

Religious-Based Talent Management Through The Expertise of Foster Guardians at Pesantren

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Abstract:

This study aims to determine religious-based talent management through the expertise of Foster Guardians at Islamic Boarding Schools in improving students' intellectual and religious quality. This study uses a qualitative approach to the type of case study. Observation, interviews and documentation carried out research data collection. Data analysis was carried out using data collection, data reduction, display and data reduction. The study results show that religious-based talent management, through the expertise of Foster Guardians, is carried out through; personal approach, sharing, and habituation by institutionalizing the program as a routine program. This research implies that the expertise of the Foster Guardians is one of the determining factors for the creation of the religious talent of the students so that the pesantren can develop past the religiously talented students.

Keywords: *Talent Management, Religious, Foster Care*

Abstrak:

Penelitian ini bertujuan untuk mengetahui manajemen talenta berbasis religius melalui kepiawaian Wali Asuh di Pondok Pesantren dalam meningkatkan kualitas intelektual dan religius santri. Penelitian ini menggunakan pendekatan kualitatif jenis studi kasus. Pengumpulan data penelitian dilakukan dengan observasi, wawancara dan dokumentasi. Analisis datanya dilakukan dengan cara pengumpulan data, reduksi data, display dan reduksi data. Hasil penelitian menunjukkan bahwa dalam manajemen talenta berbasis religius melalui kepiawaian Wali Asuh dilakukan melalui; pendekatan secara personal approach, sharing, dan pembiasaan dengan melembagakan program tersebut dijadikan program rutinitas. Implikasi dari penelitian ini adalah kepiawaian Wali Asuh merupakan salah satu faktor penentu terciptanya talent religius santri, sehingga pesantren dapat berkembang melewati santri yang bertalenta religius.

Kata Kunci: *Manajemen Talenta, Religius, Wali Asuh*

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INTRODUCTION

Education management is critical to assist Islamic boarding schools in realizing the best educational performance (Setiobudi, 2017; Apip et al., 2022; Alqudah et al., 2022). Primarily education is heavily influenced by global developments. To respond to this situation, all stakeholders in the education sector must manage global change (Warisno & Hidayah, 2022). Education is one of the pillars of development with great potential in preparing quality human resources (HR) (Nurfatimah et al., 2022). Because education is a conscious and planned effort to strive for learning and the learning process so that students actively develop their potential and have spiritual, and spiritual strength, self-control, personality, intelligence, noble character, and the skills needed for themselves and society, nation and state (Fadilah et al., 2022). In addition, education is a crucial investment and plays a strategic role in achieving quality talent (Fauzi, 2022; Mahapatra & Dash, 2022).

In education, talent management is critical to improving the quality and competence of Islamic boarding schools to achieve strategic goals of quality talent (Suparman & Soantahon, 2022; Jin et al., 2022; Huaping & Binhua, 2022). Talent is understood as a person's innate nature from birth. Another meaning of talent is that talent is defined as intelligence. Whereas in English, talent is often described with the word "talent", which means someone's natural ability to be extraordinary about something (Febriana & Sofyan, 2022; Simeth & Mohammadi, 2022; MacLachlan & Gong, 2022). Therefore, education is said to be of high quality if Islamic boarding school educational institutions care about the quality of their education (Diansah et al., 2022).

Based on the reality that occurs at the Nurul Jadid Islamic Boarding School, foster parents are tasked with accompanying and educating children in building their life character, are required to be able to handle problems that arise in foster children so that the character education process carried out by children can be accepted and processed correctly (Fitriyah & Mas'ula, 2021; Ishomuddin et al., 2021) so that the expertise of foster parents can manage religiously talented students. In order to detect, develop, and use their talents to achieve personal and organizational goals more optimally (Mukwaya, Proches, & Green, 2022; Yanti & Mursidi, 2022).

Therefore it is necessary to have talent management through foster care to carry out an intensive approach to students with religious-based talents. Talent management is a concept that starts with planning, recruiting, developing, and maintaining existing talent (Azhad & Mahayanti, 2022). As well as covering various human resource practices with a focus on recruiting, managing, and retaining talent (Divekar & Raman, 2020). The development of religious talents of students can be processed by participating in extracurricular activities according to the talents of students (Abdullah et al., 2021). Therefore, talent management is a critical factor in the success of implementing talent management in these institutions (Waswas & Jwaifell, 2019). With this, Islamic boarding schools can develop through students who have talents; each student has different talents, so good talent management is needed to overcome problems in Islamic boarding schools. Talent management is a foundation in the study of

human resource management because it includes the characteristics of human resources by polishing the skills and expertise of students using different methods (Patmawati, 2022).

