student to pursue formal education outside the IBS. His policy can be seen as a brilliant and a controversial measure as most IBS in that era did not allow their student to pursue formal education outside of IBS. Because of his policy, Gading IBS succeed in maintaining its existency until now.

How the changes in Islamic Boarding School policy or changes in its education unit can be done is unclear enough, so it still need to be explored. Many theories and shape of education changes are written in many literature.

The discussion include the notion of innovation, development, and change, the techniques change; and some models of the change process. But once studied, the changes are nothing more than discussing the theories of social change (Grand Theory of Social Change) (Ibrahim, 1995). Not as the teachings of Muhammad produce radical changes in (the) moral values based on sanctions. (online), ([http:// en.wikipedia.org./wiki/Lahore](http://en.wikipedia.org/wiki/Lahore) diakses 16 Januari 2010), This is what motivates researchers to choose the object of this study, researchers compare a large boarding school Tebuireng Jombang, and boarding Sidogiri Pasuruan (medium / medium), which briefly its history as follows. (Tamassya, 2006; 2007; 2008).

Sayyid Sulaiman is the eldest son from Sayid Abdurrahman bin Umar ba Syaiban and Syarifah Khadijah binti Syarif Hidayatullah (Sunan Gunung Jati), descendant from Habaib in Hadramaut, Yaman. Sayyid Sulaiman and one his student, Aminuloh, established Islamic boarding in Sidogiri, Pasuruan at 1745. In the letter that written by al-Maghfurlah K. H. Sa'doellah Nawawie, stated that in 1971 is 226 years anniversary of Sidogiri Islamic Boarding School. Based on that letter, we can conclude that Sidogiri Islamic Boarding School is established in 1745 M or 1158 Hijriah years. This version becoming a official anniversary for Sidogiri Islamic School in Hijriah Calendar. (SIJTIHAD, 2009).

History of IBS

History of Islamic Boarding School in Indonesia can not be separated from role of Arabic Muslim merchant that accross from Aceh to Malaysia and Singapura, and also going to the south, to Java Island, especially in northern shore of Java Island. The emergence of Islamic Boarding School also can not be separated from Wali Songo influences in XV –XVI century as the one who disseminated Islam teaching in Java Island. Islamic Boarding School is a unique Islamic education institutions in Indonesia that has been survived for many centuries. One member Walisongo is the first Islamic in Java Syekh Maulana Maghribi Sunan Malik Ibrahim (died at 12 Rabiul Awal 822 H or 8 April 1419 M in Gresik Jawa Timur). Malik Ibrahim called as a Wali. The term trustee is of Arabic *Wala*, meaning close to its location. There is also a term mayor of Arabic plural *Auliya* 'which means beloved ones, helpers, attendants, and also means leaders (Fattah, 1985: 19).

Educational System of Islamic Boarding School (IBS)

Education system of Islamic boarding school is different from the other education institutions because of its education program has more subject and variation than the other institution. As of the moment of the writing of the journal, there is no national guidance about educational system in Islamic boarding school, whether its output, curriculum, structure and leveling in education, funding, or supervision system. But for Islamic school that affiliated with Ministry of Education or Ministry of Religion, they followed the rule from that ministry. Because of that Islamic boarding school has a syllabus that adapted from education system that stated by Ministry of Education or Ministry of Religion. Another Islamic boarding school still using classical Islamic education system such as dirosah diniyah programme that become a unique sign of salafiyah boarding school. In every complex system is based on causal structure that shaped that system. (online), (<http://id.wikipedia.org/w/index.php/tutle.dinamika.sistem>, diakses 17-01-2010).

For that Islamic boarding school, the leader (Kyai) has a full authority to decide the education system.

There is some Islamic boarding school that using Ibtidaiyah, Tsanawiyah, Aliyah until Ma'had Aly or using Madratsah ula, Madratsah wustho, dan Madratsah Ulya in their level of education. All of component in that education system is dependent, especially about learning and teaching process including the goal, learning material, the method and evaluation. All that component ideally integrated become one so the goal can be reached easily. The one unique thing from Islamic boarding school education system is sorogan method (individual learning process), wetonan method (collective learning process) which is giving the lecturer about classical Islamic manuscript, that being known as 'Yellow Book (Kitab Kuning)' while his student listening and make a note (ngesahi, maknani, Jawa) about it. In Islamic boarding school environment, this kind of teaching method can be called as collective learning process, halaqoh method, lingkara (in Sumatra island) or Balaghan (Haedari, 2004).

