

RELIGIOUS CULTURE LEADERSHIP OF ISLAMIC
BOARDING SCHOOL IN IMPROVING THE QUALITY
OF EDUCATION IN WAHIDIYAH ISLAMIC BOARDING
SCHOOL KEDUNGLO BANDAR LOR AND WALI BAROKAH
LDII BURENGAN IN KEDIRI CITY

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Abstract: Religious culture of pesantren has its uniqueness which is still expected to be a support for the development of the education system in Indonesia. The authenticity and distinctiveness of the pesantren as well as the treasure the nation's cultural traditions, is also a butter force for the educational pillar to bring up moral leaders of the nation, is a form of pesantren education that is characterized by traditionalism. This study used a qualitative approach. The data were collected through observations, interviews, and content analysis. The process of improving the quality of pesantren education is part of the development of national education, which is part of an effort to improve the quality of full human education. For achieving the quality of education, it must be based on a significant change. The change is needed in the management of quality and competitive educational institutions. Now one of the challenges faced by educational institutions is how to manage quality. Quality educational institutions, institutions that prioritize the quality of graduates and are able to demonstrate the values of education that make a top priority, due to a significant change in pesantren.

Keywords: Religious Culture, Pesantren Leadership, Improving Educational Quality.

Introduction

The Indonesian nation is a Muslim majority country and there are many pesantren which is a place to produce knowledgeable people, so that many pesantren graduates have the characteristic of being a *kiai*. This means that the *kiai* is a role model for the community, which means that the *kiai* has a culture and culture between one *kiai* and the other. Then boarding schools need leadership that will not be separated from the leadership of pesantren *kiai* as figures as role models of society. Both the person who leads and the person who is led should have the qualities that can lead to the achievement of a common goal as expected. There are various types of “culture and culture” of a leader and someone who is led, among others, with intelligence. Someone’s intelligence is one of the main keys to success in achieving goals.

The intelligence of the nation’s generation is carried out by the leader (power) of the Indonesian nation itself. One of them is through pesantren as an educational and religious institution which is interesting enough to be observed from various sides. Not only because of the educational model, but the curriculum and teaching methods are different from other formal educational institutions, but also because of the culture and leadership of the kiosk in developing the quality of pesantren education. Islamic boarding school is present as one of the models of indigenous education in Indonesia.¹

This indigenously makes a different contrast from educational practices in other educational institutions. The existence of the pesantren, both those that still maintain the traditional education system and those that have undergone changes, has an enormous influence on the lives of Indonesian people.² The Indonesian nation is a large nation that stands firmly with the principle of Pancasila, which places religiosity and divinity as an important ideology that is upheld by this nation, the meaning of the first precepts; “Almighty Godhead” in this case we can see hundreds of freedom fighters whose names are enshrined as national heroes have high religious backgrounds. For example; Prince Diponegoro, Imam Bonjol, Sultan Hasanudin, KH. Hasyim Ash’ari and KH. Ahmad Dahlan. They are religious leaders

¹ Abd. Mustaqiem, *Menggagas Pesantren Transformatif* (Surabaya: Aula, 2003), 76.

² Siswanto Siswanto, “Desain Mutu Pendidikan Pesantren,” *KARSA: Jurnal Sosial Dan Budaya Keislaman* 23, no. 2 (2015): 259, <https://doi.org/10.19105/karsa.v23i2.726>.

who fought their whole lives for the independence of the Indonesian people.

Today, one of the important issues in the administration of education is the development of religious culture. Article 1 of the 2003 National Education System Law states that education is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and skills that are it needs itself, society, nation and state. Furthermore, in article 3 it is stated that the aim of national education is to develop the potential of students to become human beings who have faith and are devoted to God Almighty, of good morality, healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible.³ From this, it is clear that religious culture is an important part of the components of national education goals.

Actually, the government has launched the development of religious culture as part of character building starting from an early age, from the level of basic education to tertiary education, one of the considerations is, if a character has been formed from an early age in a person, then it will be a colour as well as a solid foundation for concerned in carrying out and facing his future life.⁴ Indeed, judging from the pesantren's Religious Culture, it has its uniqueness that is still expected to support the development of the education system in Indonesia. Which is the authenticity and peculiarities of pesantren, aside from being a treasure of the nation's cultural traditions, is also a strong supporting pillar of education to bring up national moral leaders. So that one of the cultural bases of pesantren is a form of pesantren education that has a traditionalism style.⁵

Islamic boarding schools are an internal structural part of Islamic education in Indonesia that is held traditional which has made Islam a way of life. As part of the internal structure of Indonesian Islamic education, Islamic boarding schools have particularities,

³ Departemen Pendidikan Nasional Republik Indonesia, "Undang-Undang Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional," Pub. L. No. UU 20/2003 (2003).

⁴ Husaini Husaini, *Implementasi Budaya Religius Di Pesantren, Madrasah & Sekolah* (Yogyakarta: Pustaka Marwah, 2010), 22.

⁵ Mochtar Buchori, *Spektrum Problematika Pendidikan Di Indonesia* (Yogyakarta: Tiara Wacana, 1994).

especially in their function as educational institutions, in addition to being a missionary institution, social guidance, and even struggle. That Mukti Ali identified some general patterns of traditional Islamic education as follows; 1) There is a close relationship between the *kiai* and the *santri*; 2) The tradition of submission and obedience of a *santri* towards the *kiai*; 3) Simple lifestyle (*zuhud*); 4) Independence or independence; 5) The development of a climate and the tradition of help and fraternity; 6) Strict discipline; 7) Dare to suffer to achieve the goal; 8) Life with a high degree of religiosity.⁶

Pondok Pesantren, as one of the original educational institutions of the archipelago at this point, has an important role. Religious Culture leadership of Islamic boarding school *kiai* is a part of life so that boarding schools can increase according to their respective characteristics. Therefore, pesantren are able to make a real contribution in peaceful community life through the spread and development of Islam in the archipelago. In this context, pesantren has become one of the educational institutions that are able to form a culture of the society that is tolerant, mutually respectful, by sticking to the teachings of Islam. The values of pesantren education can make the pesantren community have a unique tradition. The education system and pesantren traditions give birth to values that are compatible with the formation of culture.⁷

In this context, pesantren is one of the educational institutions that are able to shape the culture of the community into a tolerant, respectful community, while still adhering to the teachings of Islam. The inclusive values of pesantren education are able to make the pesantren community have a unique tradition, so Abdurrahman Wahid mentioned that pesantren is a separate sub-culture in the middle of the surrounding community's culture. Pesantren is essentially a religious education institution that plays a function as a social institution. Social institutions actually exist because of the needs of the people who need them.

This research was conducted using a qualitative approach⁸ because the nature of the data collected did not use numbers like

⁶ Mukti Ali, *Beberapa Persoalan Agama Dewasa Ini* (Jakarta: Rajawali Pers, 1987).

⁷ Muammar Muammar and Puji Dwi Darmoko, "Pendidikan Pesantren Dan Nilai Budaya Damai," *Jurnal Madaniyah* 8 (2015): 131.

