



TRANSFORMATION OF ISLAMIC EDUCATION MANAGEMENT-BASED FORMAL EDUCATION GOVERNANCE: AN INTEGRATIVE MODEL OF INSTITUTIONAL RECOGNITION, QUALITY, AND IDENTITY

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Abstract:

This article develops a conceptual governance model for formal education in pesantren from the perspective of Islamic Education Management. The study responds to a phenomenological gap in which stronger legal recognition of pesantren has not automatically produced quality-oriented, accountable, and identity-sensitive governance. Using qualitative library research, the article analyzes official regulations, books, and recent journal articles through document analysis and thematic synthesis. The findings show that governance transformation involves six interconnected dimensions: institutional legality, curriculum integration, human resources, quality assurance, financing, and public accountability. The values of tauhid, amanah, syura, adil, ihsan, and maslahah operate as ethical controls and managerial principles. The proposed model consists of institutional diagnosis, strategic planning, participatory implementation, and continuous evaluation. The article contributes an integrative framework that links legal recognition, quality governance, and pesantren identity so that formalization strengthens, rather than weakens, the educational character of pesantren.

Keywords: *Islamic Education Management; Formal Education; Pesantren; Quality Assurance; Governance Transformation.*

INTRODUCTION

Pesantren is an Islamic educational institution that grows from the community and has a distinctive institutional character. The peculiarity can be seen in the relationship between kiai and students, boarding life, learning the yellow book, strengthening manners, worship habits, and social independence. In contemporary developments, pesantren not only carry out traditional religious education, but also organize formal education through schools, madrasas, Formal Diniyah Education, Muadalah Education Units, and Ma'had Aly. Strengthening legal recognition through the Islamic Boarding School Law and its derivative regulations opens up a stronger institutional space for Islamic boarding schools (Republik Indonesia, 2019; Kementerian Agama Republik Indonesia, 2020a, 2020b). However, this fact also shows a phenomenological gap: legal recognition

does not automatically guarantee the readiness of governance, service quality, financing, accountability, and identity protection of Islamic boarding schools.

The conceptual literature from the main books shows that pesantren governance must be understood as an institutional process that has historical, managerial, and ethical dimensions. Madjid (1997) placed pesantren as an Islamic institution rooted in Indonesian scientific and cultural traditions. Hidayat and Machali (2012) explain education management through the functions of planning, organizing, implementing, supervising, and evaluating. Mustari (2022) expands it through student administration, education personnel, curriculum, finance, infrastructure, and public relations. In the context of Islamic education, Na'im et al. (2021) emphasize that the management function needs to be associated with Islamic values. Based on the theory of the book, the governance of formal education of pesantren is not enough to be read as an administrative affair, but as the management of institutions that maintain quality as well as Islamic orientation.

A review of recent journal articles shows a more specific direction of research. Ni'am and Arafah (2024) discuss the transformation of formal education of Islamic boarding schools from a juridical perspective after the Islamic Boarding School Law. Kusumawati and Nurfuadi (2024) emphasized the integration of the pesantren curriculum and the national curriculum to strengthen the quality of education and the relevance of graduates. Ahsan (2024) highlights the tension between the tradition of pesantren and the modernization of quality standards. The three articles show that the issue of pesantren has been studied in terms of regulation, curriculum, and quality, but still moves to a relatively separate focus.

From this mapping, the research gap of this article lies in the lack of a strong conceptual model that integrates legal recognition, formal governance, quality assurance, and the value of Islamic Education Management in one framework. The theoretical gap also appears because the theory of general education management is not fully adequate to read pesantren that have kiai authority, dormitory culture, adab traditions, and the purpose of tafaqquh fi al din. Therefore, Islamic Education Management is placed as a formal object or analytical point of view so that the transformation of pesantren can be read as a technical, normative, and ethical process at the same time.

