

THE PATTERN OF BOARDING SCHOOL MANAGEMENT AND THE PATTERN OF LEARNING OF CHARACTER AND ITS IMPLICATIONS FOR THE BEHAVIOR OF STUDENTS IN BANTEN PROVINCE

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Abstract. Islamic boarding school is the only one that is resistant to the wave of modernization. pesantren is an educational institution that always maintains a harmonious relationship with the community, so that the presence in the midst of the community is not isolated. The pattern of Education Management held at Islamic boarding schools is much more profound, so that students who study at Islamic boarding schools learn a lot about interpretations of the Qur'an, Fiqh, Tawheed, and Morals. The learning resources use books written by classical scholars around the 7th or 8th century from the Middle East, or most commonly known as the Yellow Book. Since the beginning, even now the Islamic boarding school is still trusted by the community as an institution that forms the morals and intellectuals of Muslims. That is why the influence of boarding school education is so dominant on the character of students who are very submissive and obedient to their kyai. With boarding schools, in fact the students become independent and are able to reflect the attitude of courtesy, and become an entrepreneur in the community.

Keywords : Boarding School Management, Learning Management, Character and Santri's Behavior

PRELIMINARY

In the perspective of Education, the management of Islamic boarding school is the only one that is resistant to the wave of modernization. According to Sudjoko Prasodjo pesantren is a religious education and teaching institution, where a Kyai teaches Islamic religious knowledge to students based on books written in Arabic by previous scholars, and usually students live in the pondok (boarding house) at the pesantren. The presence of pesantren cannot be validated by the ummah, because pesantren are educational institutions that always maintain harmonious relations with the community, so that the presence in the midst of the community is not isolated (Samsul Nizar, 2007: 286).

The pattern of Education Management held at Islamic boarding schools is much more profound, so that students who study at Islamic boarding schools learn a lot about interpretations of

the Qur'an, Fiqh, Tawheed, and Morals. The learning resources use books written by classical scholars around the 7th or 8th century from the Middle East, or most commonly known as the Yellow Book. From the beginning even now the boarding school is still trusted by the community as an institution that forms the moral and intellectual of Muslims (Abdul Kodir, 2015: 153).

Basically, the style of Education Management in pesantren is mainly to prepare prospective graduates who truly master the problem of religion. At the beginning level, Islamic Education Management includes learning the Qur'an, the practice of prayer, and other learning basics. Thus boarding schools can be called preserving the culture of classical Islamic Learning (Ahmad Susanto, 2010: 13).

Like the management of Islamic boarding schools in Banten Province, the students from the Islamic boarding schools contributed a lot to the surrounding

community. Because the main objective of the pesantren education is to produce students who are proficient in the field of religion and implement the results of learning in the community.

Whereas the Learning Management Pattern in Islamic boarding schools is still Halaqah. It means that the learning and teaching process is still focused on the Kyai or Ustadz, the students usually gather in the mosque, mosque, or majlis and then listen to what is taught by the Kyai or Ustad (Abudin Nata, 2013: 34).

LITERATURE REVIEW

Research on boarding schools is certainly a lot we have met by previous researchers. But the focus of discussion in this research is about the Effect of Islamic Boarding School Management Patterns and Learning Management Patterns on Character and Implicationssinya On Santri Behavior.

1.1. Boarding school

Islamic boarding schools or Islamic boarding schools are traditional Educational Management institutions where students (called santri) live together and study under the guidance of teachers better known as clerics and have dormitory for santri lodgings. The santri are in a complex that also has a mosque for worship, a room for learning, and other religious activities. This complex is usually surrounded by a wall or bamboo fence to be able to oversee the entry and exit of the students in accordance with applicable regulations. Pesantren, according to its basic understanding, are places for students to study, while pondok means a simple house or residence made of bamboo. In addition, the word pondok may come from the Arabic Funduq which means hostel or hotel (Zamakhshari Dhofier, 1984: 28-32).