⁸ Lexy J. Moleong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2017), 5. Qualitative methods there are several considerations, including the following; 1) is easier when dealing with multiple, 2) presents directly between the relationship of

quantitative research. In general, qualitative research aims to understand the world of meaning symbolized in the *behaviour* of community groups according to the perspective of the community itself. So in a qualitative approach, there are four types, namely; 1. Ethnography, 2. Grounded theory, 3. Case studies, and 4. Phenomenology.⁹ The author chooses the type of case study because it is more suited to the orientation of this study. Data were collected using observations, interviews, and analysis of research results from field data. Then these data will be examined through observations and interviews with caregivers or leaders of Wahidiyah Islamic Boarding School Kedunglo Bandar Lor and Wali Barokah LDII Burengan in Kediri City

Meaning of the Concept of Religious Culture, Boarding Schools, Leadership, and Quality of Education

Religious Culture is a view of life that is jointly recognized by a group of people, which includes ways of thinking, *behaviour*, attitudes, values that are reflected in both physical and abstract forms. Therefore, a culture will naturally be inherited by all organizations to the next generation. Pesantren is the main institution designed to facilitate the process of cultural transmission between generations. According to the Anthropology expert Koentjaraningrat, that culture is the whole system of ideas and tastes, actions, and works produced by humans in social life, which is made theirs by learning.¹⁰

Culture is as a whole human knowledge as a social creature that is used to understand and interpret the environment and experience and becomes the basis for his *behaviour*. Culture is also a shared property of members of a society or a social group, whose distribution to its members and inheritance to the next generation is carried out through the learning process and by using symbols that are manifested in both spoken and unspoken forms (including various

researchers and respondents, 3) is more adaptable to the many sharpening of mutual influence and on the patterns of values encountered. See Britha Mikkelsen, *Metode Penelitian Partisipatoris Dan Upaya Pemberdayaan: Panduan Bagi Praktisi Lapangan* (Jakarta: Yayasan Pustaka Obor Indonesia, 2011), 289.

⁹ B. A. Saebani, *Metodologi Penelitian Kualitatif* (Bandung: Pustaka Setia, 2009), 86. Lihat juga John W. Creswell, *Research Design: Pendekatan Kualitatif, Kuantitatif Dan Mixed Method* (Yogyakarta: Pustaka Pelajar, 2012), 20–21.

¹⁰ Koentjaraningrat Koentjaraningrat, *Ilmu Antropologi* (Jakarta: Rineka Cipta, 2009), 72.

works which are made by humans). Likewise, the culture or leadership culture in pesantren has differences and similarities. These differences and similarities illustrate the “uniqueness” of the dynamics of pesantren culture.¹¹ So, in this case, the culture of pesantren influences the dynamics of stability, social harmony, and social reality. The pesantren culture also influences the speed of education in responding to change depending on the ability of the institution to design quality services.

Pesantren is a social system that has a unique organization and patterns of social relations among its members that are also unique. That is called school culture. However, to make it happen is not only the responsibility of the school. Educational institutions can work together with other parties, such as families and communities, to formulate school culture patterns that can bridge the interests of transmitting values.

Before Indonesian independence, pesantren became the centre of the archipelago education system, especially in the centres of the Islamic kingdom there were more or less similar educational institutions despite using different names, such as Meunasah in Aceh, Surau in Minangkabau, and Pesantren in Java.¹² Manfred Ziemek, as quoted by Hanun Asrohah, believes that pesantren are the result of parallel developments of pre-Islamic educational institutions that have been institutionalized for centuries. But in the view of Nurcholis Madjid, pesantren have historical links with pre-Islamic institutions. This pesantren-like institution has actually existed since the Hindu-Buddhist era so that Islam only needs to continue and Islamize the educational institutions that existed at that time.

According to Denis Lombard, pesantren have continuity with pre-Islamic religious institutions because there are similarities between the two. First, the boarding school is far from the crowds. *Santri* needs calm and silence to be secluded and meditated peacefully. Islamic boarding schools are often initiated by *kiai* who stay away from residential areas to find vacant land that is still free and suitable for cultivation. Second, the bond between teacher and student is the same as the bond between the *kiai* and *santri*, namely the “fatherly”

¹¹ Irene Astuti Dwiningrum, *Desentralisasi Dan Partisipasi Masyarakat Dalam Pendidikan* (Yogyakarta: Pustaka Pelajar, 2011), 119–20.

¹² Tim Direktorat Jenderal Pendidikan Keagamaan dan Pondok Pesantren, *Pola Pembelajaran Di Pesantren* (Jakarta: Direktorat Jenderal Pendidikan Islam, 2003), 4.

bond, from person to person, which has emerged as a basic bond in the Hindu-Buddhist kingdom, even before it. Third, between pesantren and pre-Islamic religious institutions or dharma have similarities in maintaining contact between dharma as well as between pesantren and old habits of travelling that is to conduct spiritual searching from one centre to another.¹³

In line with the above view, pesantren were born since the beginning of the arrival of Islam in Java during the Walisongo period. It is strongly suspected that the pesantren was first established in the village of Gapuro Gresik in East Java and is associated with the efforts of Maulana Malik Ibrahim (Sunan Ampel).¹⁴ Maulana Malik Ibrahim (died 1419 H in Gresik, East Java), was the spiritual father of Walisongo, in Javanese *santri* society, it is usually seen as a teacher of a pesantren teacher in Java. The developing oral history gives an indication that old and large huts outside Java also gained inspiration from Walisongo's teachings.¹⁵

In the Walisongo era, pesantren showed a cosmopolitan and dynamic community because it developed in the midst of urban society, such as Surabaya (Ample Denta), Gresik (Giri), Tuban (Sunan Bonang), Demak, Cirebon and Banten. The dynamics of pesantren are not only in the economic field and its close proximity to power, but also advanced in the scientific and intellectual fields. ¹⁶ In this context, the role of Walisongo was so great for the pesantren world to increasingly dynamically play its role as an educational institution for the Muslim community at that time. Even Sunan Kalijaga became the centre of the pesantren in assimilating Islam and local culture so that there was no friction and violent opposition. Even though the teachings and creeds must be refined, they must be polite and gradual so that pesantren continue to display Islamic teachings that are peaceful and polite.

In the history of its development, a number of pesantren still maintain the scientific tradition based on the study of the book of the Salafan Sich. This type of pesantren strongly emphasizes its students to master the book of Salaf in depth. This type of pesantren is then called salaf pesantren. It was adopting formal education curriculum

¹³ Hanun Asrohah, *Sejarah Pendidikan Islam* (Yogyakarta: Kalimah, 2009), 2–3.

¹⁴ Tim Direktorat Jenderal Pendidikan Keagamaan dan Pondok Pesantren, *Pola Pembelajaran Di Pesantren*, 4.

¹⁵ Abdurrahman Mas'ud, *Intelektual Pesantren* (Yogyakarta: LKiS, 2003), 49.