Based on this gap, this article aims to analyze the form of transformation of formal education governance of Islamic boarding schools, identify relevant Islamic Education Management values as the basis for governance, and formulate a governance model that is adaptive, accountable, and maintains the identity of the Islamic boarding school. The research questions asked are: how to transform the governance of formal education of Islamic boarding schools; what Islamic Education Management values are the basis for governance; and how the formal education governance model of pesantren connects legal recognition, quality, and institutional identity. This article argues that the formalization of pesantren education needs to be understood as strengthening the institutional system, not the uniformity of pesantren into ordinary schools. The novelty of the article lies in the preparation of an integrative model that brings together the dimensions of legality, curriculum, human resources, quality, financing, accountability, and Islamic values in one operational framework.

RESEARCH METHODS

This article uses a qualitative approach with the type of literature research. This approach was chosen because the purpose of the article is not to test the relationship between variables, but to interpret concepts, regulations, and results of previous research to build a conceptual model of formal education governance of Islamic boarding schools. Abdussamad (2021) explained that qualitative research is directed to understand the phenomenon as a whole by emphasizing meaning and context. Magdalena et al. (2021) explained that literature research uses literature as the main source of data that is systematically examined. Thus, the qualitative literature method is suitable for examining the transformation of pesantren governance as a conceptual, regulative, and normative issue.

The scope of the study is limited to the governance of formal education of Islamic boarding schools, while Islamic Education Management is used as an analytical perspective. The object of the article material is the phenomenon of formal education governance of Islamic boarding schools, including institutional legality, curriculum, human resources, quality assurance, financing, and public accountability. The formal object is Islamic Education Management, especially the function of education management and the values of monotheism, trust, sura, justice, ihsan, and maslahah. This restriction is necessary so that the analysis does not expand into a general study of Islamic boarding schools, but still focuses on a formal governance model that maintains the identity of the Islamic boarding school.

The data source consists of official regulatory documents and scientific literature. The regulations analyzed include Law Number 20 of 2003 concerning the National Education System, Law Number 18 of 2019 concerning Islamic Boarding Schools, Regulation of the Minister of Religion Number 31 of 2020 concerning Islamic Boarding School Education, Regulation of the Minister of Religion Number 32 of 2020 concerning Ma'had Aly, Presidential Regulation Number 82 of 2021 concerning Funding for the Implementation of Islamic Boarding Schools, and Government Regulation Number 57 of 2021 concerning National Education Standards. Scientific literature is selected from books and journal articles relevant to Islamic boarding schools, curriculum, education management, quality assurance, and Islamic Education Management. The selection of sources takes into account the relevance of the theme, traceability of references, the credibility of the publisher or journal, and the up-to-date of the study.

The data collection technique is carried out through documentation. The author searches, reads, notes, and classifies sources based on the themes of legality, curriculum, human resources, quality, financing, accountability, and value of Islamic Education Management. Data analysis was carried out through document analysis and thematic synthesis. The analysis stage includes the reduction of relevant information, the preparation of a theme matrix, the comparison between sources, the interpretation of interthematic relationships, and the formulation of a conceptual model. The validity of the argument is maintained through the triangulation of sources between regulations, theories, and scientific articles; consistency between problems, objectives, literature data, and models; and citation traceability so that every major claim can be examined academically.

RESULT AND DISCUSSION

The results of the document analysis show that the transformation of formal education governance of pesantren has moved from institutional recognition to strengthening the management system. Six main dimensions emerged from data synthesis, namely institutional legality, curriculum, human resources, quality assurance, financing, and public accountability. The legality dimension is based on the framework of the National Education System, the Islamic Boarding School Law, the regulation of Islamic Boarding School Education and Ma'had Aly, as well as the pesantren funding policy. Meanwhile, the quality dimension is linked to national education standards and the need for measurable education management (Republik Indonesia, 2003, 2019, 2021a, 2021b; Kementerian Agama Republik Indonesia, 2020a, 2020b).

