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ISLAMIC EDUCATION MANAGEMENT AT ABU HURAIRAH ISLAMIC BOARDING SCHOOL, MATARAM: AN ANALYSIS OF THE INTEGRATED EDUCATION SYSTEM AND INSTITUTIONAL QUALITY ENHANCEMENT

Muhammad Asroruddin[1], Imam Suprayogo[2], Sutiah[3]
UIN Maulana Malik Ibrahim Malang, Malang, Indonesia [1,2,3]
Email: asrorlispondokpondokbuak@gmail.com

Keywords

Islamic education management; pesantren; integrated curriculum; quality assurance; Abu Hurairah Mataram.

Abstract

This study aims to analyze the framework of Islamic education management at Abu Hurairah Islamic Boarding School (Pondok Pesantren Abu Hurairah) in Mataram, focusing on curriculum integration, institutional governance, educational implementation, and quality control. Abu Hurairah Islamic Boarding School is an educational institution operating under the Al-Hunafa' Foundation, which promotes an integrated curriculum combining the national government curriculum with the boarding school's internal curriculum. Publicly available institutional information also indicates the existence of several educational units and levels, diniyah (Islamic religious education) programs, and references to the National Education Standards, Minimum Service Standards, mu'adalah standards, and ISO 9001:2015. This study employs a qualitative approach using a case study design based on public document analysis. Data were obtained from the institution's official profile, government education databases, relevant regulations, and scholarly articles on Islamic boarding school management published between 2020 and 2025. The data were analyzed through data condensation, thematic categorization, cross-source comparison, and conclusion drawing. The findings indicate that the main characteristics of institutional governance identifiable from public documents include an integrated education model, differentiated educational pathways, and an orientation toward quality standards. However, publicly available information is insufficient to determine how operational planning, the distribution of authority, instructional supervision, and follow-up evaluation are implemented in daily practice. Therefore, this article proposes an analytical framework for Islamic education management while identifying the need for field verification to ensure that assessments of management effectiveness remain within the limits of available evidence. The research implications emphasize the importance of curriculum synchronization, clear organizational responsibilities, strengthening internal quality assurance systems, and systematic documentation of measurable evaluation outcomes.

1. INTRODUCTION

Islamic boarding schools (pesantren) occupy an important position in the history of education in Indonesia. They do not merely transmit Islamic knowledge; they also shape students' character, worship habits, discipline, independence, and social responsibility. Developments in education policy and social change require pesantren to manage these functions adaptively without losing their scholarly identity and educational traditions. Therefore, the issue of pesantren education management cannot be reduced to administrative matters; rather, it concerns an institution's ability to integrate its Islamic vision, curriculum, human resources, learning processes, organizational culture, and evaluation system.[1]

Normatively, good educational management requires interconnected processes of planning, organizing, implementation, and supervision. These functions help institutions translate goals into programs, distribute responsibilities, mobilize resources, and ensure that activities are carried out according to established standards. In the pesantren context, management functions must be understood contextually because pesantren have distinctive leadership characteristics, relationships between kiai and caregivers, scholarly traditions, residential-life patterns, and connections between formal and diniyah (Islamic religious) education. A management model that is overly administrative risks neglecting pesantren culture, while management that relies solely on informal habits may face difficulties in coordination, program continuity, and quality measurement.

Recent studies show that management functions have become an important focus in pesantren research. Result Jannah and Aminah explain that the management of pesantren education programs includes setting objectives, preparing short- and long-term programs, dividing work, implementing routine and incidental programs, and conducting supervision.[2] Demonstrate that pesantren education management can be examined through the integration of program planning, implementation, and evaluation.[3]

[1] Ayuhan, A., Shofiyah, S., & Karimah, U. (2022). Application of quality assurance management in boarding schools: Implications for final school examination results. Jurnal Pendidikan Agama Islam, 323–334

[2] Jannah, F., & Aminah, S. (2022). Manajemen program pendidikan di Pesantren Mahasiswi Darul Arifin II Jember. LEADERIA: Jurnal Manajemen Pendidikan Islam, 1(2), 94–104.

[3] Nizar, A., & Churrahman, T. (2022). Implementation of Islamic education management at Islamic boarding school. Academia Open, 6.