¹⁶ Asrohah, *Sejarah Pendidikan Islam*, 184.

both under the auspices of the Ministry of Religion and the Ministry of National Education. But the yellow book curriculum with the primary learning methods *iki iku* is still maintained. This is what came to be called a semi-modern boarding school. On the other hand, a number of pesantren focus on the formal curriculum and the emphasis on language acquisition. But religious education is still well taught. This type of pesantren was later called modern pesantren. Both Salaf and modern pesantren, both continue to uphold the value of peace and maintain the pesantren tradition, which is to help one another, respect, be tolerant, respect, and compete in the good without leaving the principles of his religious teachings. So Abdurrahman Wahid mentioned that Islamic boarding school is a separate sub-culture in the middle of the culture of the surrounding community. The education system and pesantren traditions give birth to values that are compatible with the formation of a culture of peace.

Broadly, leadership is a process of influence in setting organizational goals, motivating followers' *behaviour* to achieve goals, influencing to improve the group and its culture.¹⁷ Leadership in Arabic is often translated as *al-ri'ayah*, *al-'imarah*, *al-qiyadah* or *al-za'amah*.¹⁸ These words have one meaning so that it is called synonym or *murādif*, so we can use one of the four words to translate the word leadership. Meanwhile, to mention the term educational leadership, Muzamil Qomar prefers the term *qiyadah tarbawiyah*.¹⁹

The leadership according to several figures, among others, as follows; 1) Realizing Nawawi, leadership is the ability to move, motivate and influence people to be willing to take targeted actions to achieve goals through making decisions on these activities.²⁰ 2) Miftah Toha, as quoted by Idhochi Anwar, leadership itself is defined as implementing authority and decision making. This understanding shows how a leader is able to use his authority to move the organization through the decisions made. The more popular understanding shows the harmonious pattern of interaction between leaders and subordinates so that the authority possessed by a leader is implemented in the form of guidance and direction towards

¹⁷ Veithzal Rivai Zainal, Muliaman Darmansyah Hadad, and Mansyur Ramly, *Kepemimpinan Dan Perilaku Organisasi* (Jakarta: Rajawali Pers, 2014), 2.

¹⁸ Mujamil Qomar, *Manajemen Pendidikan Islam Strategi Baru Pengelolaan Pendidikan Islam* (Jakarta: Erlangga, 2007), 268.

¹⁹ *Ibid.*, 269.

²⁰ Hadari Nawawi, *Administrasi Pendidikan* (Jakarta: Gunung Agung, 1998), 81.

subordinates.²¹ 3) Greenberg and Baron as quoted by Prim Masrokan Mutohar, as actions taken by leaders in an effort to move subordinates to do something to succeed the work programs that have been formulated previously. The main function of the leader is as a leader or manager.²² 4) Ordway Tead, translated by Suharsimi Arikunto, leadership is the activity of influencing people to work together towards achieving the goals they want.²³ 5) According to Hersey and Blanchard, leadership is a process of giving influence to the activities of individuals or groups in the framework of their efforts leading to the achievement of goals, in predetermined situations.²⁴ 6) According to E. Mulyasa, leadership is the ability to move, influence, motivate, invite, direct, advise, guide, order, order, prohibit and even punish (if necessary), and foster with the intention that humans as media management want to work in order to reach the goal effectively efficiently.²⁵ 7) According to Irham Fahmi, leadership is a science which comprehensively studies how to direct, influence and supervise others to carry out their tasks according to the planned instructions.²⁶

The improvement of the quality of education is measured by the success of national development in the education sector which is determined by the existence of regulated and arranged human resources so that it can truly function and be effective. The potential of Islamic educational institutions will be able effectively to function if managed properly. The success of improving the quality of education lies relatively in the ability of leaders in managing existing educational resources to be able to carry out good quality management.

²¹ Moch. Idochi Anwar, *Administrasi Pendidikan Dan Manajemen Biaya Pendidikan* (Jakarta: Rajawali Pers, 2013), 77.

²² Prim Masrokan Mutohar, *Manajemen Mutu Sekolah (Strategi Peningkatan Mutu Dan Daya Saing Lembaga Pendidikan Islam* (Yogyakarta: Ar-Ruzz Media, 2013), 264.

²³ Suharsimi Arikunto, *Organisasi Dan Administrasi Pendidikan Teknologi Dan Kejuruan* (Jakarta: Rajawali Pers, 2003), 184.

²⁴ *Ibid.*, 187.

²⁵ E. Mulyasa, *Manajemen Berbasis Sekolah, (Konsep, Strategi Dan Implementasi)* (Bandung: Remaja Rosdakarya, 2007), 107.

²⁶ Irham Fahmi, *Manajemen Kepemimpinan Teori Dan Aplikasi* (Bandung: Alfabeta, 2013), 15.

Quality is related to passion and self-esteem.²⁷ For every educational institution, quality is the most important and most important agenda for improving the quality of education. If interpreted, that quality is customer satisfaction. Quality is also difficult to interpret because this is due to the diversity of quality standards. Ishikawa simply defines quality as customer satisfaction. Customer satisfaction in the field of education is meant the satisfaction of students and parents as those who consume services. Edward Sallis argues that quality is an absolute and relative concept.²⁸ Absolute quality is a quality that has high ideals and high standards because quality will make a strong symbol for internal customers and external customers.

The quality of education, when viewed from RI Law Number 20 of 2003, concerns the National Education System or National Education System, article 1 (paragraphs 1 and 4), that “education is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential to have spiritual strength, noble character, self-control, intelligence, personality, and the skills needed for themselves, society, nation and also the country.”²⁹ So that our nation needs comprehensive education because now it needs educational policies to improve and improve the national education system.³⁰

Pesantren educational institution must be able to improve itself, meaning that pesantren has an advantage or privilege. One of them is the role of pesantren *kiai* is very important in order as typical pesantren. Therefore, so that later pesantren has an appeal to the community, then one of among them is pesantren making new innovations that can be liked by students or the general public. Sallis said that quality boarding schools must be able to satisfy internal customers and external customers,³¹ meaning that they have trust in

²⁷ Edward Sallis, *Total Quality Management in Education; Manajemen Mutu Pendidikan*, trans. Ahmad Ali Riyadi and Fahrurrozi Fahrurrozi (Yogyakarta: IRCiSoD, 2008), 29.

²⁸ Ibid.

²⁹ Tim Penyusun, *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional (Sisdiknas) Dan Penjelasannya* (Yogyakarta: Media Wacana Press, 2009).

³⁰ Riza Ali Faizin, “Implementasi Manajemen Peningkatan Mutu Berbasis Sekolah,” in *Antologi Kajian Islam*, 23 (Surabaya: Pascasarjana IAIN Sunan Ampel Surabaya, 2012), 85.

³¹ Sallis, *Total Quality Management in Education; Manajemen Mutu Pendidikan*, 6.

the community, so the community will trust the pesantren educational institution.