Kyai aside from educators and instructors, he also holds the managerial control of the pesantren. Kyai is called

pious if he truly understands, practices and proclaims the yellow book. Kyai became a role model for the students and even a role model for the Islamic community at large. While students are students or objects of Education Management, but in some Islamic boarding schools that have excess intellectual potential (senior students) as well as concurrent teaching duties of junior students. This santri has certain habits such as giving excessive respect to his kyai. This practice makes the students act very passive for fear of losing baraka.

That is why the influence of Educational Management in Islamic boarding schools is so dominant on the character of students who are very submissive and obedient to their kyai. With boarding schools, in fact the students become independent and are able to reflect the attitude of courtesy towards the wider community.

1.2. Learning Management Patterns of Islamic Boarding Schools

In the Learning Management Pattern of Islamic boarding schools teaching classical Islamic books is the only formal teaching given to students. The whole classic books taught at Islamic Boarding Schools are classified into eight groups, namely: 1. Nahwu and Sharaf Science, 2. Fiqh, 3. Usul Fiqh, 4. Hadith, 5. Interpretation, 6. Tawhid, 7. Sufism and Ethics, 8. Other branches such as Tariqh and Balaghah. These books range from very short texts to texts consisting of thick volumes of Hadith, Tafsir, Fiqh, Usul Fiqh and Sufism. All of these can also be classified into three groups: basic books, intermediate books, and large books (Dhofier, 1984: 50-51).

Regarding Learning Management materials in Islamic Boarding Schools such as: Nahwu and Sharaf Sciences, Fiqh, Usul fiqh, Hadith, Tafsir, Tawhid, Sufism and ethics, Other branches such as Tariqh and Balaghah, or materials which are subject matter of Religion. These types of results from the Management of Learning

in Islamic Boarding Schools automatically reflect the goals of Educational Management even though they formulate to convince us that it is impossible to make an absolute attitude, both justifying and blaming. That is, a specificity of the field of expertise will not be a feature of the strengths of an Islamic boarding school. But from another point of view, this type of area of expertise is only sectoral. The new field has meaning if it is a deep specialization field. Therefore it might not be applied to everyone, because not everyone has the ability or feels attracted to that type of specialization, and indeed specialization is not everyone's need. Everyone needs something from a more universal religion.

Someone is said to be sufficiently religious or religious because they have obeyed religious law norms as contained in fiqh, or upheld the principles of belief as taught by the science of 'aqaid, or with khusyu' and diligently carry out the practice of sunnat and wirid-wirid as recommended Sufism or tarekat. But presumably it is not included in the category of Religiousity if someone is only an expert, even if it is profound in Arabic, especially Nahwu-Sharaf. Actually, that's the way it is, then the sciences are called tool sciences, which are tools for studying Religion itself. It's just unfortunate many people like the proverbial immersed in terms of forgetting the goal, because a lot of spending energy, wealth and age just to learn the science of tools alone, without reaching the knowledge of religion itself. Because it is true that all knowledge is summarized in the Koran, both the science of human life and the knowledge of God (Dawam Raharjo, 1985: 11-12).

1.3. Character and Behavior of Santri

In the previous discussion it has been explained that the character and behavior of students in general tend to be passive because worry about losing baraka. The students are so submissive and obedient to the kyai / or caregivers in the

boarding school. Etymologically, karakkter comes from the Greek Charassein which means to make sharp, make deep. While in the English-Indonesian dictionary comes from the word Karakter which means character, character or nature (Echols and Shadily: 1995: 5).

The study of personality in Islam places more emphasis on character (morals) or matters relating to good and bad judgment (morals), because of the presence of the Prophet Muhammad. on this earth is in order to perfect human morals. Thus it can also be said that the Muslim personality is a set of competencies that must be achieved by every Muslim, including aspects of creed, worship, and morals, which have been outlined in the Qur'an and practiced by the Prophet. Therefore, in his da'wah, the Prophet always stressed the importance of character (moral) development in all aspects of life through daily behavior. Through what was exemplified by the Prophet, his companions and followers could further learn more about what was permitted (ordered) and what was not allowed (prohibited) to be done in daily life.