The Goal of Islamic Boarding School

Based on Masyhud, (2002), the goal of Islamic boarding school is; to create and develop Islamic personality, which is a personality that has faith and takwa to Allah SWT, good behavior, helpful for the society, independent, and firm in personality, disseminate the religion, standing for Islam in society (Izzul Islam wal Islamicin) and seeking the knowledge for improving Indonesian personality (MPP, 2003: 92-93). In this point, it is important to create the student that prepared to be a leader that has potential to make positive impact and contributing to world. (online), (<file:///H:/azhar/pqdwebiducator.htm> accessed at 21-01-2010). Since the emergence of Islamic boarding school, the goal of Islamic boarding school is preparing the student to have deepened knowledge about Islam (usually called faqih fiddien) that can produce *Ulama*, which is expected to print cadres helped educate the community of scholars and Indonesia, followed by: (1) Dakwah spread the religion of Islam and, (2) defense of the people in the field of morals. This is in line with the material being taught in boarding school are all composed of matter which religion directly extracted from the books of classical Arabic (Dirjen B.I, 2003: 9).

Organisation Changes Model

Changes in organisation can be found in changes in organisation behaviour, structure, procedure, goal or output from any unit in an organisation. Therefore, changes in this point is an implementation process of an innovation in organisation as a changing process that planned, not a spontaneous change. (Foster, 1986; Hansson, 1991)

Daft & Steers (1986) and Nicholis (1983) stated that organisation change is a process that adopts the idea, technique, or new behaviour in an organisation. Organisation change can be defined as a change that well planned (Planned Change) which is an effort to improve the implementation in a system or action that a deliberate effort to improve the implementation of a system or event in order to achieve the set goals before, did not change spontaneously (Foster, 1986; Hanson, 1991; Baldrige & Deal, 1983). Any changes require behavioral changes planned in accordance with the demands specified changes. Peerubahan organization simply means that if changes occur in the behavior of individuals involved in the organization. Changes in behavior in organizations requiring organizations performing the learning process through education, experience and individual activities (Argyris & Schon, 1978)

Education innovation is an innovation in the field of education or innovation to solve education problems. So education innovation is: an idea, goods, methods, perceived or observed as a novelty for a person or group of people (society) either result or discovery innovation, which is used to achieve educational goals or to solve education problems (Ibrahim, 1988:51).

It turned out that support for innovation is highly recommended, ie by seven authors on a one-day seminar in 2006, they discuss the seven principles that can be used to guide the development of the system, one of these principles is that there is innovation. (online), (file:///H:/azhar/pqdwebbasic_education.htm, diakses tgl:21-01-2010).

Changes in Educational Unit

As known topics deformation Islamic boarding school education units, it is interesting explored, especially after the introduction Law No. 2 In 1989, Jo. Law No. 20 of 2003 on National Education System.

The implementation of the spirit of the law, in principle, the government simply wants to have a national education system. All educational unit into subsystems national education. Specifically related to religion, including the provision of education which is managed on behalf of religious institutions, in principle, the government does not interfere in religious teachings. But in living systems related to the life interest of national progress, the government is entitled and obliged to regulate, without offending the religion itself. Even according to the outlook of the nation, the government should base itself on religious teachings and noble values of the nation's culture.

Therefore, in the development of Islamic education unit forms, can generally be divided into the following categories.

- 1) Non- Pesantren (non Islamic boarding school); usually organizes educational level of kindergarten such as Roudlotul Athfal (RA), dan Bustanul Athfal (BA), Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (M.TS), Madrasah Aliyah (MA), and College.
- 2) Pesantren (Islamic boarding school); there are only managing madrasah Diniyah; diniyah and TK, MI, Mts, MA, MAK and college; Diniyah, TK, MI, Mts, MA, MAK, College, Elementary, junior high, high school, vocational school, and Public Higher Education..
- 3) Pure Diniyah; a very small part of the education schools, (1-2%), which includes non-formal education channels.
- 4) College of Islamic Religion; For the College of Islamic Religion, especially the private ones, has been fostered and managed by various religious organizations, social, or other orsosmasinal. (Mastuhu, 1999: 80-81).