Emphasizes that character-based pesantren education requires the involvement of all institutional elements and exemplary conduct from managers.[4] Meanwhile, view management modernization as an institutional response to technological and societal changes.[5]

Other studies extend the discussion from management functions to quality governance. Examine the potential development of an internal quality assurance system for pesantren by considering their institutional characteristics. Emphasize that pesantren quality assurance systems need to connect standards, achievements, and evaluation in accordance with institutional characteristics.[6] Link quality assurance management in boarding schools with efforts to produce qualified graduates. Show that pesantren face demands to respond to social change and educational competition without losing their institutional distinctiveness. The implementation of strategic management may be hindered by weak synergy, discipline, understanding of duties, and coordination of instructions.

In this context, Abu Hurairah Islamic Boarding School in Mataram is an interesting subject of study because its official profile states that the institution was established by the Al-Hunafa' Foundation and implements an integrated curriculum combining the government curriculum with the internal curriculum of PAH Mataram. The profile lists several educational levels, including SD IT, SMP IT, SMA IT, MA Plus, and a six-year Diniyah program. The institution also states its educational orientation through the motto "Building Character through Knowledge, Deeds, and Adab," and refers to the National Education Standards, Minimum Service Standards, mu'adalah standards, and ISO 9001:2015. Government data also records the PPS Abu Hurairah educational unit at Jalan Majapahit No. 54B, Punia Subdistrict, Mataram District, Mataram City, as a pesantren-based educational institution (Ministry of Education, Culture, Research, and Technology, n.d.).

[4] Lutfi, M. (2023). Model manajemen pendidikan pesantren berbasis karakter. At-Ta'lim: Jurnal Pendidikan, 9.
[5] Aldeia, A. M. S., Izazy, N. Q., Aflahah, S., & Libriyanti, Y. (2023). Modernisasi manajemen pesantren menyongsong era Society 5.0. EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan, 21(1), 17–30.
[6] Lathifah, Z. K., Setyaningsih, S., & Wulandari, D. (2022). Development of internal quality assurance system model for pesantren using the 2020 Education Unit Accreditation Instrument. Al-Tanzim: Jurnal Manajemen Pendidikan Islam, 6.

This information indicates an institution with a complex management environment: several educational levels, a curriculum orientation combining the government system and the internal curriculum, and the need to maintain continuity between formal and diniyah education. Ideally, this complexity requires integrated planning, clear role distribution, cross-unit coordination, the management of educators according to their competencies, and consistent quality evaluation. However, the institution's public profile does not explain in detail how work plans are developed, coordination structures are organized, supervision mechanisms operate, program success indicators are established, or evaluation results are followed up. The gap between the available institutional information and the need for an explanation of managerial practices constitutes the main problem addressed in this study.[7]

The state of the art in previous research reveals three trends. First, studies on pesantren management describe management functions in particular educational programs or pesantren. Second, quality assurance studies highlight the importance of standards, evaluation instruments, and internal quality systems. Third, studies on institutional transformation position technological adaptation, strategic management, and quality improvement as challenges for pesantren. Nevertheless, studies specifically mapping the characteristics of Islamic education management at Abu Hurairah Islamic Boarding School in Mataram through the relationship between integrated curriculum, multi-level governance, and quality assurance still need to be developed.[8]

The novelty of this article lies in using an analytical framework that connects these three dimensions within a single institutional case: (1) integration of the government curriculum and the pesantren curriculum, (2) governance coordination across several educational levels and programs, and (3) a standards-based quality assurance orientation. This article does not claim to have measured management effectiveness or revealed internal practices unsupported by primary data. Instead, it maps institutional evidence that can be verified through public documents and identifies aspects that should

[7] Munir, S., Subagyo, A., Hadi, M. S., & Martin, A. Y. (2025). Management strategy to improve the quality of education in Islamic boarding schools. Idaarah: Jurnal Manajemen Pendidikan, 84.
[8] Gunawan, O. A., Asyari, H., & Ratnaningsih, S. (2022). Manajemen pesantrenan di Pondok Pesantren Al-Ashriyyah Nurul Iman Bogor. International Journal of Islamic Educational Management, 5.

be examined through field research. This limitation is important to ensure that scientific conclusions remain proportionate to the type and scope of the available data.[9]

Based on this discussion, the study aims to: first, identify the characteristics of the education system and governance stated in public documents of Abu Hurairah Islamic Boarding School in Mataram; second, analyze the managerial needs arising from curriculum integration and the delivery of several educational levels; and third, formulate a framework for strengthening Islamic education management that is relevant to improving pesantren quality. The research questions address how the characteristics of Abu Hurairah Mataram's integrated education system can be understood through educational management functions, what coordination and quality assurance needs arise, and how governance strengthening strategies can be formulated without disregarding the identity of the pesantren.