1.4.Previous Research

Musadul Fuad's research, 2015 entitled "Model of Development of Muslim Personality in Islamic Boarding Schools" at the Institute of Research and Community Service IAIN Puswokerto, stated that The modern human personality needs to be evaluated and improved, in order to be free from the global humanitarian crisis. Because modern science and science have been proven to fail to fix the human personality, especially the moral and spiritual side, the only hope that remains is in the teachings of religion, including Islam in it. That is why the personality and character of students need to be formed early.

Agung Fahri Research, 2019, in the Thesis entitled Pesantren Learning System

in Forming Santri Moral Character in Darul Falah Islamic Boarding School in Bandar Lampung states that the results of the study show that the application of two learning systems namely the bandongan and sorogan methods do tend to saturate the students, but the kyai character / ustazd is what makes the students become personal characters inherited from the kyai / ustazd.

This is what makes why pesantren podok management and learning management become the main subjects that are interesting to study. The orientation of Islamic boarding school education management and learning management will have direct and indirect impacts on the character of students.

RESEARCH METHODOLOGY

This research method uses research methods Qualitative because the data studied are in the form of descriptive data sourced from interviews with informants in the field. The place of research carried out is the Salafi Islamic Boarding School in Banten province, precisely in the Regency of Pandeglang. The subjects in this study were pesantren residents in the pesantren as informants. They are the kyai (caregivers), religious teachers, and students.

RESULTS AND DISCUSSION

Based on the results of interviews and documentation, the following are the results of research from three salafi pesantren that are the focus of this study, namely Miftahul Huda Islamic Boarding School under the leadership of Ustad. Madhari, Minhajul Karomah Islamic Boarding School under Ustad Imron Rosadi, and Hidayatul Karomah Islamic Boarding School under Ustad Fikri, which is located in Pandeglang-Banten Regency. The research conducted in Pandeglang, according to the researcher, is the right thing, considering that Pandeglang is a city

of students located in Banten Province. Besides that in the area of Pandeglang is also an area that will lack employment, so one of the jobs that can be done is only small and medium entrepreneurs. One of the entrepreneurship that is usually done in Islamic boarding schools is farming entrepreneurship.

5.1. Salafi Islamic Boarding School Management

Management is a social process that deals with the overall effort of humans with the help of other human beings and other sources using efficient and effective methods to achieve the goals that have been previously formulated. (Oemar Hamalik, 2003: 3)

Basically, management functions according to Siagian are planning, organizing, motivating, and controlling. The purpose of Islamic boarding school education is to create and develop the personality of Muslims who believe and are devoted to Allah SWT, have a morality, and benefit the community.

Salafi pesantren with the pattern of kiyai, santri, and kobong (boarding) mostly experienced crystallization in a fixed form as before. Pesantren as an educational institution that grows and develops in the midst of society, at the same time integrates three very important educational elements, namely worship to instill faith, tabligh for the spread of knowledge and charity to realize social activities in daily life. In this boarding school, the chaplain has full control from planning, organizing, motivating, and controlling.

A cleric works from the very simple to the complicated planning functions. For example, planning sets a timetable for the students for students who live in kobong or santri who occasionally stay in kobong (non-permanent students) so that they all get the same teaching. Here the clerics usually make a group of students in accordance with the year of study. In kobong there are usually students who are

adults, there are teenagers, and there are children. The chaplain will give orders to those who study the kobong in advance to teach their knowledge to the children, such as teaching juz amma (term Sundanese tuturutan), or the book 'Amiil Mandaya with the sorogan method. Assignments like this to train the maturity of mature santri in order to appreciate the small and vice versa.