Type of Religious Culture Islamic Boarding School Leadership at Wahidiyah Islamic Boarding School Kedunglo Bandar Lor and Wali Barokah LDII Burengan in Kediri City

Pesantren as an educational and religious institution is interesting enough to be observed from various sides. Not only because of their educational model, curriculum and teaching methods that are different from other formal educational institutions but also because of their culture and leadership in developing the quality of pesantren education. Especially when the outbreak of modernity, globalization, free markets, etc., that the boarding school is present as one of the models of indigenous education in Indonesia.³² This indigenously makes a different contrast from educational practices in other educational institutions. The existence of the pesantren, both those that still maintain the traditional education system and those that have undergone changes, has a profound influence on the lives of Indonesian people.³³

Wahidiyah Islamic Boarding School Kedunglo Bandar Lor Kediri City was transformed into one of the boarding schools which has quite a large influence throughout Indonesia and even abroad. Because of this, this pesantren has a very significant difference. One of the well-known leader of the caretakers of this cottage has the nickname Kanjeng Romo as the leader of Sholawat Wahidiyah, which pesantren does not want to be left behind by other pesantren, because its leadership has a very big desire or target through the struggle of Sholawat Wahidiyah to develop in the archipelago. With the struggle of Sholawat Wahidiyah, it can provide appeal to the public through comprehensive education, meaning that the Wahidi boarding school has two models, namely religious education and general education. However, this is done by not eliminating the mission and vision of the pesantren is to print an intellectual guardian or ulama who is a trustee. So for this reason, to strengthen pesantren, pesantren culture and pesantren culture led by nurses have the power to make new breakthroughs through the struggle of Sholawat Wahidiyah (prayer) as one to draw closer to Allah SWT.

³² Mustaqiem, *Menggagas Pesantren Transformatif*, 76.

³³ Siswanto, "Desain Mutu Pendidikan Pesantren," 259.

This is what makes Wahidiyah pesantren culture under the caregiver and manager of Kanjeng Romo KH. Abdul Latief, RA as leader of the pesantren who has played many new roles to invite Muslims to understand the rapid development of the times. With the development of this pesantren, the leadership of the pesantren Wahidiyah pesantren in general has experienced changes and resulted in changes in the socio-political situation and views of Muslims. Which things will influence this change affects the perception of Muslims regarding the role of the *kiai*'s leadership.³⁴

The advice of KH. Abdul Latif Madjid, known as Kanjeng Romo, by his students. I was a caregiver and scholars also have two functions, namely: 1). As Imam, 2). As a manager. Aside from being Imamate and Manager, that he had the hope that this pesantren could develop rapidly through the *mujahadah kubra* every year two times through the practice of Sholawat Wahidiyah. Besides that, the culture and leadership culture of the Wahidiyah pesantren is also a manager, because this caregiver also manages public education institutions, and according to him it is like this pesantren is a kingdom, why is it said that the kingdom is because the king has sole authority. Finally, leadership management was centralized into one, both pesantren institutions and general education institutions. Therefore, one of which is carried out to realize Wahidiyah boarding schools, there are 4 (four) types of leadership, including the following: 1) Printing an intellectual guardian; 2) Printing intellectual scholars; 3) Educate students who are IMTAQ and Science and Technology, and 4) Cadre students to become preachers in the field of Sufism.

The culture of this pesantren, quoted from Greenberg and Baron's opinion as quoted by Prim Masrokan Mutohar, as actions taken by leaders in an effort to move subordinates to do something to succeed the work programs that have been previously formulated. Because leadership or caregivers as the highest leader in power in all fields or referred to as a leader or manager.³⁵ It is true that every pesantren needs a figure or leader who has a figure or role model as the progress of an educational institution that is able to keep up with the times in the millennial era can bring progress in the future. So Wahidiyah boarding schools need managers or leaders who are ready

³⁴ Endang Turmudzi, *Perselingkuban Kiai Dan Kekuasaan* (Yogyakarta: LKiS, 2004), 3.

³⁵ Mutohar, *Manajemen Mutu Sekolah (Strategi Peningkatan Mutu Dan Daya Saing Lembaga Pendidikan Islam*, 264.

to read the development of the nation or society who need education in the global era.

Thus, from the results of research that has been done, the leadership of the *kiai* has an enormous influence on the culture of the pesantren. So the research refers to Sahin's opinion, which shows that the *kiai*'s leadership towards pesantren has a significant influence on all cultural factors. Glover also found a significant relationship between leadership perception and culture. And also quoting the opinion of Mastuhu also states that the *kiai* is a key figure that determines the style of pesantren life, in other words the *kiai* as the highest leader in a pesantren has a big role in creating a typical pesantren culture that he leads, especially *kiai* as a central figure in a pesantren. From some of the opinions that can be related to the reality that exists in the field that the culture of the leadership of the *kiai* has a very big influence on the culture of pesantren, and also the culture of the *kiai* is able to provide examples and symbols to *santri* in demanding religious and general sciences. Thus, the quality of the *kiai*'s leadership is very positive and significant towards improving the quality of pesantren education, because one of the positions of the *kiai* as leader of the pesantren has a role in pesantren leadership which is able to be a trigger, inspiration and motivation of all elements as well as the quality that is in the pesantren.

While the Boarding School Board of Guardian Barokah Kediri City is cared for by KH. Nurhasan as the first founder and founded in 1951 as one of the strong figures, this pesantren was originally known as Pondok LEMKARI shortly afterwards it was changed to LDII, but in the end, it was better known as Wali Barokah pesantren, which pesantren has a different culture and culture under the leadership of KH. Nur Hasan finally soon the pesantren underwent significant changes and developments. This means that this pesantren prioritizes ideology (*aqidah*) by focusing on the study of the book of the Koran and al-Hadith alone on the grounds that it does not have a public education institution.

After some times, this pesantren has a model that is not the same as other pesantren. That is, the culture of pesantren is only specifically studying religious sciences based on the Qur'an and al-Hadith. This pesantren culture also has unique leadership. The development of pesantren by using a system of harmony and togetherness can lead the pesantren, including students who have

graduated to become alumni can later lead the pesantren. With the development of pesantren requiring figures as pesantren leaders, for this reason, the *kiai* must play an intermediary role for the *santri* by giving them an understanding of what is happening at the pesantren. The culture and culture of the leadership of the *kiai* in general greatly influence the changes in education in the pesantren, and the role of the *kiai's* leadership is very important in improving the quality of education.

The leadership culture of the pesantren *kiai* uses a system of harmony and togetherness as an alternative way, that managing the pesantren is not easy but the leadership culture of pesantren *kiai* that is able to develop harmony and togetherness that requires a combined education system. This means that the culture and culture of this type of pesantren is one that has learning between education and skills. So that is what the name of the education system with the type of combination that is applied in boarding schools boarding trustees as a form of manifestation of society. Thus, the culture of this pesantren is also very different from the pesantren in the City of Kediri. Why it is different, because this pesantren can be said to be pesantren plus the intention is that this pesantren only teaches the study of the previous ulama's books without being based on strict divisions, so that students who enter pesantren on average have graduated from a formal school.