Talking about religious-based talent management is driven by Foster Guardians, who act as surrogate parents for several foster children for whom they are responsible at the Nurul Jadid Islamic Boarding School. In formal educational institutions or schools, the homeroom concept found in formal educational institutions only pays attention to their students for +10 hours (Karim & Masrukin, 2020). The concept of Foster Care at the Nurul Jadid Islamic Boarding School is carried out intensively for 24 hours. It is focused on achieving the Islamic boarding school's vision and mission, as well as the trilogy and five awareness of the Nurul Jadid Islamic Boarding School students, Paiton, Probolinggo (Ishomuddin et al., 2021).

Researchers made initial observations in the Az-Zainiyah area of the Nurul Jadid Islamic Boarding School. Information was obtained that some foster guardians acted as substitutes for parents, controlling, motivating, facilitators or counselees for foster children, and substitute teachers or educators. Other results show that they have yet to state that they know about the Foster Guardian approach in increasing religious values by integrating through habituation of students to create Islamic boarding schools, especially at the Nurul Jadid Islamic Boarding School, Paiton, Probolinggo. In short, they still need to develop talent management based on religion through the expertise of Foster Guardians.

Several researchers have researched foster care, including; Fawaid & Hasanah (2020) and Zhou (2014), which say that Foster Guardians act as a substitute for parental care while at the Islamic Boarding School and as controllers for the activities of the students every day. Karim & Masrukin (2020) said that Foster Guardians play a vital role in controlling, motivating, and guiding students in forming discipline. Assefa & Sintayehu (2019) and Bali & Holilah (2021) say that the role of foster care is as an agent or substitute for parents, a facilitator or counselee for foster children, and a substitute for teachers or educating.

These studies have shown that foster care is critical to achieving children's education in Islamic boarding schools. However, no research focuses on the management of foster care talents in Islamic boarding schools, so this research is novel compared to some existing research. This research fills in the gaps and gaps in some of the existing research so that it becomes a complement to developing the treasury of Islamic education management. Therefore, this study aims explicitly to analyze religious-based talent management through the expertise of Foster Guardians at the Nurul Jadid Islamic Boarding School in improving students' intellectual and religious quality.

RESEARCH METHODS

The research was conducted at the Nurul Jadid Islamic Boarding School, Paiton, Probolinggo, East Java, where researchers specifically made the Az-Zainiyah Region the site of this research. This type of research uses field research or qualitative research of the case study type (Putri & Rivauzi, 2022). This

research seeks to reveal the role of Foster Guardians in the santri approach to increase religious values in the field, namely at the Nurul Jadid Islamic Boarding School, Paiton Probolinggo, Az-Zainiyah Region.

Sources of information for this research were obtained from the area of the management of student learning activities, QFA administrators as well as Foster Guardians and students of Nurul Jadid Islam Islamic Boarding Schools, especially in the Az-Zainiyah Region, due to their rights, information in this research can be obtained by gathering information from sources directly related to research. This. Especially in finding information about the religious talents of students, which are used to improve the ability of students to be religiously talented.

One of the methods used to collect data in this research is observation, in-depth interviews, and field observations. All information is obtained through the process of direct observation. Observations were obtained as data or explanations about the abilities of religiously talented students. Direct interviews were conducted with questions and answers to Foster Guardians and supervisors at the Nurul Jadid Az-Zainiyah Islamic Boarding School in Paiton Probolinggo to obtain data sources. At the same time, the stages of data analysis were carried out by researchers in a predetermined way, including managing and organizing data through observation and interviews with religiously talented students as research subjects.

RESULTS AND DISCUSSION

Foster Guardian Expertise

Foster care is the newest program at the Nurul Jadid Islamic Boarding School in 2018. This started from several factors, such as the existence of duties and responsibilities towards the administrators; in the end, the Nurul Jadid Islamic Boarding School realized that the administrators had become foster guardians to date (Fitriyah & Mas'ula, 2021). Nurul Jadid Islamic Boarding School is one of the many Islamic boarding schools in Probolinggo Regency. Inside there are several Banom institutions (Autonomous Sections). Moreover, one of them is the Tamhidiyah Institution, a special dormitory for new female students or new Santri.