2. RESEARCH METHOD

This study employs a qualitative approach with a case study design based on document analysis. The qualitative approach was selected because the research focuses on understanding governance characteristics, educational orientation, and managerial needs within a specific institutional context. The case study design enables the subject to be examined contextually, while document analysis is used to review information published by the institution and government agencies. This design is not intended to measure causal relationships or produce statistical generalizations.[10]

The study was conducted at Abu Hurairah Islamic Boarding School in Mataram, Mataram City, West Nusa Tenggara. The units of analysis include the institutional profile, integrated education system, publicly announced educational levels, quality-standard orientation, and information on the identity of educational units available in government databases. The primary data source is the official profile page of Abu Hurairah Islamic Boarding School in Mataram. Supporting sources consist of government educational-unit reference data and scholarly articles published between 2020 and 2025 on pesantren education management, program management, leadership, and quality assurance.

[9] Nurmiati. (2023). Analisis fungsi manajemen pendidikan pada lingkup Madrasah Ibtidaiyah. Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah, 3(2), 199.
[10] Miles, M. B., Huberman, A. M., & Saldana, J. (2020). Qualitative data analysis: A methods sourcebook (4th ed.). SAGE Publications, 34.

Data were collected through documentation and literature searches. Documents were selected based on their direct relevance to the research focus, traceability of the publisher, clarity of publication year or document identity, and consistency of content with the topic. Journal articles were prioritized when they provided identifiable journal details, volume, issue, page numbers or article numbers, and a DOI or publisher webpage that could be verified. Information intended for institutional promotion was treated as an official institutional statement, not as independent evidence of program implementation effectiveness.

Data analysis was conducted in four stages. First, data condensation was carried out by selecting information related to the institution's educational vision, curriculum, educational levels, standards, and identity. Second, the data were grouped into themes corresponding to management functions: planning, organizing, implementation, and supervision. Third, comparative interpretation was conducted by comparing institutional information with findings from previous studies. Fourth, conclusions were drawn by mapping the identified characteristics, limitations of the evidence, and recommendations for strengthening management. This process follows the principles of interactive qualitative analysis, in which data condensation, presentation, and verification are interconnected processes.[11]

The validity of the analysis was maintained through source triangulation by comparing the institution's official profile with government databases and scholarly literature. The researcher also explicitly distinguished between facts stated in documents, analytical interpretations, and normative recommendations. Since this study did not involve interviews, direct observation, or examination of internal documents, information about daily practices, academic achievements, parental satisfaction, educator competence, and supervision effectiveness is not presented as empirical findings. For a manuscript intended for journal submission, field research remains necessary to validate and deepen the document-mapping results.

[11] Miles, M. B., Huberman, A. M., & Saldana, J. (2020). Qualitative data analysis: A methods sourcebook (4th ed.). SAGE Publications, 35.

3. RESULTS AND DISCUSSION

Results

1. Institutional Profile and Educational Orientation

According to its published official profile, Abu Hurairah Islamic Boarding School in Mataram operates under the Al-Hunafa' Foundation. The institution presents itself as an educational institution combining the government curriculum and the pesantren's internal curriculum. This educational orientation is summarized in the motto "Building Character through Knowledge, Deeds, and Adab." The institutional profile also mentions the application of the Salaf Ahlussunnah wal Jama'ah manhaj as the foundation of its education. These data indicate that the institution's educational identity is built through a combination of Islamic scholarly orientation, character development, and formal education provision.[12]