Table 1. Dimensions of Governance Transformation in Formal Pesantren Education

Dimensions	Governance gap	Direction of reinforcement
Legality	Legal recognition has not always been followed by an orderly institutional structure, data, and documents.	Licensing arrangement, organizational structure, education data, service standards, and regulatory compliance.
Curriculum	The formal curriculum and the tradition of Islamic boarding schools have the potential to run separately.	Integration of national curriculum, religion, yellow book, manners, nurturing, and the peculiarities of Islamic boarding schools.
Human Resouce	The management of education can still depend on informal figures and habits.	The development of competencies of teachers, ustaz, education staff, and administrators based on the needs of the institution.
Quality	Program evaluations have not always been systematically documented and followed-up.	Internal quality assurance, supervision, achievement indicators, program evaluation, and continuous improvement.
Financing	Funding sources need to be managed in a transparent, effective, and sustainable manner.	Budget planning, reporting, diversification of funding sources, and accountability controls.

Accountability	Public trust requires accountable communication and reporting.	Program documentation, service reports, public evaluations, and communication with guardians of students and the community.
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Source: Author's synthesis from education and pesantren regulations and governance literature.

Table 1 shows that legal recognition is only the entry point of transformation. Islamic boarding schools still need curriculum integration, teacher and staff development, quality assurance, transparent financing, and accountable public communication. Conceptually, this finding is in line with Mustari (2022), which places educational administration as the management of curriculum, personnel, finance, facilities, students, and public relations. In terms of identity, Madjid (1997) is important to refer to because it emphasizes pesantren as an Islamic institution rooted in Indonesian scientific and cultural traditions. Therefore, strengthening quality standards needs to be directed carefully so that modernization does not remove the balance between tradition and renewal as warned by Ahsan (2024).

The second finding concerns the foundation of governance values. In this article, Islamic Education Management is treated not only as a normative label, but as a framework that links managerial procedures to the orientation of Islamic ethics. Na'im et al. (2021) emphasized that the management of Islamic educational institutions needs to be associated with Islamic goals and values. This relationship is necessary because the governance of the pesantren involves not only institutional efficiency, but also moral authority, educational identity, and public trust.

Table 2. Islamic Education Management Values in Pesantren Governance

Value	Managerial meaning	Governance Mechanism
Tauhid	The entire educational process is directed at faith, knowledge, morals, and devotion.	Alignment of vision, curriculum, institutional culture, and quality indicators with the Islamic mission.
Amanah	Authority is understood as a responsibility that must be accounted for.	Program reporting, fund management, division of duties, and student services in a transparent manner.
Syura	Institutional decisions are built through deliberation according to the role of each element.	A meeting of managers, teachers, guardians of students, alumni, and the community to develop program priorities.

Adil	Tasks, services, and opportunities are given proportionately.	A meeting of managers, teachers, guardians of students, alumni, and the community to develop program priorities.
Ihsan	Educational work is done to the best standards and an orientation of improvement.	Regular supervision, evaluation, program reflection, and quality follow up.
Maslahah	Policies are chosen based on the benefits for students, institutions, and the community.	Program priorities are determined through needs, impact, and sustainability analysis.

Source: Author's synthesis from Islamic Education Management and pesantren governance literature.

Table 2 shows that Islamic values can work as concrete managerial principles in pesantren governance. Tauhid gives direction to the vision, curriculum, and culture of the institution. Amanah strengthens transparency in program reporting, fund management, task sharing, and student services. Shura encourages deliberation in decision-making, while it is fair to maintain the proportionality of access and responsibility. Ihsan fosters a culture of quality through supervision, evaluation, and follow-up, while maslahah ensures that policies are chosen based on benefits for students, institutions, and the community.

Academically, this meaning is in line with Na'im et al. (2021), which places Islamic Education Management as the management of Islamic values-based institutions. Hidayat and Machali (2012) help explain its operational side through the functions of planning, organizing, implementing, supervising, and evaluating. Mustari (2022) strengthens it by placing educational administration in the management of curriculum, human resources, finance, facilities, students, and public relations. Thus, Islamic values are not outside the management system, but become an ethical control as well as a practical basis for the governance of formal education of Islamic boarding schools. The integration of the transformation dimension and the value of Islamic Education Management results in a four-stage operational model. The model consists of institutional diagnosis, strategic planning, participatory implementation, and continuous evaluation.