Based on the results of interviews with the coordinator of the Tamhidiyah Institute for the Az-Zainiyah Region, how did the Foster Guardians or the management of the Nurul Jadid Islamic Boarding School originate? Female students, more precisely new students who enter the realm of Nurul Jadid Islamic Boarding School, Az-Zainiyah Region, students must enter the Tamhidiyah Institute dormitory, which is a unique institution for new students who focus on studying the knowledge of the Qur'an, Furudul 'Ainiyah, Akhlaq and Tauhid in order to produce competent Muallimat and Foster Guardian candidates with a high sense of dedication. The dormitory is a female student cadre as guardianship cadre of Nurul Jadid Islamic Boarding School. During one year at this institution, students are very educated to be equipped with religious knowledge, which becomes the main knowledge, namely reading the Qur'an and *Furudul 'ainiyah* and adding *Imla'* and Pegonya and memorizing *Nadhom Aqidatul Layman* and its meaning. Students must master this knowledge and are

emphasized to deepen and strengthen based on religious knowledge. After graduating from *Tamhidiyah*, they must become administrators and Foster Guardians in the Az-zainiyah dormitory. This is because most of the new students are still very minimal in terms of reading the Koran and knowledge of *furudul 'ainiyah*. *Furudul 'ainiyah* is a religiosity program embedded in the Santri Trilogy initiated by the founder and first caretaker, KH. Zaini Mun'im is a hallmark of the Nurul Jadid Islamic Boarding School (Agus R & Aliah, 2020).

This institution's uniqueness is that it can produce students as caretakers and foster parents with special quality knowledge and religious talent in reading the Qu'ran and *furudul 'ainiyah*. They can already read the Koran fluently with their tajwid and master the knowledge of *furudul 'ainiyah*, such as about *thaharah*, prayer and others. Students graduating from Tamhidiyah do not doubt the quality of their knowledge of reading the Koran and *furudul 'ainiyah* after becoming foster parents.

From the explanation above, the researcher's focus is to explore Religious-Based Talent Management Through the Expertise of Nurul Jadid Islamic Boarding School Foster Guardians. Foster guardians play an essential role in Islamic boarding schools, especially in Nurul Jadid, Paiton, Probolinggo, and Az-Zainiyah Region. Foster care is an administrator under the auspices of the head of the Guidance and Counseling section tasked with fostering students' spiritual and emotional development. For example, the spiritual development of Foster Guardians can assist in developing the Qur'an, *Furudul Ainiyah* and the morals of students. In the emotional development of students, Foster Guardians can protect and foster character building and become counsellors for students who are less disciplined in obeying Islamic boarding school regulations. In addition, foster carers have precisely the same duties as parents do for their children in terms of controlling, motivating, guiding and being counsellors to assist in the effectiveness of implementing Islamic boarding schools and private students activities (Karim & Masrukin, 2020).

Foster guardians help develop the talents that exist in students, which include the ability of religious values, as well as carry out programs that caregivers have set with pesantren administrators to achieve the vision and mission of the pesantren. Foster Guardians even play a role in carrying out predetermined work programs, including First, Foster Guardians as substitutes for parents. The Foster Guardian is a substitute for a mother in Islamic Boarding Schools who befits a mother to her child; she knows everything that her Foster Children do, starting from the point of view of education, morals, problems, health or ugliness. Second, Foster Guardians as counsellors. Even though the Foster Guardian does not go through education as a counsellor, the Foster Guardian, in this case, helps the students when they experience problems, both problems at the boarding school, school or personal problems that the students have. Third, Foster Guardian as a facilitator. The Foster Guardian, in this case, acts as a bridge for the students in meeting needs outside the pesantren, which the students themselves cannot do. For example, contacting family or other matters require a person in charge. Fourth, Foster Guardians as educators. Some Foster Guardians with more abilities will be entrusted to become madrasah

diniyah educators in Islamic boarding schools.