By looking at the phenomenon of the times, the leadership culture of this pesantren is more unique, because the type of boarding school management uses a modern way. But the opinion of KH. Drs. Sunarto, M.Sc., as the caretaker at this time said that this pesantren is common property, meaning it is not a type of pesantren for generations. This pesantren culture becomes a unity, whoever can lead the pesantren when there is an agreement on the results of the deliberation. So in order to create harmony and togetherness, it is necessary to have periodic leadership which is done through a committee meeting every five years and after being in office five years can also be re-elected. Culture and culture is an interesting thing in this pesantren and every week, there is a plenary session starting from advisors/caregivers, seniors and sections/departments to evaluate weekly activities. By evaluating this kind of activity, pesantren have a strong togetherness and harmony in order to develop pesantren to be able to face the challenges of the times. So this is where the culture

and leadership culture of Pesantren Wali Barokah Burengan Islamic Boarding School in Kediri through the regeneration of pesantren leadership as a form of manifestation towards the community in order to have excellence, so that this pesantren is called pesantren plus the study of the education system is only based on the Qur'an and al-Hadith.

Culture of Pesantren Wali Barokah including modern or nationalist boarding schools, because the type of leadership has an educational system and the tradition of pesantren gives birth to values that are compatible with the formation of culture and culture. This is because the pesantren education system requires students to be consistent with religious teachings while remaining inclusive in religious thought; must keep the pesantren tradition, but on the other hand, must respect traditions outside the pesantren; must be devoted to worship and propaganda, but on the other hand, must prioritize *tasāmuḥ* (tolerant) and appreciate local wisdom and the diversity of the surrounding community

Thus, Wali Barokah Boarding School Burengan is a traditional boarding school plus, meaning that this boarding school prioritizes ideology (*'aqīdah*) by focusing on the study of the book of the Koran and al-Hadith with the reason of not having a general educational institution. So that the culture and leadership culture of this pesantren is one of its forms with harmony and togetherness which goes through a period of once every 5 years.

Education Quality Model in Wahidiyah Islamic Boarding School Kedunglo Bandar Lor

Wahidiyah Islamic Boarding School Kedunglo Bandar Lor Mojoroto Kediri City has a model of improving the quality of education that is different from other boarding schools because there are demands that must be met by every educational institution. In the world of education, managers as educational institutions are needed, such as managers, teachers, staff, and institutional organizers able to provide services in accordance with what customers want (customer).³⁶ So, the quality of education that has been widely applied in the world of education that always uses the National Education

³⁶ Nur Zazin, *Gerakan Menata Mutu Pendidikan: Teori Dan Aplikasi* (Yogyakarta: Ar-Ruzz Media, 2011), 63.

Standards (SNP),³⁷ but will not rule out the possibility of being applied in pesantren educational institutions that are able to respond to the needs of the wider community. So pesantren can immediately improve themselves to make educational institutions more superior and effective. Seeing from the SNP, it turns out that the standard of education is very extraordinary; the existing standards can be applied in pesantren. The reason is that pesantren are also one of the organizers of education because there are now many pesantren that have established formal and non-formal educational institutions.³⁸

So, pesantren must dare to change attitudes or forms of education in order to attract public interest in boarding schools. Pesantren, as a superior and effective educational institution, must be able to maintain it as an institution when dealing with more organized and modern education. Azyumardi Azra assessed that the pesantren's resilience is caused by Javanese culture, which is involute and emphasizes harmony so that it can absorb outside culture without losing its identity. In the sense that pesantren does not lose its distinctive characteristics, Hasan Langgulung also suspects that the pesantren's resilience is a result of the *kiai's* personality that stands out from his knowledge and vision. Besides that, the opinion of Sumartono et al. considers that the institutionalization of pesantren in the community. While Abdurrahman Wahid said, the pesantren's resilience is due to its unique lifestyle as a sub-culture.³⁹

Wahidiyah Islamic Boarding School Kedunglo Bandar Lor Mojoroto Kediri City indirectly this pesantren leadership has several models about improving the quality of pesantren education, including the following;

First, Wahidiyah Islamic Boarding School Kedunglo Bandar Lor Mojoroto Kediri City indirectly has a vision and mission in order to keep abreast of the times. Pesantren is not a simple effort, but a dynamic and challenging activity. That the challenges of education always require improvement efforts to improve the quality or quality of education because of the increasingly high needs of the community. The quality of education that has been widely applied in the world of education by using the National Education Standards

³⁷ Tim Penyusun, *Standar Nasional Pendidikan* (Jakarta: Asa Mandiri, 2006), 5.

³⁸ Kementerian Agama RI, "Peraturan Menteri Agama Republik Indonesia Nomor 13 Tahun 2014," Pub. L. No. Permenag 13/2014 (2014).

³⁹ Ali Anwar, *Pembaruan Pendidikan Di Pesantren Lirboyo Kediri* (Yogyakarta: Pustaka Pelajar, 2011), 3.

(SNP), but does not rule out the possibility to be applied in pesantren educational institutions, which are able to respond to the demands and needs of the wider community.

Therefore, Wahidiyah pesantren has three functions, including the following, namely: a) transmission and transfer of Islamic sciences, b) maintenance of Islamic traditions, and c) reproduction of scholars.

So, Wahidiyah Islamic Boarding School Kedunglo Bandar Lor Kediri existence of 3 (three) functions above. This boarding school has the desire to develop education both religious and general sciences, then with a combination of two knowledge will be directed in studies Sufism. This means that these pesantren graduates are able to become intellectual scholars in the midst of society. So as to make this happen, this pesantren has a very strong vision is to print guardian intellect, guardian intellect or to print intellectuals who are 'ulama', intellectuals'. While the mission; education in pesantren is carried out in a comprehensive manner, education is directed in the fields of Sufism, developing the potential of intellectual preachers, and so as to create intellectual 'ulama.

Therefore, that in order to apply the vision and mission, Wahidiyah Kedunglo Islamic boarding school organizes religious education through *wahidiyah* and *dimyah* education which is also directed towards the education of Sufism in order to score scholars who are intellect or intellect of ulama. To lead this knowledge, it is necessary to do Wahidiyah education or *mujahadah* (Sholawat Wahidiyah) for all students. And to create scholars who are intellectually given comprehensive education that isolates themselves from science in a modern way, it means that not only pesantren education is taught but also general science through kindergarten, elementary, junior high, high school and PT based on BSNP, meaning that this pesantren is able pursue situations and times that are developing. So, at least the pesantren will also be able to deliver students to become preachers/preachers and even experts in the fields of Sufism. Wahidiyah Islamic Boarding School has the desire to actualize its vision and mission, among others as follows; 1) Printing an intellectual guardian; 2) Printing intellectual scholars; 3) Comprehensive education, meaning boarding schools are starting to apply modern science; and 4) Islamic boarding schools must be able

to deliver students to become missionaries or even Sufism experts based on the study of the book of al-Hikam.

Thus, that vision and mission if implemented this boarding school is directed to become candidates for intellectual guardians, intellectual scholars through comprehensive education, will later become people who are experts in Sufism.

Secondly, Wahidiyah Kedunglo Islamic Boarding School in Bandar Lor Mojoroto Kediri City cannot be separated from the name of the Education System in order to improve the quality of pesantren education. Therefore to that end, in order to strengthen the Wahidiyah Kedunglo Islamic Boarding School education system, it is necessary to standardize the needs of educational institutions that meet several priorities, including the following; 1) Improving the quality of teachers (ustaz/ustazah) pesantren through professional academic education; 2) Develop curriculum in a sustainable manner in accordance with the vision and mission of the pesantren; 3) Fulfillment of adequate educational facilities and infrastructure of Islamic boarding schools, both for *dinīyah* education and the formal education that it organizes; 4) Improving the quality of equalization of boarding school education with education outside the boarding school; 5) Increased education accountability in the boarding school environment so that it can be widely recognized by non-boarding schools.