The public profile lists SD IT, SMP IT, SMA IT, MA Plus, and a six-year Diniyah program. This structure indicates that educational services are provided at more than one level. From a management perspective, multiple educational levels require consistent curriculum policies, student transition pathways, educator management, academic calendars, and coordination among units. However, the published list of educational levels does not by itself explain the number of students, the operational status of all units, the leadership structure, or the achievements of each program.[13]

The institutional profile also refers to several frameworks: the National Education Standards, Minimum Service Standards, the mu'adalah standards of the Islamic University of Madinah, and ISO 9001:2015. The mention of these standards can be interpreted as a formal orientation toward quality and external recognition. Nevertheless, claims regarding the implementation of these standards need to be further examined through certification documents, certification scope, validity periods, audit results, and evidence of follow-up actions. Accordingly, the analysis at this stage is limited to identifying the standards stated in the official profile.

[12] Ayuhan, A., Shofiyah, S., & Karimah, U. (2022). Application of quality assurance management in boarding schools: Implications for final school examination results. Jurnal Pendidikan Agama Islam, 328.
[13] Khaudli, M. I., & Sabudin, A. (2022). Peran kepala pesantren dalam manajemen organisasi di Pondok Pesantren Bahrul Huda Tegaldlimo Banyuwangi. Jurnal Manajemen Pendidikan Islam Darussalam, 3(2), 243.

Aspect	Information Identified from Public Documents	Managerial Implications
Managing body	Al-Hunafa' Foundation	Requires a clear relationship between the foundation and educational units.
Curriculum model	Government curriculum and the internal PAH Mataram curriculum	Requires competency mapping, time allocation, and learning synchronization.
Educational levels/programs	SD IT, SMP IT, SMA IT, MA Plus, and a six-year Diniyah program	Requires cross-level coordination and continuity of services.
Value orientation	Building Character through Knowledge, Deeds, and Adab	Needs to be translated into learning indicators and institutional culture.
Quality references	National Education Standards (SNP), Minimum Service Standards (SPM), mu'adalah standards, and ISO 9001:2015, as stated in the profile	Requires evidence of implementation, audits, evaluation, and follow-up.

Table 1. Mapping of Institutional Information Based on Public Documents

2. Islamic Education Planning

Planning is the initial function that determines an institution's direction and priorities. In a pesantren with an integrated curriculum, planning is not limited to preparing the academic calendar for each unit. It needs to unify the objectives of formal education with those of diniyah education, character development, worship habituation, and the development of students' competencies. In the case of Abu Hurairah Mataram, the existence of several educational levels and the integrated curriculum stated in the official profile indicate the need for cross-program planning. This need is an

interpretation of the announced service structure, not a claim that all planning mechanisms have been directly observed.[14]

Ideally, integrated planning begins by translating the institution's vision and motto into measurable objectives. The value of knowledge can be translated into academic and religious competency outcomes; the value of deeds into worship habituation, social practices, and the application of knowledge; and the value of adab into behavioral indicators, learning ethics, and social interaction. Such translation is important so that the motto does not remain merely a symbolic identity, but becomes a reference for program development and evaluation.[15]

The study by Jannah and Aminah shows that pesantren program planning can be developed by setting objectives, identifying conditions, recognizing supporting and inhibiting factors, and formulating long- and short-term plans. This framework is relevant for understanding the needs of Abu Hurairah Mataram. A strategic plan may outline five-year development directions, while an annual operational plan may detail academic, diniyah, caregiving, educator development, facilities, and quality assurance programs. Each program needs a person in charge, performance indicators, a schedule, resources, and a reporting mechanism.[16]

In curriculum integration, planning also needs to anticipate potential overlaps in subject matter, excessive learning loads, and calendar inconsistencies between formal educational units and diniyah programs. Curriculum mapping can be used to identify mutually reinforcing competencies, content that needs adjustment, and opportunities for contextual learning. Since the public documents reviewed do not contain a detailed curriculum structure, the effectiveness of this integration cannot yet be assessed. Field research needs to examine operational curriculum documents, schedules, teaching materials, and learning outcomes.