RESEARCH PURPOSES

Based on the above research focus, the objectives to be achieved in this study are:

- 1) Describe the shape change education units managed by the boarding school either in formal, non-formal as well, so that it becomes an integral part in the education system at the boarding school.
- 2) Describe the creators of change, or a change agent (agent of change) from changes in the form of educational unit at the boarding school, good name, and position / role (what is the founder, caregivers, family majlis head of the cottage, or other).
- 3) Describe the changes in the form of educational units managed by the boarding school.
- 4) Describe the purpose of education in each educational unit deformation at the boarding school.

RESEARCH METHOD

Based on Maryam dan Sirabson (1984), there are six method in qualitative approach which are ethnography, case study, grounded theory, (inimanabacaanaslinya? Yang sampeyan sebutkan cm 3 macam dari 6 macam, akucari di internet gakada). In this research, the writer using qualitative approach because this research using case study (especially multi case studies).

Sonhaji (Arifin, 1987:5) stated that "case study" is an intensive description and analysis of specific phenomena or social units such as individuals, groups, institutions or communities. The case study can be used appropriately in many areas. While other opinion also seems to be used as the amplifier that, as a case study in detail the investigation or setting a single subject, a collection or a particular event. Based on the multi-case study design, using the constant comparative method (The Constant Comparative Method) which, according to Bogdan and Biklen (1982) is a research design for multi-source data.

RESEARCH RESULT

The parts that are discussed in this section in accordance with the focus of the research include:

1. Educational Unit changes in Islamic Boarding School (IBS);
2. Goal of Education Unit Changes in Islamic Boarding School (IBS) from these 3 Islamic Boarding School.

Data and research findings is discussed further, the discussion is done to find the underlying meaning of findings, also made substantive analysis using the existing theories.

Based on the proposition of the transformation of the education unit in Islamic boarding school, as a conceptual findings of empirical information, so the findings of the reconstruction was developed as a concept or theory of substantive findings or the process of cross-case. This findings thus developed as 2 parts. First, the finding that describe the changes in educational unit from non formal education system that combined with formal educational unit such as public school or madrasah system. Second, the finding that comprehensively develop the model of combine educational system in Islamic boarding school which mean the combination of salafiyah system and khalafiyah system.

Therefore that research finding can be formulated into some categories or theme. Theme is a concept or the theory that shown by the data found in research. (Bogdan & Biklen, 1982)

Educational Unit Changes in Islamic Boarding School (IBS)

Daft & Steers (1986) and Nicholis (1983) stated that the organizational change is the adoption of ideas, techniques or new behavior within the organization. The organizational change also has a meaning as planned change that is, a deliberate effort to improve the implementation of a system or event in order to achieve the set goals before, did not change spontaneously (Foster, 1986; Hanson, 1991; Baldrige & deal, 1983:66).

The theory that has been mentioned above have strengthened the argument in the proposition that

researchers mentioned below.

Proposition Educational Unit Changes in Islamic Boarding School

Changes in the form of educational unit at the Islamic boarding school are systematically planned changes, programmed, to achieve the implementation peroses teaching and learning activities in achieving the desired goals.

In fact, changes in this Islamic boarding school are always well planned with relatively the same. As well as the theory that mentioned above, "Planned social change is deliberate changes and prepared to set goals to be achieved, to set goals, plan activities and implement programs of social change". (online), (<http://djohar1962.blogspot.com> accessed at 16 January 2010). Both of the propositions above, transferring process and proposal is very important to well prepared.

Changes in the form of educational unit at the Islamic boarding school is dependent upon the creativity of the creator (agent of Change), as well as the readiness of other resources, in order to produce a good formulation changes. Because if the resources needed for the course of a change is not ready (not owned) the journey from the results of a change can not be run properly. Therefore it is reinforces the theory that mentioned above; Changes in human behavior affects the change in (the) organ structure, administration, and technology related to the need for management education that is displayed by the community.(online), file:///D:/internet/1399_perubahan_organisasi.htm accessed at 12-04-2009: 78)

Changes in educational unit at the Islamic boarding school through transmission phase and initiation phase is urgent to initiate the changes that well planned in Islamic boarding school (IBS) environment.