With the priority needs of pesantren education needs, it is necessary to pay special attention to the leaders and caregivers of pesantren in the context of developing pesantren education going forward. Which Islamic education in Indonesia today is inseparable from the demands of the development of the era it faces? Indeed, Wahidiyah Kedunglo Islamic Boarding School initially only had a *weton* system, meaning that the students recited the *keiai* (KH. Moh. Ma'ruf), where there were not many 50 students on the grounds that they received a little more easily, meaning the *keiai* and *santri* were closer when the system learning takes place. But if there were more than 50 people, the students would be directed to study at the Lirboyo boarding school. Because of his principle, if teaching the Koran of many students is not optimal, then teaching is easier because it is close to the students. Choose the education system that he teaches as the founder of an educational institution that only teaches Islamic sciences. This, there is a trade-off between the

National education system and the pesantren education system, so that later the institution is able to improve the quality of quality education.

The next steps to strengthen the Wahidiyah pesantren education system use the following three gaps:

First; *Dinīyah* Education, through four levels, namely: 1) Isti'dad Level, 2) Ibtida'iyah Level, 3) Thanawiyah Level, and 4) Aliyah Level.

Second; General Education, including; 1) Kindergarten, Elementary School, Middle School, High School and Wahidiyah College. The education curriculum generally uses the curriculum of the Ministry of Religion and the Ministry of National Education based on BSNP. For Kindergarten to High School level, it is handled directly by the Pramu Culture and Didasmen, while for the PT level it is handled directly by the Research and Technology Pramu and Dikti.

Third; Wahidiyah Education, this education is given to all educational institutions in the pesantren, both *dinīyah* and general education. So it can be said Wahidiyah education is mandatory for all students, and education is based on the Study of the Book of al-Hikam by Kanjeng Romo KH. Abdul Latif Madjid, RA.

To strengthen the three education systems, this pesantren aims to make students capable of scientific fields, including; 1) Having broad religious insight and critical views on the path of development both mentally and spiritually; 2) Being able to contextualize the teachings of Islam to the people in the midst of society; and 3) Being able to create a more professional and civil society structure through Islamic teachings.

Thus, that the ideal pesantren education system must be able to demonstrate its existence as a quality and quality institution, meaning that the education servant must refer to the BSNP and PMA to realize the pesantren which is truly the people's expectation. Because pesantren also make public services widely and now pesantren must be able to compete with other educational institutions. So it requires human resources that meet the very varied qualifications, meaning that the teachers are different graduates ranging from high school graduates, S1 graduates and even there are also graduates of the S-2.

So to meet the above HR qualifications, required the recruitment of teachers through a network of Wahidiyah pesantren alumni or other pesantren capable in all fields, meaning in order to thicken the sciences according to their skills or expertise. With the

needs of qualified human resources, finally this pesantren provides an opportunity for teachers to continue their studies higher than either the foundation or independent fees. So that later with superior human resources will be able to realize quality boarding schools and educational institutions in accordance with the challenges of the times.

Furthermore, Wahidiyah pesantren wishes to develop facilities and facilities to make consumers happy and comfortable. One of the facilities owned is a local, class, high rise building that is used to improve KBM from *dinayah* to universities. So the educational infrastructure makes a very important part in the world of education so that by looking at the existing facilities means Wahidiyah boarding school has met the standards as a qualified educational institution and adequate in all fields. The infrastructure owned, among others, are as follows, namely; The old building 2 floors 10 local/class, new building 4 floors 16 local/class, TK Plus Wahidiyah Building, Wahidiyah University Building 5 floors 75 local/class, Library, Laboratory, 2-floor Health Clinic, Pondok Putra there are 4 Halls (Al Dorm Ma'roef, Al Fikr Dormitory, Al Hikam Dormitory, Al Mundir Dormitory), Pondok Putri there are 5 dormitories (Al Hasanah Dormitory, Al Fatimiyah Dormitory, Al Ma'rifah Dormitory, An Nadhrah Dormitory, Al Jadid Dormitory), Pondok Kanak- there is 1 local.

Thus, the researcher concludes that from the aspect of facilities and infrastructure of the Wahidi boarding school, it is already feasible both in terms of quantity and quality. So quality boarding school education must be supported by adequate and qualified Facilities , among others as follows; 1) Representative pesantren buildings and facilities, meaning that this pesantren infrastructure facilities are fit to be made as quality educational institutions, and these institutions are open; 2) That the availability of equipment/facilities can give enthusiasm and enthusiasm for students to feel at home in pesantren but the facilities are still focused on certain needs; 3) This pesantren provides satisfactory services for the community, both guardians of *santri* and *santri* and even prepared for entering pesantren will get excellent service and but pesantren services use a queuing system; 4) The development spreads to poor, Jember, Lumajang, Ngawi, and Nganjuk areas; and 5) the development of facilities through cooperatives up to now has already established 900 Wahidiyah

cooperatives and 17 provinces have been certified throughout Indonesia on behalf of Kanjeng Romo KH. Abdul Latif Madjid, RA and his funds 63 billion have been deposited in all banks also in his name. This is a concrete form of Wahidiyah Islamic boarding school. Therefore, there is an education and education appeal to the congregation of the practitioners of the blessings of Wahid, all over the world, from the point of view to the point of awakening.

Education Quality Model in Wali Barokah Boarding School LDII Burengan Kota in Kediri

Wali Barokah Boarding School Burengan is a traditional boarding school plus. This pesantren prioritizes ideology (*aqidah*) by focusing on the study of the book of the Koran and al-Hadith alone on the grounds that it does not have a public education institution. So that the Boarding School Board of Trustees of the Barokah Burengan Islamic Boarding School in Kediri has an idea in improving the quality of education with a learning system using four stages, including the following; 1) the preparatory stage, 2) the debriefing stage, 3) the training stage, 4) the skill/science improvement stage.

The model of improving the quality of education in the Boarding School of Wali Barokah LDII of Kediri City is as follows:

First, the vision and mission of this pesantren have the desire to prioritize the basic principles to realize its development in order to achieve a great desire. One of them is a good educational institution must be able to operate and establish strong relationships, both customers and consumers.

If examined through operational data in the field, then the customer satisfaction or the community (parents) feel satisfied when the service is satisfactory, namely the quality or quality of education. So for that, that which is very important is to maintain the quality and degree of value of an educational institution that is the hope of society. This pesantren has a traditional pesantren education plus, meaning that this pesantren has no formal education because this pesantren only specializes in the study of the Qur'an and al-Hadith with some additional practical lessons related to the needs of people's lives. With traditional education plus it is specifically devoted to print the *da'i-da'iyah* who make expectations and at the same time as the imagination of students who pass the pesantren and are ready to be deployed in the midst of society.