3. Institutional Organization and Coordination

[14] Gunawan, O. A., Asyari, H., & Ratnaningsih, S. (2022). Manajemen pesantrenan di Pondok Pesantren Al-Ashriyyah Nurul Iman Bogor. International Journal of Islamic Educational Management, 5.
[15] Nurmiati. (2023). Analisis fungsi manajemen pendidikan pada lingkup Madrasah Ibtidaiyah. Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah, 3(2), 195.
[16] Jannah, F., & Aminah, S. (2022). Manajemen program pendidikan di Pesantren Mahasiswi Darul Arifin II Jember. LEADERIA: Jurnal Manajemen Pendidikan Islam, 94–104.

Organizing serves to distribute work, establish authority, create coordination relationships, and ensure that each program has a person in charge. The diversity of educational levels mentioned in Abu Hurairah Mataram's profile suggests the need for an organizational design capable of connecting foundation policies, pesantren leadership, school principals, diniyah coordinators, educators, education staff, and caregivers. Without a clear distribution of authority, curriculum integration may encounter duplicated instructions, conflicting priorities, or communication gaps.

Research on pesantren organization positions work distribution and coordination as important elements for program continuity. The division of work, departmentalization, and span of control in educational program management. The role of pesantren leaders in carrying out planning, organizing, implementation, and supervision functions. Based on these findings, the organization of Abu Hurairah Mataram can be examined further through the clarity of its structure, job descriptions, communication channels, coordination forums, and problem-solving mechanisms.[17]

An effective organizational structure does not necessarily mean lengthy bureaucracy. Pesantren need a structure that is simple yet accountable. The foundation may play a role in determining strategic policies and providing resources; pesantren leaders may direct the integration of vision and culture; unit heads may be responsible for the quality of services at each educational unit; and program coordinators may ensure that cross-unit activities run effectively. This distribution is a recommended model, not a description of Abu Hurairah Mataram's actual structure. The actual structure must be confirmed through decrees, organizational charts, and interviews with managers.

Coordination becomes increasingly important when formal and diniyah curricula operate in parallel. Regular coordination forums can be used to align calendars, map learning loads, discuss student development, resolve learning difficulties, and ensure follow-up to evaluations. Found that weak synergy, lack of discipline, limited understanding of duties, and conflicting instructions can hinder the implementation of strategic management in pesantren. These findings reinforce the urgency of governance

[17] Khaudli, M. I., & Sabudin, A. (2022). Peran kepala pesantren dalam manajemen organisasi di Pondok Pesantren Bahrul Huda Tegaldlimo Banyuwangi. Jurnal Manajemen Pendidikan Islam Darussalam, 3(2), 243

that ensures a unified policy direction while allowing educational units to resolve operational issues.[18]

4. Educational Implementation and Curriculum Integration

Implementation is the process of mobilizing all resources so that educational plans are realized in students' learning experiences. In the pesantren context, educational implementation includes formal learning, religious learning, adab development, worship habituation, caregiving, and self-development activities. The integrated curriculum model stated by Abu Hurairah Mataram indicates the need to connect national education outcomes with the strengthening of syar'i knowledge and character development.[19]

Curriculum integration can be developed through three layers. First, integration of objectives, namely aligning academic, religious, and character outcomes. Second, integration of content and processes, namely ensuring that formal and diniyah materials complement one another and do not create disproportionate learning burdens. Third, integration of evaluation, namely developing assessments that measure knowledge, skills, attitudes, and everyday practices in a balanced manner. These three layers can serve as an evaluation framework for Abu Hurairah Mataram's educational programs.

Emphasizes that character-based pesantren education requires the involvement of all institutional elements and exemplary conduct from managers. This means that the development of adab cannot be achieved solely through subjects or rules; it must also be reflected in organizational culture, educators' behavior, interactions between caregivers and students, and daily practices. The motto "Building Character through Knowledge, Deeds, and Adab" can serve as a meeting point between cognitive learning, behavioral habituation, and pesantren culture. However, character indicators and actual program forms need to be verified through observation and student-development documents.[20]

Educational implementation also requires the professional development of educators. Educators in formal educational units and diniyah teachers may have different backgrounds, competencies, and workloads. Therefore, the institution needs to identify

[18] Lathifah, Z. K., Setyaningsih, S., & Wulandari, D. (2022). Development of internal quality assurance system model for pesantren using the 2020 Education Unit Accreditation Instrument. Al-Tanzim: Jurnal Manajemen Pendidikan Islam, 6