Almost at every changes in educational unit at the Islamic boarding school through that two phases, the transfers ideas from the creator to the key management, then the management is made the proposals covering various aspect, either through a plenary sessions of the management meeting or in daily meeting. Indeed, the process of change was apparent shown by the various activities of the management in implementing the idea of the creator. Suppose for example on Tebuieng Islamic boarding school, where the management has even formed a team named the Nine teams to assess how far aspects of the reforms undertaken, especially in terms of the substance of the curriculum being taught is deemed necessary in the process of changing the form of the education unit in Madrasah Muallimin Hasyim Asy'ari.

Any change in the form of educational unit at the IBS beyond the three phases, starting from the first phase (the end), followed by the second phase (transition) and third phase (new beginning).

This proposition is strengthened theory that mentioned above; The process of social change in a community such as schools usually take place in three stages. First, starting from the creation or birth of something, like a dream or necessity, which evolved into the idea (idea, concept) new. If the idea is rolled like a ball spinning on its axis, has spread in the community, the process of change has started to enter the second stage. The third stage is called the results (results, consequences) which is a change that occurs in a social system as a result of acceptance or rejection of an innovation. Social change include changes in the attitudes, experiences, and even the public perception is a reflection of changes in the structure of society (Ibn Qoyyim, 1995).

When the first phase is assumed salafiyah system (informal channels), then the second phase of non-formal classical pathway, then the third phase to make the public school system / Madrasah formal education.

Each phase change unit forms of education at boarding school do not walk alone, but interrelated and lasted istiqomah (continuous), until the desire which is expected to well established.

This proposition is strengthened by Sorokin's statement in his book titled "Social and Cultural Dynamics". A socio-cultural system since the initial formation did not stop working.

In the face of certain environmental systems that lead to a change, in addition to the system is also changing. Because it has undergone changes, the environment in the face of the same as the previous one, he gave different reactions, from the first reaction. So the environment remains the same, but the system and the reaction changed. Thus, the third reaction against the same experience of environmental change as well. The changes are not only on the system and the reaction, but also of environment itself. (Sorokin, 1957, Gazalba, 1983: 28:77)

In that changes, the benefit of the changes in the islamic boarding school is always prioritized. So there is a combination between the old system (salafiyah) and the new system (khalafiyah) or from informal education system to non formal education system or formal education system.

As for the changes that occur in the islamic boarding school closely linked to the education system, which is more oriented to the western model (classical / school system), or simply take a classical course (Madrasah salafiyah, track non-formal) or a combination of both (systems salafiyah and khalafiyah). But clearly the results showed that these changes are only the adoption of the idea. As an example Madrasah Salafiyah Syafiiyah Tebuieng system, that adopted from Middle East Madrasah model; Madrasah Nidzomiyah Tebuieng, adopted from Middle East Madrasah Nidzomiyah model. As well as Madrasah Matholiul Huda, that adopted from Lirboyo education model; Madrasah Miftahul Ulum Sidogiri, also adopted Madrasah Salafiyah Syafiiyah

Tebuireng. This was strengthened by the theory that: When linked to education, innovation education schools can be interpreted as an innovation to solve the problems of education schools. Or in other words, innovation pesantren is an idea, goods, methods, perceived or observed as a novelty result of a person or group of people (the public) in the form of the invention (invention), or discovery, which is used to achieve a goal or solve pesantren education issues. (Depag,2004: 116:84)

Goal of Education Unit Changes in Islamic Boarding School (IBS) Discussion of goal of education unit changes in Islamic Boarding School (IBS) will be discussed on the basis of discussions drawn from the proposition that has been prepared as follows..

In the early phase of goal of education unit changes in Islamic Boarding School (IBS) is based on lillah billah sincere intentions of propaganda to uphold His sentence (Izzul Islam wal Muslimin) which is a great asset for the success of an institution.

To strengthen the argument of this proposition we can find in Masyhud, (2002). Islamic boarding school purpose is; creates and develops Islamic character, which is a personality that faith and fear of Allah, noble, beneficial for society, as public servants, independent, free and steadfast in personality, proselytizing or establish the religion of Islam and the glory of Muslims in society (Izzul Islam wal Muslimin) and loved the science in order to develop the Indonesian character. (MPP, 2003: 92-93).