The function of the organization at the Salafi Islamic boarding school here is that the clerics provide their santri positions to respect each other and carry out their respective duties. The chaplain will appoint the head (lurah) of his kobong to be able to arrange the activities in kobong by forming a picket schedule to maintain the cleanliness and comfort of the students. Because the number of salafi santri often experiences ups and downs in the number of santris, then the kijaji will coordinate with the village headman, the reasons for the cause to not stay in again. In this organization students will have a sense of responsibility. Safe and comfortable kobong atmosphere. Furthermore, the chaplain gives Ghiroh or enthusiasm to his students by inspiring them through Islamic stories to become a role model that will be developed in their society.

Even though it has already been mentioned that management is a matter of repetitive (cycle), the activities carried out according to plan require a control or supervision or often also referred to as control. The chaplain always monitored his students from the time they woke up from their sleep to their time of rest. Here the clerics do not calculate what they sacrifice to realize the noble ideal of printing human beings who have the virtues of mercy and benefit the Indonesian people.

Some pesantren have formed a daily governing body as an umbrella institution that specifically manages and handles pesantren activities such as formal education in theyahyah, the study of the majelis ta'lim, to the issue of lodging

(santri hostel), housekeeping, public relations. In this type of pesantren the division of labor between units has been going well, although the clerics still have a strong influence. But unfortunately these developments are not evenly distributed in all pesantren. In general pesantren still face serious obstacles regarding the availability of professional human resources and the application of management which are generally still conventional, for example there is no clear separation between foundations, madrasa leaders, teachers and administrative staff, the absence of transparency in the management of financial resources has not yet been distributed in the management of education, and many administration operations are not in accordance with the organization's standard rules. Kyai is still a central figure and determinant of pesantren education policy (Maisun, 2016: 64).

In addition to education management, salafi Islamic boarding schools are also very often with entrepreneurial patterns. Based on the results of an interview with the clerics of Islamic boarding school caretakers, that one of the entrepreneurial businesses that can meet the necessities of life is doing business in the form of agriculture and others. Why is that, because in the Salafi Islamic boarding school there are no charge fees charged to students. So one of the ways the kyai / ustadz is fulfilling their daily needs is with entrepreneurial business management.

Ustadz Madhari nanny Miftahul Huda Islamic Boarding School, explained that, worship does not mean only limited to prayer, reciting, and other worship. But even effort and endeavor to make ends meet is highly recommended in religion.

Then Ustad Imron Rosadi, caretaker of the Minhajul Karomah Islamic Boarding School, also said that if we do not carry out entrepreneurial activities, how can we meet our daily needs. Moreover, we never charge fees for

students to pay while studying at our boarding school.

Ustad Fikri, caretaker of the Islamic Boarding School Hidayatul Karomah also said the same thing. That clothing, food and shelter cannot be denied, that this is a primary need. Considering that the students who live in the Salafi Islamic boarding school are on average people from the poor. It is impossible for us to impose costs on their parents, as a result we ourselves have a burden of dependents that exceeds the needs of everyday life.

In entrepreneurial management strategies, for the kyai / ustadz who do business in agriculture, usually mobilize their students to work on the fields or fields owned by the kyai / ustadz to grow rice, vegetables, fruits and others. According to Dadang Mulyadi, The absorption of the agricultural sector to the workforce is quite large due to the absorption of the agricultural sector does not require special skills qualifications and certain formal education levels, and is influenced by the man-land ratio.

As a substitute for their wages, the students will be given free religious knowledge from the kyai / ustadz. Compensation has a positive and significant effect on performance, the better the compensation system that is put in place, the more it will drive performance improvements in carrying out daily tasks. (Abdul Gani, 2019: 212). This entrepreneurial management strategy is seen as effective enough that no one party is harmed. the kyai / ustadz get profit from agricultural crops cultivated by students. Likewise, the santri also get results in the form of religious knowledge and harvests from the kyai's fields. If viewed from the harvest income, the kyai / ustadz who if they have large fields or fields will get a pretty decent profit. For example, if vegetables such as peanuts, cucumbers and others can sell 1 ton at a price of Rp. 3,000 / kg, then the kyai / ustadz will get a result of Rp. 3,000,000 - per sale. Whereas in one harvest it can usually be more than 3

times the sale. But the chaplain / cleric always holds the principle, from the results of these benefits solely for the benefit of boarding schools and the benefit of the people. So do not be surprised if the leaders of the Salafi Islamic boarding school never stand out or look like a superior businessman.