Based on related presentations through several Foster Guardians in the Az-Zainiyah Region, he said the Foster Guardian is a substitute for a mother in an Islamic Boarding School. The ugliness. Even Foster Guardians can change Foster Children who are unsuitable for the better through exceptional guidance and assistance. Therefore, Foster Guardians have a responsibility to assist in the form of personal or private approaches to the students because they are the ones who live side by side with the students. So with that, through the expertise of the Foster Guardian, they will know the talents that the students have in themselves and know that they are self-taught or multi-talented.

Religious-Based Talent Management Concept

The Az-Zainiyah region is the oldest women's area among other women's areas which are cared for by several caretakers, including KH. Moh. Zuhri Zaini, BA as caretaker of the Nurul Jadid Islamic boarding school, Ny. Hj. Bisyaroh Suhud, Mrs. Hj. Zubaida Thoha, Mrs. Hj. Nuri Firdausiyah, and Mrs. Hj. Sadida Thoha. Under his auspices and care, the Nurul Jadid Islamic Boarding School in the Az-Zainiyah Region, which was initially only occupied by a few students and only a few small dormitories were built, eventually developed rapidly and continues to grow significantly (Warliah et al., 2021).

Based on the results of research on the management of student learning activities and regional QFA administrators, there are several programs implemented in the Az-Zainiyah Region, one of which is the guidance implemented by the Az-Zainiyah Regional management for Nurul Jadid students by providing foster care to students based on the area they are occupied. Each region has a management structure that takes care of all the routines of the students while at the Nurul Jadid Islamic Boarding School. The regional administrators are then grouped according to the number of rooms in the area occupied so that each room has a room mother responsible for the activities and condition of the students or their foster children.

Guided by the vision and mission of the Nurul Jadid Islamic Boarding School, it is necessary to hold activities that can lead students to the purpose of holding this Islamic boarding school. Some of the mandatory activities for the Az-Zainiyah area students include coaching the Koran, studying Furudlul 'Ainiyah, studying books, and fostering morality.

The Az-Zainiyah area applies a systematic learning system if appropriate for teaching the Koran. Students can follow it to improve reading fluency and increase their understanding of the Koran. Foster guardians will divide several groups in each student room to be fostered so that they carry out routine activities every dawn congregation. Fluency in reading and understanding the Koran is assisted by applying the *talqin* method and providing input on the study of the Koran provided by foster parents. To deepen the study of the yellow book, students are required to take part in reciting the book, which is studied by the caretaker of the Nurul Jadid Islamic Boarding School using the *Weton* method (giving meaning to the yellow book through dictation) every morning and evening. Another example of the learning process given to students is that they

get additional insight from several activities that have been realized in the general and specific work programs for the Az-Zainiyah area, such as available sermons held every month, then Klip-Az which is held once a year. Various competitions participated by all regions in the Az-Zainiyah region and others. Apart from that, a communication approach was also carried out through verbal and exemplary actions to foster good morals for Az-Zainiyah Nurul Jadid students.

This study presents information related to religious-based talent management by integrating talented students to create Islamic boarding schools, especially at the Nurul Jadid Islamic Boarding School, Paiton, Probolinggo. The results of research findings related to the implementation through the expertise of Foster Guardians in developing religious talents are as follows:



Table: 1 The Concept of Religious-based Talent Management

Personal Approach

The approach is a translation of the word approach which is a way to approach or approach something (Damanik, 2022). Through the foster care approach, they can develop and inspire the students' potential because each student has their character.

Based on the results of interviews with several Foster Guardians in the Az-Zainiyah Region using a personal approach, the Foster Guardian knows each student in terms of the activities he does from morning to night, even his habits or things he likes or dislikes. For example, Foster Guardians can ask their peers, even friends know more about the talents they have because friends can influence the pattern of their social environment. By continuously taking a personal approach, foster parents can see the pattern of their foster children.

Departing from this, it can be understood that the role of Foster Guardians is vital. In this way, Foster Guardians can find out students who have talents or potentials that exist within them that God has given to humans.

The approach method is through a personal approach, namely being aware of the differences between students so that mentoring with a personal approach can help students develop their potential optimally. This approach can see every uniqueness and difference of students personally so that, in practice, it allows students to develop optimally.