So to apply the vision and mission, Pesantren Wali Barokah LDII focuses on pesantren plus education, meaning that pesantren do not organize general education. However, education taught is based on the Qur'an and al-Hadith and in educating students focused on becoming preachers and *da'iyah* based on a pure pesantren curriculum. Wali Barokah Islamic Boarding School LDII in Kediri City has a vision; Educating female students to become professional *da'i-da'iyah*, having good morality, being independent and benefiting the community, nation and state. While the missions include the following; 1) Increasing competence, dedication, loyalty and compliance with Islamic teachings and applicable laws and regulations; 2) Instilling the values of honesty, trustworthiness, saving, high work ethics, harmony, cohesiveness and good cooperation; and 3) Equipping general knowledge and practical skills as capital for self-development and participation in community empowerment.

Thus, if seen from the vision and mission mentioned above, for this pesantren has very large desires, hopes and ideals, among others as follows; 1) Printing professional *da'i-da'iyah*; 2) Akhlaqul Karimah and Mandiri Education mean that in the future these pesantren graduates have morality and are skilled independently in facing any challenges; 3) The competence of students is very supportive in order to have high dedication and loyalty to the community; 4) As students must be honest in all respects, in order to be able to maintain a strong and economic mandate. The proof is that students have high morale in cooperative relations; 5) This pesantren is able to equip knowledge and skills in order to be able to enter the community with the provision of independent skills or abilities. With the implications of the vision and mission above is one of the forms/forms carried out by the pesantren, so that in the future it will be more existent in order to provide the wants and needs of the community. One of the things that pesantren does is to produce professional, high-quality and qualified preachers.

Second, the existence of the Wali Barokah Islamic Boarding School LDII Islamic Boarding School in Kediri is part of the quality standard of education, that this pesantren is also likely to apply the national standard even though it is not entirely for reasons because it does not have a public education institution. In accordance with the existing PMA, pesantren are allowed to hold formal and non-formal

education.⁴⁰ Therefore, educational institutions, including pesantren, still need a very long process to improve themselves in order to organize all the needs that are needed. So for that, pesantren must be able to emerge and realize more value, so how will the pesantren later make the top choice for the community.

According to Nurcholis Madjid, that one of the goals of pesantren education is to form humans with high awareness, about three main problems, namely God, humans and nature. In addition, pesantren products are expected to have high competence to hold responsive to the challenges and demands of life in the context of existing space and time.⁴¹

Therefore, in the education system, a teacher can provide a general view of the yellow book being taught, that this pesantren is closely related to the *kiai*'s figure because as a central figure (main) in providing subject matter so that the education system through the KBM male and female students is gathered together in a hall with a total of approximately 300 students because the education system is carried out like a public lecture. If the researchers observe that this kind of education and learning system is less effective because there are too many students, but all of them are already a KBM model of the Wali Barokah boarding school.

Wali Barokah boarding school education system which includes; 1) class of children (aged 5-12 years), then by using various classes or groups of learning in accordance with the level of competence of each student starting from the class of children, beginners, until the class for exam preparation; 2) There are eight learning groups for ages over 13 years, namely; a) Arabic Writing Group, b) Qur'an Reading Group, c) Javanese Slow Interpretation Group, d) Indonesian Slow Interpretation Group, e) Javanese Critical Interpretation Group, f) Indonesian Critical Interpretation Group, g) Test Group/Test, and h) Advanced/Skilled Groups.

In the children's learning group, the lessons given are memorization of prayer prayers, practice of prayer, memorization of daily prayers, *tabārah*, writing Arabic letters and *Pegon*, moral education. In the Arabic Writing, learning group taught subjects writing Hijaiyah letters, writing *Pegon*, *Pegon* material? The study group

⁴⁰ Kementerian Agama RI, Peraturan Menteri Agama Republik Indonesia Nomor 13 Tahun 2014.

⁴¹ Nurcholish Madjid, *Bilik-Bilik Pesantren* (Jakarta: Paramadina, 1997), 18.

Reading the Qur'an is given recitation and reading material. Meanwhile, the Javanese Slow Interpretation learning group gives lessons on the Qur'an and Hadith in Javanese accompanied by the slow group material, while the Indonesian Slow Interpretation group is given in Indonesian. Likewise, speed learning groups in both Javanese and Indonesian languages have the same material, only delivered in Indonesian with additional speed group material.

Meanwhile, the study group examinations/tests (three months) provide more comprehensive lessons, namely: reading the Qur'an, interpreting the Qur'an, the Da'wah Method, Management, Legal Education, Health Education, and Keputrian. The Skilled/Advanced learning group lasts for 1 year by getting the material of the Interpretation of the Kutubussitah (Study of six authentic hadiths)

The Islamic Boarding School Board of Trustees LDII has an education and learning system for adolescent/adult classes using stages, namely; a) the preparatory stage, b) the debriefing stage, c) the training stage, d) the skill/science improvement stage.

The Wali Barokah Islamic Boarding School LDII education system in addition to teaching religious education materials, but students are also equipped with other sciences, namely; sewing/embroidery skills, wood/stone carpentry, electronics, workshop, agriculture, and so on. Why is this education system given to students, because all students who study in this pesantren are not only capable of the religious sciences, but also provide skills education so that they graduate from both pesantren? Thus it is hoped that after graduating from the hut they will not depend on family and parents, but can live independently.

Wali Barokah Islamic Boarding School education system is not as strict as formal schools. Moreover, the student acceptance system can be done every day, and also the examination system can also be done every day depending on the readiness of each student. Even the graduation is also to students and if they have passed/finished the education test directly assigned to the regions to do da'wah as a preacher or *da'iyah*.

If the researcher observes, that the education system that is taught through a kind of study of books that have been determined by the schedule and one building consisting of 300 students both male and female become one in the process of teaching and learning takes place. All students brought books and pen to interpret what was

read by a teacher. And read a few lines, then the teacher explains the results of his reading and the students just listen.

This pesantren, when viewed from the education system, is very different from the other two pesantren, namely: 1) The education system uses a lecture/recitation model using loudspeakers that are located in such a large hall and capacity of 300 students, education only rests on the Koran 'an and al-Hadith as sources of Islamic law; 2) The education system is through a combination of language systems, which means using Javanese and Indonesian languages in interpreting a book; 3) The education and learning system uses four stages, namely; (a) the preparatory stage, (b) the debriefing stage, (c) the training stage, (d) the skill/science improvement stage.

The conclusion is that the education system and curriculum provided by the teacher/teacher is a lecture, in the sense that students must be able to capture what is delivered by the teacher/teacher, and there are more unique interpretations of using books in Indonesian. This is what makes the characteristics of boarding school trustees *barakah* with other boarding schools. The Wali Barokah pesantren is different from other pesantren with many *santri*, but the teacher/teaching staff are few, because pesantren have other differences than others, meaning that the focus of the *santri* education is becoming *da'i-da'iyah*. So if it is measured by between students and teachers, it is indeed not balanced, which is to maintain the quality is also difficult because the class is so large. Where education always uses public lectures in the hall with the number of students, 300 students to 500 students, both male and female into one. So that pesantren prioritizes graduated *santri* into *da'i* and *da'iyah* who are immediately able to enter the community. Therefore, this pesantren does not need to need as many religious teachers/teachers even though the number of students is very much more or less until now reaching 4,002 students. This means that the Wali Barokah pesantren has a different purpose than the other two pesantren, so the education system uses a combination. The purpose of the combination is that besides students being given religious education, they are also given skills education.