This is a classic business strategy that is still used by clerics in the salafi Islamic boarding schools located in rural areas. But the clerics are not too ambitious in carrying out business activities, because in essence a cleric / cleric is more inclined to carry out religious teaching activities rather than the virtue of doing business. For the kyai / cleric, the business is just to fulfill the necessities of life and to increase charity jariyah (alms).

5.2. Learning Management of Salafi Islamic Boarding Schools

Based on the results of research conducted, the management of learning boarding schools is still simple, not even racing on the curriculum like a formal education unit in general. But it cannot be denied, although in the management of learning boarding schools have not implemented a curriculum system like formal education, but in general people will trust graduates from Islamic boarding schools to lead religion in society rather than graduates from formal education in general. The learning methods that are commonly used in the salafi boarding school environment are:

1. *Bandongan*, namely the method in which the students follow the lesson by sitting around the cleric who explains the lesson (the book). Santri listened to their respective books and made small notes in their books. In this method, the kyai repeats the lessons that have been taught to the students by asking the students one by one. This method is also known as "balaghan". Recitation like this is given at certain times, namely

before and after performing fard prayer.

2. *Sorogan*, which is a method in which students come to the teacher one by one with a person reading the book to be studied. Then the kiyai reads the Arabic lesson sentence by sentence listening and translating it and explaining its meaning. Santri listened and gave a sign by giving notes to his book to validate that the knowledge had been given by the kyai. Teaching with the sorogan method is very intensive. This sorogan method in the modern world can be likened to the term tutorial, which is a method which is recognized as the most intensive. Because the teaching method is given the opportunity to ask questions directly.
3. *Taqrir*, namely the method of learning assisted by learning media such as blackboards. Where on the board intentionally written sentences from the books of Nahwu and Shorof to be read and memorized by students.

Based on the results of interviews with clerics / religious teachers of Islamic boarding schools, these learning methods are very effective in the context of transforming knowledge to the students.

In the context of Islamic education, view of life, attitude to life, and life skills must be breathed or imbued with Islamic teachings and values that are rooted in the Qur'an and As-Sunnah / Al-Hadith. Whereas in the historical-sociological context, Islamic education was once interpreted as religious / Islamic education / teaching (al-tarbiyah al-diniyah, ta'lim al-dini, and al-ta'lim al-Islami) in the framework of tarbiyah al-muslimin (educate Muslims), to complement and / or differentiate it from secular education (non-religious / non-Islamic). For example, the existence of the madrasa diniyah education system (evening religious school) which was established as a vehicle

for excavation, the study and mastery of the religious sciences and the practice of the teachings of Islam for Muslim students who in the morning were studying / secular schools established by the government. Therefore, education in an Islamic perspective can contain the understanding of religious / Islamic education / teaching, and / or Islamic education / teaching. (cf. Eman Journal, 2019: 132)

As we know that the Salafi Islamic boarding school is an educational institution that has a specificity in implementing an integrated system in the life of the village community in an effort to educate the Indonesian people. Some of the activities of the students of Miftahul Huda, Minhajul Karomah, and Hidayatul Karomah in exploring their potential talents and interests are as follows:

1. Qiroat practice
2. Calligraphy training
3. Practice reading albarjanji
4. Training to become a mosque preacher
5. MC exercises, speeches, and solotek take turns.

Because the potential of the boarding school is quite large, many people are paying attention to the Miftahul Huda boarding school, Minhajul Karomah, and Hidayatul Karomah especially aimed at becoming a pioneer of community development in the future.