The purpose of education in Islamic boarding school is to implement of God's words, "It is not I created the jinn and mankind except that they worship Me," or worship, known as the spiritual jargon "wal akhahiratu khairullaka terminal ula". As a means individuals towards happiness in the hereafter.

This conceptual framework is the quintessence of the teachings of monotheism, which man will not only free and independent but also be aware of its existence. In line with Abduh said "Inna al-tarbiyah tasnhna'u al-rijal, wa al-rijal yasnha'una kulla syai". It makes adult education and maturity of a person is able to do everything (Muhamad Rasyid Ridho, al- Manar, 1327 H.J.I:1, in Tholkah, 2004; 93). Therefore, philosophically, education should be referred to the vertical dimension or simply submission to God (Allah) and the dialectical-the horizontal dimension.

This is where the importance of teach students, or designing young people to prepare them to become leaders who have the potential to make a positive and real contribution to the world. (online), (file:///H:/ azhar/pqdwebiducator.htm accessed at 21-01-2010). But since the beginning, the main purpose of the Islamic boarding school are: Preparing students to explore and master the knowledge of Islam, better known by tafaqquh fiddien, which is expected to become clerics (Ulama) and helped educate the community Indonesia, followed by:

1. Dakwah (spreading) Islam and,
2. The defense fortress people in the field of morals.

In line with the material being taught boarding school are all composed of matter which religion directly extracted from the books of classical Arabic language (Dirjen Bimbaga Islam, 2003: 9).(hal: 62)

Community religious boarding school which is based on the desire tafaqquh fi al-din (studying / reviewing religion), with the principle of al-muhafzha ala al-Qodim al-Salih wa al-akhdz bi al-jadid al-ashlah (maintaining the good old traditions and take a better new tradition). Desire and this rule is a core value underlying the life of the pesantren. A form of philosophy that is able to transform the potential and make yourself pesantren as agents of change for the community, so that the existence of the boarding school as an institution identical community development. (Similar to the theory Ziemek.M, 2008).

Its integrated educational objectives in minimizing the dichotomy boarding school education to master the knowledge of religion and science at the same time, without prejudice to instill the attitude and ability of students to have the almighty godly (akhlaqul karimah) and expertise (uluum nafi'ah), is a positive response and adaptive, to the dynamics social continues to globalize.

Students (santri) are taught to love science and practice it with constancy, in order to develop the character of Indonesia, personality development ideally be of interest is the perfect personality (insanul Kamil), which is become mukmin, Islamic and mukhsin. Because mukhsin are the people who run amaliyah Ihsan, which is the repair, (adorn themselves with a noble character). Norms to complete, improve, enhance (open) deeds of the personalities mentioned above is exemplified by the Prophet (Rasulullah). For example norms about prayer, achieve absorption in prayer, complete *sunnah* in prayer, in addition to complete the *farid* prayer is to doing *sunnah* prayer, pursuing the beginning of time in doing prayers, achieve the purpose of prayer, etc.

The achievement of the goals of education at all levels and levels of educational units managed by the boarding school, is one of the accomplishment of the educational system in the boarding school, and in accordance with the vision and mission of the institution concerned.

When boarding goal has been formulated, it must be tested to the formulation of its intended purpose, to strengthen the argument in the above proposition, to be listened to regarding the following criteria.

- (1) The objective should be aligned and is the answer to the vision, mission and principles of boarding;
- (2) To contribute to the achievement of the mission, programs and sub-programs boarding;
- (3) Interest on the priorities chosen based assessment of internal / external or in response to strategic issues;
- (4) Interest reflect the

desired outcome of a program and the sub program initiated boarding; (5) Interest illustrates clearly the direction for the organization, programs and sub-programs, although not specific (Haedari, 2004: 33).

(Examples of the level of interest Ibtidaiyah, Tsanawiyah, Aliyah and so on). When you have fulfilled and achieved significant success also the aim of the education system are made. Subject is getting stronger supported by the statement "Given the moral formation (education) in adolescence is very strategic, because adults demonstrated the ability motivational fulfill orders, dependence on God than with children." (online), (file:///H:/jurnal/religion.htm accessed at 20 Januari 2010: 61)

With the attainment of the objectives targeted by the boarding school and conformity with the will of the user community, the Islamic boarding school will be survival.