Third, the existence of Wali Barokah LDII Islamic Boarding School facilities and infrastructure in Kediri City is a big responsibility to prepare human resources for development. Development is always closely related to the development of the age and always raises new

problems that have never been thought before but must be addressed wisely. The quality of education can be seen in two very important ways: process and results. Then it is necessary to name a quality improvement strategy that is needed to name a professional infrastructure to adapt to changes in education.⁴² Quality in the education process involves various inputs such as; teaching materials (cognitive, affective, or psychomotor), methodology (varies according to the ability of the teacher), facilities and infrastructure of educational institutions, administrative support, various resources and efforts to create a fair and comfortable atmosphere for learning. Quality in the context of “educational outcomes” refers to the achievements achieved by educational institutions at any given time period.

Wali Barokah Islamic Boarding School LDII Burengan City of Kediri has the capacity to accommodate students who live/settle in an Islamic boarding school as many as 2000 men and women and 50 board members and teachers and their families. Where the pesantren’s facilities and infrastructure are located on + 4 hectares of land, the land is located in two villages, namely; in the Burengan village, among others as follows; Baitil A’la Mosque 3 floors, Asma’ul Husna Tower as high as 99 m, Representative Office 2 floors, Building/Hall 3 floors, Building DMC 5 male dormitory building, 50 rooms, DMC Building female dormitory 4 floors, 70 rooms, Rooms 2 storey male guest, female guest room, Wisma Tentrem guest room, study building, LDII organizational office, caregiver and teacher’s home, male health unit, women’s health unit, library, dormitory kitchen, guest dining room. Whereas in the Banjaran village, namely; 7 storey parking building, TPQ/TK, futsal sports court, and tennis court floor, Cooperative, Pondok Management Housing.

Meanwhile, if researchers observe directly from the aspect of facilities and infrastructure, are; 1) The building is very large and representative but this building is also used in every place of learning or class, which at the time of learning around 300 to 500 students in participating in activities or can be said to get a lecture from a *keiai*/teacher; 2) Tools/facilities are also equipped with loudspeakers to reach so many students, so that when the KBM takes place equipment that helps the education process takes place; 3) Facilities

⁴² Munirul Munirul, “Strategi Peningkatan Mutu Pendidikan,” in *Antologi Kajian Islam*, 16 (Surabaya: Pascasarjana IAIN Sunan Ampel Surabaya, 2010), 96.

for guests are prepared as a representative place for rest (guesthouse building) as a place for all guests who come; 4) Excellent boarding school services in order to satisfy any consumer who comes to boarding schools, so that later they can take a picture when going to enter their children to boarding schools; and 5) Development of infrastructure facilities can be through the management of the DPP, DPW, PAC as one of the developments of pesantren.

Wali Barokah Islamic Boarding School has a complete Facilities in order for an educational trip. Indeed, if seen with the eyes that facilities are so large and terraced, there is no small. So for that, one of the Facilities that is used for places of study and boarding is a form of boarding school to provide services to students. With this form of service, the pesantren will provide a good output, especially for the guardians of *santri* and *santri* feel comfortable with the existence of quality and quality education services. Therefore, this pesantren is very keen on diversity education, even though the buildings are very grand and large.

Besides that, there are interesting and unique things about this pesantren which is having an extraordinary symbol, namely; 1) the tower of Asma'ul Husna as high as 99 m in which the dome is gold-plated weighing 60 kg; 2) the characteristics of male *santri* wearing pants above the knee and short clothes and female *santri* in combined clothes and especially performing prayer prayers also vary, some are red, green, yellow, black and so on; 3) this pesantren has two gates, but there are no pesantren blocks because this pesantren has been open for several years; 4) this pesantren develops through LDII organizations from the regional level to the central level. Thus, that the service of facilities that is so magnificent makes the educational process more comfortable and relaxed, meaning that the process of teaching and learning process runs like a congregational recitation using loud loudspeakers so that students understand better what is conveyed by their teacher.

Conclusion

Religious Culture leadership Wahidiyah Kedunglo Bandar Lor Pesantren, known for its caregivers, has the nickname Kanjeng Romo as the leader of Sholawat Wahidiyah. That is because his leadership has a very big desire or target through the struggle of Sholawat Wahidiyah that has developed in the archipelago. KH. Abdul Latief

Islamic Boarding School Wahidiyah Kedunglo has a different principle from other boarding schools, especially *kiai* as a central figure when leading an Islamic boarding school as Imam and when leading an educational institution as a Manager. So this is one of the things he has done to realize Wahidiyah pesantren with 4 (four) types of leadership, including the following: 1) Printing of intellectual guardians; 2) Printing intellectual scholars; 3) Educate students who are IMTAQ and Science and Technology, and 4) Cadre students to become preachers in the field of Sufism.

While Wali Barokah Islamic Boarding School LDII Burengan in Kediri City is a modern or nationalist pesantren that prioritizes ideology (*aqidah*), because its leadership type has an educational system and the pesantren tradition gives birth to values that are compatible with the formation of culture and culture. This is because the pesantren education culture requires students to be consistent with religious teachings while remaining inclusive in religious thought; must keep the pesantren tradition, but on the other hand must respect traditions outside the pesantren; must be devoted to worship and propaganda, but on the other hand, must prioritize *tasāmuḥ* (tolerant) and appreciate local wisdom and the diversity of the surrounding community. Thus, the leadership culture of pesantren guardian *barakah* which prioritizes the system of harmony and togetherness and at the same time attracts the type of leadership by using a period of once every five years that is held through deliberations to seek mutual agreement and old leaders can be re-elected.

Efforts to improve the quality of pesantren education in Wahidiyah Kedunglo Bandar Lor and Wali Barokah Burengan Islamic Boarding Schools in Kediri have differences and similarities. Because both pesantren both conduct religious education to deepen the study of the yellow books to equip students, except the Wali Barokah Islamic Boarding School does not have formal education, which is Wahidiyah Islamic Boarding School Kedunglo, desires to colour the pesantren in the field of Sufism (ulama intellectual) by teaching various disciplines and not limited to religious knowledge. So one of the pesantren's efforts to improve quality is to adopt the national education system and also prioritize Sufism education through *mujahadah* (Sholawat Wahidiyah) as well as being supported by adequate facilities. Whereas LDII Islamic Boarding School Boarding School is a traditional plus boarding school, meaning that this

boarding school prioritizes ideology by focusing on the study of the book of the Koran and al-Hadith on the grounds that it does not have a public education institution. Thus, efforts to improve the quality of education of the Wahidiyah Kedunglo Islamic Boarding School and the LDII Guardian of the LDII City of Kediri can be carried out through three aspects, namely; a) Aspects of Vision and Mission, b) Aspects of the Education System, c) Aspects of Infrastructure Facilities. So from the three aspects that make differences and similarities in efforts to improve the quality of pesantren education.

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