When we discuss boarding schools as educational institutions then compared to the current education system, boarding schools still have many weaknesses that should receive attention such as in administration, physical material, and curriculum or methodology. For this reason, students need to be equipped with the science and technology of development described in agriculture, fisheries and plantations. Therefore, in the Miftahul Huda Islamic boarding school, Minhajul Karomah and Hidayatul Karomah, they provide guidance in the education sector, including:

1. Religious or religious education

At this Islamic boarding school, a very basic teaching is given, namely religious education, where the students are educated to become prospective scholars. Monotheism education is so strongly taught to students in order to increase their faith and piety in Allah. SWT

2. Civic education

In this citizenship education, Kiyai teaches a sense of nationalism towards his students. This has proven that students are always involved in every National MTQ activity, Santri Day, following formal learning in package B and package C. So that even when students come out of pondo pesantren have a formal diploma, at least they understand the science of citizenship.

3. Aesthetic Education

The santri are fostered through national arts and cultural training which are not contrary to Islamic teachings. Examples of students trained Qosidah, marawis, hadroh, sahir Quran, and qiro'at.

4. Ethics Education

In ethics education this is indirectly taught in the books they study in Islamic boarding schools. Considering that the ethics of a santri must give a good reflection in the community, every cleric / cleric emphasizes very much on ethics education. Both through learning from the traditions of the prophet and from the arguments of the Qur'an.

5. Social Education

Because Islamic boarding schools stand on the mercy of the people, social education must be developed in Islamic boarding schools with the aim of building the community towards a better direction. Many students are directed by their kiyai to attend community events. For example, students are active in mutual cooperation " fall of the mountain ", the commemoration

of Islamic holidays (PHBI), merit, tahlilan, and so forth.

6. Vocational Education.

In fostering their skills so that students grow into creative people, their kiyai provide their independent lifestyle. Because not infrequently the salafi santri economic life is sufficient, even very alarming. Because religious knowledge has been equipped with a spirit of sincerity, simplicity and ukhuwah Islamiyah, which means creating entrepreneurial students. The students are taught to be entrepreneurs by processing and marketing tempe, the results of gardening in the fields, even when the harvest season arrives, sometimes students take part in working in the fields even if only for half a day. Because clash with the Koran schedule at the cottage.

Miftahul Huda Islamic boarding school, Minhajul Karomah, and Hidayatul Karomah implement an integrated system in the life of the village community as an effort to prepare for life in the community. The purpose of education is to prioritize social influence, which means creating entrepreneurial people who are always independent in life and life. This boarding school education also turns out to produce formal and non-formal leaders who are resilient, at least leading the people in their environment.

Customs contained in society is a reflection of society, whether simple or small community. Every society, every people has its own culture, with its own style and nature. It can be said that customs grow from a real necessity of life. The way of life and outlook on life as a whole are the culture of the community where the custom is located, we should know that adat is an aspect of culture and as an embodiment of personality. Every religion contains absolute and absolutely correct dogmas (teachings) which make it easy for adherents of religious teachings to be dogmatic, fanatical, narrow-minded and viewpoint. Thus, they always oppose

changes and renewal which in turn are contrary to the history they profess.(cf. Eman Journal, 2019: 284). That is why it is not surprising that rural communities trust more pesantren graduates to become religious leaders in the community.

As has been explained before, that in Islamic boarding schools in addition to studying Religion, students are unwittingly also educated to live independently through entrepreneurial activities, especially in agriculture. With the pattern of learning management of agricultural entrepreneurs, in this case the authority of the kyai / cleric as the main actor in the success of entrepreneurship is crucial. The role of the clerics is not merely to move the santi to work on the fields or paddy fields. But the clerics / ustadz also teaches how to grow crops that are good to produce an abundant harvest. Indeed this is not very visible and even not too dominant in santri learning.