With the achievement of educational goals Islami, as in the target by the boarding school, is an effort to streamline the religious values that could lead to the transformation of values and knowledge intact to the students, and the community at large. In this way, all aspects of human life will get a touch of the divine values of the transcendental. Thus it is increasingly apparent orientation of the boarding school education is geared to purify themselves and enlighten the soul, so that every human being capable of rising from level to level ikhsan faith that underlies all forms of humanitarian work (righteous deeds). And Islamic education as this will still be needed to overcome the various problems facing humanity in modern society today and in the future. (Nata A, 2003: 187).

When a Islamic boarding school has been able to survival in the midst of a community well, meaning the Islamic boarding school has been able to maintain its existence.

The key achievement of the objectives of education boarding school, depending on the extent of creating a religious atmosphere in the boarding school in question still nurtured by Constance / istiqomah (steady), both religious atmosphere that is both vertical (habl min Allah), nor the religious atmosphere that is both horizontal (habl min an-nas) were so far has been the excess of an institution boarding school, when compared with the educational institutions in general are far away.

Therefore, according to the researcher, living in a boarding school for students is the best of the best choice in order to make himself as Rabbani generation (students) who are responsible to Allah in all his behavior, both as individuals and as social beings. So when staying at the school they would be equipped with a set of insights on Islamic intact with aqidah Aswaja (*Ahlussunnah waljama'ah*) as Salimah aqidah and worship shahihah accompanied by an *ahlaqul karimah, ala ihya' Ulumuddin, Minhajul Abidin*, produced by Hujjatul Islam Imam Abu Hamid bin Muhammad Al-Ghozali, which will be the main pillars for building a civil Islamic civilization. Because they are the students / student-learners (which in pesantren/Islamic boarding school) is part of a social change agent who has the strategic potential in the formation of civil society (Change agent of civil society).

Of all the material provided by third boarding school have strengthened the vision and mission that proclaimed that: "As the coach soul takwalloh" which means having a positive power contained in the vision of this boarding school which translated into fields: (1) the strength of scientific (science); (2) the strength Tsaqofiyah (insight); (3) the stability Imaniyah (conviction); (4) The constancy of Ta'abbudiyah (Worship); (5) the power Nafsiyah (personality); (6) the strength Da'awiyah (Da'wah); (7) the strength Tarbawiyah (regeneration); and (8) the strength A'iliyah (family). The terms of the above, it is true this boarding school, has its own style in the realization of education for all movement. (Education for All). Although aspects of the curriculum in schools only provide the Islamic sciences which tend to school of Syafi'iyah, and the school of the scholars' Salaf (companions and tabi'in) and still retain the hallmark of authenticity contents (curriculum content). Particularly in perseverance grasping dustur Al-Qur'an. Dustur (legislation) itself there are vertical and there is meant to be horizontal. As long as it is implemented and even cultivated in continuity, the outcomes will be optimal boarding school education, which has implications on public satisfaction with the user / community students. So it will have far-reaching implications in which the boarding school in question will be able to maintain their life (survival), in other words that the boarding school during this time to develop with the changing innovations in all fields continuously, would be better, and a destination for the community users, which has implications will be able to maintain its existence. Instead of static, outdated, which implies that being abandoned by the user community, and eventually the institution will be difficult to survive, does not exist anymore in the center of community life.

CONCLUSION

There 2 important things that we can conclude from this research :

- a. **Educational Unit changes in Islamic Boarding School (IBS)**
 1. Education Unit Changes in Islamic Boarding School basically rised from a willing to make a modern learning process that help Islamic Boarding School meet their goal.
 2. Education unit changes in IBS can be the combining between classical non formal education system with formal education unit which is following rules from Ministry of Education (public school) or

rules from Ministry of Religious Affair (madrasah).