The diagnosis and strategic planning stage refers to the basic functions of education management, especially planning and organization as explained by Hidayat and Machali (2012). Meanwhile, the participatory implementation and continuous evaluation stages adjust the principles of implementation, supervision, and evaluation in Islamic education management that emphasize involvement, coaching, and continuous improvement (Mustari, 2022). Thus, this model not only follows the managerial framework of education in general, but is also adapted to the character of pesantren as an Islamic educational institution that has strong religious, social, and cultural roots.

Table 3. Operational Model of Formal Pesantren Education Governance

Stages	Key questions	Instruments	Output
Institutional diagnosis	What are the strengths, weaknesses, risks, and main needs of pesantren?	Document audit, legality mapping, curriculum analysis, HR map, and financing analysis.	Map of problems, potentials, and strengthening priorities.
Strategic planning	What is the direction of change and quality indicators that you want to achieve?	Strategic Plan, work plans, quality indicators, SOPs, budget plans, and program schedules.	A realistic and measurable transformation agenda.
Participatory implementation	Who runs what, with what resources, and through what coordination?	Task sharing, coordination, supervision, public communication, and involvement of Islamic boarding school residents.	The program runs with internal and social support.
Continuous evaluation	What are the achievements, constraints, evidence, and follow-up improvements?	Monitoring, evaluation, quality meetings, achievement reports, and follow-up plans.	Culture of quality, accountability, and continuous improvement.

Source: Author's conceptual synthesis based on governance functions and Islamic Education Management values.

Table 3 presents the models in a practical order. Institutional diagnosis is used to identify strengths, weaknesses, risks, and urgent needs. Strategic planning translates the diagnosis into priorities, indicators, work programs, and budget allocations. Participatory implementation ensures that kiai, school leaders, teachers, ustaz, staff, students, alumni, parents, and the community are involved in accordance with their roles.

Continuous evaluation provides feedback for improvement, so transformation doesn't stop at formal compliance. Compared to previous journal studies, this article takes a more integrative position. Ni'am and Arafah (2024) emphasize the legal dimension of formal pesantren education. Kusumawati and Nurfuadi (2024) focus on curriculum integration. Ahsan (2024) highlights the challenges of quality standards and the tension between tradition and modernization. This article links these three lines of discussion into a governance model that combines legal recognition, curriculum and quality management,

institutional accountability, and Islamic values.

The practical implication is that pesantren need to build a work culture based on data, documents, deliberation, and follow-up. Documentation should not be understood as excessive bureaucracy, but as an instrument of trust to maintain institutional memory and public accountability. At the same time, governance reform must remain sensitive to the identity of Islamic boarding schools as Islamic educational institutions that live in tradition, nurturing, and social relations of the community. Therefore, the proposed model positions regulation as the legal basis, quality assurance as a control mechanism, and Islamic values as the ethical direction of institutional transformation.

CONCLUSION

This article concludes that the transformation of formal education governance of Islamic boarding schools is an institutional structuring process that includes legality, curriculum integration, human resources, quality assurance, financing, and public accountability. Legal recognition needs to be translated into an orderly management system and has an impact on the quality of education services. Therefore, the formalization of pesantren is not interpreted as uniformity into an ordinary school, but as a strengthening of institutional capacity that still maintains Islamic scientific traditions, manners, nurturing, and social independence.

The value of Islamic Education Management is the ethical basis of the process. Tawhid provides spiritual and scientific orientation; the mandate strengthens management responsibilities; Shura encourages participatory decision-making; to maintain the proportionality of services; Build a culture of quality; and *maslahah* ensures policies that benefit students, institutions, and the community. With this foundation of values, pesantren governance not only meets administrative demands, but also has educational and moral meaning.

The models offered include institutional diagnosis, strategic planning, participatory implementation, and continuous evaluation. The main contribution of this article is an integrative framework that connects the legal recognition, quality, and identity of pesantren in the perspective of Islamic Education Management. Since this article is based on a literature review, further research needs to test the model through field studies on various types of Islamic boarding schools, including Formal Early Childhood Education, Muadalah Education Units, schools, madrasas, and Ma'had Aly.

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