5.3.Implications of Islamic Boarding School Management and Learning Management on Santri Behavior and Behavior

Based on the results of research conducted at the Salafi Islamic boarding school Miftahul Huda, Minhajul Karomah, and Hidayatul Karomah the results can be seen thatThe scientific values possessed by the santri seem to be a reflection of the scientific values of the kiyai and their clerics. The scientific spirit possessed by the caregivers and pesantren clerics is basically a value that will facilitate and deliver the students to become (personal) figures who love knowledge, prioritize knowledge, and be open to science. This is accompanied by the importance of the value of patience, fortitude, sincerity, and sincerity in studying. This is what has always been instilled by the Kyai and the religious teachers in the pesantren.

The value that characterizes the next pesantren is the orientation of the pesantren in forming its students so that

they can become independent and responsible individuals. This is reflected in the pesantren's life mechanism that accustoms santri to carry out personal activities such as washing clothes, managing finances for daily needs, and managing time. An attitude of independence and responsibility is a personal capital that is very beneficial for the students when they have entered adulthood, that is, when they are married and have a community. The existence of the values of simplicity owned by the pesantren indicates that the santri will later be expected to become individuals who live modestly or without luxury. This choice does not mean then forbid students to become rich people, but rather a value that emphasizes that in life a Muslim is actually a person who is not complacent with the wealth and wealth he has.

At the Islamic boarding school the students are guided by commendable moral guidance by learning the prophetic siroh (the history of the prophet) as well as from the hadiths. But there are also obstacles for example from the increasingly swift development of technology, also from parents who sometimes lack totality to support or are still indifferent in their children's education so that they become obstacles in learning.

The chaplain / chaplain gives knowledge to the students' guardians about the importance of cooperation in terms of providing facilities and infrastructure (the needs of the students while they are in the hut) so that the students are more focused on chanting at the hut because the motivation of the wali santris will give positive attention. The students are expected to be able to maintain and maintain the atmosphere and comfort in their Islamic boarding school in order to create a pleasant or not dirty cottage atmosphere, although they must share their time between the obligation to recite and the tasks of entrepreneurship to connect their provisions in the cottage. Santri must obey all the rules in the boarding school.

The education and teaching system in Islamic boarding schools is considered to provide a community paradigm that Islamic boarding schools are able to change attitudes in the field of the development of the personality of students in an integrated manner within the framework of developing Islamic boarding school policies. Where Islamic boarding schools have instilled for the personality of students including the soul of sincerity, the spirit of mutual cooperation, the spirit of worship, simplicity, ukhuwah Islamiyah, the attitude of the leader who set an example, the spirit of courage, fastabiqu khairat, and tasamuh and istiqomah.

Based on the results of interviews from the students who were in Miftahul Huda Islamic boarding school, Minhajul Karomah, and Hidayatul Karomah, they revealed that the implications of learning in Islamic boarding schools made them become knowledgeable individuals, morality, independent, and able to become an entrepreneur. Becoming a religious figure in the community is a noble thing towards community service, while being an entrepreneur is to be a person in the level of achieving prosperity in life.

Thus, the implications of boarding school management and learning. In addition to making the students become individuals who have moral values, they can also make the students as business people who, if the students are able to develop their business, can contribute to the market economy.

CONCLUSION

From exposure to the results of the study it can be concluded that

1. With the Management Pattern of Islamic Boarding School that relies on a cleric, religious teacher or boarding school caretaker who is the main actor in the learning of students, then it can change students to become an independent person, both in terms of

personality, science and become an entrepreneur in the community.

2. Then in terms of Learning Management, Kyai, Ustadz / or caregiver boarding school who became the main actor is also very dominant factor in terms of the knowledge of a santri. A santri who is one of the alumni from any Islamic boarding school will surely inherit the results of the kyai's learning.
3. In terms of the implications of the santri character, in this case a cleric, cleric or caretaker of the pondok is considered successful in making a santri become an independent person, morality and also become a character entrepreneur.

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