3. Although in this case, many of Islamic boarding school make a changes in their education unit, it does not mean that they already forgot the classical education system, like sorogan method or wetonan method. They still make an effort to preserve their classical education system (Salafiyah).
4. The changes of their education system, make this Islamic Boarding School become an Islamic Boarding school that have combination in their education system between salafiyah system and khalafiyah system.

b. Goal of Education Unit Changes in Islamic Boarding School (IBS)

1. Almost all changes in education unit managed by IBS aims to promote IBS as well as for the student to can continuing his education to higher level, so the student can gain deepen religious knowledge because they takes more time in IBS. Thus IBS will be able to maintain its existence and survival because of IBS has more education unit (both in level of education or diversification in major), then will be increase public demands.
2. In other words, changes in education unit managed by IBS from salafiyah system become combining system (salafiyah system and khalafiyah system) is an innovation to maintain its existence.
3. At first, IBS build with Ikhlas, Lillah Billah, Izzul Islam WallIslamin, and then developed with the principle of al-muhafadzah ala al-qodim al-shalih al-akhdu bi al-jadid al-ashlah(the old things are still good, and accept new changes to make it better) with istiqomah for taffakuh fiddin. Continuously strengthen and to cultivate good attitude such that have akhalqulkarimah and mastering in science and technology. This innovation and changes in education unit also can be seen as an effort to created the student that mastering in religious knowledge and science.

SUGGESTION

For anyone who are concern in education management, this study can be a references to make advanced study about education management system in Islamic boarding School (IBS). Factually, from these 3 Islamic boarding school, they still preserve the classical education system (Salafiyah) with teaching classical text and moral development, beside combined it with formal education system. Therefore, this system can created the student (Santri) that has good attitude, independence and mastering in Islamic science.

For Islamic boarding School management in general, this study can be a motivation to continue respective programs which have been proposed and even strengthened and improved and developed constantly considering increasing the needs of the public. However, presumably teaching model held by Islamic boarding schools still need improvement, especially in any form of education unit. As an example, many of Islamic boarding school student rarely has a conversation in Arabic language although they has been teaching in Arabic language. Different condition can we see from American student that has major in Islamic studies can speak Arabic more fluently than Islamic boarding school student. Beside that, in accordance with needs and dynamic in society, Islamic boarding schools should be has a perspective to meet the demands and the needs of the national development. So the dichotomy of education can be narrowed and Islamic education system can be reach his golden age like a few century ago (3 – 7th century) which is many Islamic scientist live such as As-Syafi'iy, Al-Bukhary, Al- Razy, Al- Asy'ary, Al- Ghozaly, Al- Kindy, Al- Khawarizmy, Al- Faraby, Ibnu Sina, Ibnu Rusyd and etc.

For Ministry of Religious Affair (especially for Directorate who handled the Islamic boarding school), there are 3 suggestion. First, teacher certification should be improved especially for private teacher such as in Islamic boarding school. Nowadays, the quota for private teacher still small. Second, the government should be give more support to Islamic boarding school with a real policy especially in quality development of Islamic boarding school. Third, because of the education supervisory carried out by Ministry of Religious Affair still lacking, it is necessary to continuously improved through:

- a. Improvement in performance and quality education management..
- b. Improvement in performance and supervisory management.
- c. Accelerate improvement in teacher qualification for teacher who still does not me the standards by giving a tuition for teacher who completed his degree or make a face to face lecturer programme.

For Ministry of Education, the rearrange in education subsidy are needed because in existing system, the subsidy still refers to the number of student in one school. So the school with a large number of student can have more subsidy than a school that has a smaller number of student. The solution for this problem is in addition to rationalizing the number of student, should be standard of minimal operational costs the same provisions schools each specific area.

For the local government, there is necessary to continuously giving the support to Islamic boarding school because there are many of them that still below the minimum standards in educational infrastructure such as table, chair and classroom.

For another researcher, there are many focus in Islamic boarding school that need advance study such as:

- a. Implementation in education system in Tebuireng Boarding School can be compared with educational system in Zainul Hasan Islamic Boarding School in Genggong Probolinggo, dan Darussalam Blokagung Islamic Boarding School, Gambiran Banyuwangi and SyafiiyahSalafiyah Boarding Schoolin Sukorejo Asembagus Situbondo.
- b. Further research to reveal the transformation in educational unit that managed b Islamic boarding school from another prespective and focus.
- c. Follow up on the steps of this research by conducting similar studies in other settings, as well as other general boarding school that can act as negative cases are required to provide additional data to test the findings of this study.