Sharing

Sharing is a solution implemented by Foster Guardians at the Nurul Jadid Islamic Boarding School to solve problems peacefully; more precisely by sharing, Foster Guardians can solve students' problems well. Sharing what happened to Islamic Boarding Schools, Nurul Jadid is not only focused on the process of

problems or dealing with student delinquency, but rather as a forum for students to get directions regarding the problems they are experiencing, both problems in learning, environment, social and make it easier for students to find their identity (R & Hasana, 2020). With this, the sharing that was carried out by Nurul Jadid Islamic Boarding School Foster Guardians did not only have a negative impact but a positive impact. Because of this sharing, it can be called exchanging stories or telling the students themselves. Another positive impact is for students, where students have a place to share various problems they experience so that students get reasonable solutions to solving their problems (Fawaid & Hasanah, 2020). A Foster Guardian must be a good listener and wise adviser, just as Foster Guardian must be a mother figure, friend, peer, motivator, counsellor and teacher in every condition of the santri.

In line with this, by sharing, the Foster Guardians will know the students and how these students have talents or potentials that exist within them that God has given to humans in various ways or views that Foster Guardians carry out towards students to show the talents they have. How to apply this sharing can use orally (directly).

Habituation

Basically, with the talents that exist in the students through habituation or so that they become trained in every routine of the students, the religious talents are increasingly developing with him, whom the Foster Guardian directly guides for the Az-Zainiyah Region, Islamic Boarding School, Nurul Jadi. *Habituation* is an activity that is carried out repeatedly or continuously, which is carried out automatically every day (Andayani & Dahlan, 2022). This was conveyed by the results of interviews with several foster parents who stated, "The student has the talent to be able to read the Qur'an with *tartil* or reciter'. Therefore, with the habit of being trained in reading the Koran with the assistance of the Foster Guardian directly through coaching the Koran or by participating in competitions in the Az-Zainiyah Region, one can even represent Islamic Boarding Schools, Nurul Jadid, in the arena outside the Islamic Boarding School.

In the development stage, students who have religious talents need management and the role of the Foster Guardian as a place for teach and foster *tilawatil Qur'an* to produce *qori* and *qori'ah* who can socialize the Qur'an; this is where the role of Foster Guardians is to educate, foster, as well as to increase the talent potential of the students and being encouraged to show their involvement in their minds and emotions with the process of reading the Koran through productive activities orally. Even Foster Guardians need to open space for students to develop their creativity through the slightest appreciation of the role or achievements of students (Erniwati, 2022). For the management of religious talents to be achieved with goals, it is necessary to have a management function which is often known as (POAC), planning, organizing, actuating, and controlling (Permata, Mudrikah, & Hanafiah, 2022).

With this, many students have talents, but there are still many improvements in reading so that it is excellent and correct, according to the rules of *tajwid* science and the rhythm of the Koran song. This aims to motivate

students to continue improving their achievements and the religious talents that exist in students. Thus, Foster Guardians are needed to guide, accompany, and motivate students continuously to develop religious talents by participating in various competitions by all regions in the Az-Zainiyah Region through Klip-Az, which is held once a year.

These three methods are influential in developing students' talents with many different cultures and ethnicities that enter, even appear in every character, the thoughts within the students at the Nurul Jadid Islamic Boarding School. In order to understand the character and nature of each of them, Nurul Jadid Islamic Boarding School provides facilities, namely Foster Guardians who can work together with other parties to produce religiously talented students so that they can improve the quality of education and can improve the intellectual and religious quality of the students to realize Islamic boarding schools that have superiority in the academic field as well as in the religious and social fields.

From the explanation above, the Foster Guardian is assisted by the existence of several activities that have been realized with various competitions carried out by several students in the Az-Zainiyah region so that the religious talents of the students will be further developed in improving the quality of education and can improve the intellectual and religious quality of the students. Students realize Islamic boarding schools that have excelled in the academic field as well as in the religious and social fields.

CONCLUSION

The personal approach, sharing, and habituation is a strategy carried out by Foster Guardians to improve the intellectual and religious quality of the students to realize Islamic boarding schools that have excelled in the academic field as well as in the religious and social fields. The results of this study provide a theoretical contribution to the strategic management of foster care carried out by Islamic boarding schools in improving the quality of education and the competitive advantage of institutions so that they can meet the expectations of all pesantren residents, both internal and external.

This research certainly has limitations, significantly the scope of the site and study of this research. Therefore, the limitations of this study provide more expansive space for future researchers with different backgrounds, contexts and cultures. It is hoped that further research will complement this research so that new treasures emerge for developing Islamic education management science.

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