[19] Aldeia, A. M. S., Izazy, N. Q., Aflahah, S., & Libriyanti, Y. (2023). Modernisasi manajemen pesantren menyongsong era Society 5.0. EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan, 21(1), 27

[20] Lutfi, M. (2023). Model manajemen pendidikan pesantren berbasis karakter. At-Ta'lim: Jurnal Pendidikan, 10

competency-development needs, provide forums for sharing teaching practices, conduct academic supervision, and develop a culture of reflection. Human resource management is a factor directly related to the quality of the learning process. Evaluation of this aspect needs to use data on qualifications, teaching workload distribution, attendance, training, supervision, and performance assessment.

Technological transformation is also part of educational implementation. The modernization of pesantren management is related to the ability to respond to technological and societal changes. Digitalization can support student administration, learning documentation, communication with parents, schedule management, and quality reporting. However, the use of technology needs to be aligned with educational objectives and policies governing students' use of devices. Technology should not replace pedagogical relationships and adab development; rather, it should function as a tool to strengthen service effectiveness.

5. Supervision, Evaluation, and Quality Assurance

Supervision is necessary to ensure that program implementation proceeds according to established plans and standards. The official profile of Abu Hurairah Mataram mentions several quality frameworks, including the National Education Standards, Minimum Service Standards, mu'adalah standards, and ISO 9001:2015. The mention of these frameworks provides an indication of the institution's formal orientation toward standards. However, assessing the effectiveness of supervision requires evidence such as audit instruments, supervision reports, evaluation meeting minutes, indicator measurement results, and follow-up documents.

Develop a discussion of an internal quality assurance system model for pesantren by referring to educational unit accreditation instruments.[21] Emphasize that pesantren quality assurance needs to consider the relationship between pesantren characteristics and the quality approach being used. In the context of Abu Hurairah Mataram, this means that quality standards need to be translated into indicators appropriate to the characteristics of integrated education, rather than merely fulfilling administrative requirements.

[21] Lathifah, Z. K., Setyaningsih, S., & Wulandari, D. (2022). Development of internal quality assurance system model for pesantren using the 2020 Education Unit Accreditation Instrument. Al-Tanzim: Jurnal Manajemen Pendidikan Islam, 7.

The quality assurance cycle can be implemented through the establishment of standards, program implementation, evaluation of achievement, control of deviations, and continuous improvement. Each standard needs to have indicators, data sources, a person in charge, a measurement period, and evidence of follow-up. Academic indicators may include curriculum achievement, assessment results, attendance, and competency development. Diniyah education indicators may include religious learning outcomes, consistency of guidance, and the development of worship practices. Character indicators can be developed through structured observation, guidance records, and educator reflection while avoiding subjective assessment.[22]

Supervision should not be oriented solely toward finding mistakes. Constructive supervision helps educators improve learning, identify students' needs, and develop innovations. Educational supervision needs to be conducted proportionately and directed toward improving institutional quality. Accordingly, academic supervision and program evaluation should produce specific recommendations with deadlines, which should then be reviewed in the following period.[23]

Emphasize the importance of management strategies for improving the quality of pesantren education in facing the challenges of globalization and technological development.[24] Demonstrate the need to strengthen human resource needs analysis, discipline, and consistent evaluation. This synthesis indicates that quality assurance needs to combine formal standards with continuous process improvement. For Abu Hurairah Mataram, an initial step in further research would be to examine the consistency between the standards stated in its profile and the quality audit practices in each unit.

6. Supporting Factors, Challenges, and Strengthening Agenda

Document analysis indicates several institutional assets that may support educational management. First, the institution's identity and value orientation are explicitly stated through its educational motto. Second, the integrated curriculum model

[22] Lathifah, Z. K., Setyaningsih, S., & Wulandari, D. (2022). Exploring internal quality assurance system for pesantren in Indonesia. Journal of Higher Education Theory and Practice, 22(16).
[23] Nurmiati. (2023). Analisis fungsi manajemen pendidikan pada lingkup Madrasah Ibtidaiyah. Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah, 3(2), 198.
[24] Munir, S., Subagyo, A., Hadi, M. S., & Martin, A. Y. (2025). Management strategy to improve the quality of education in Islamic boarding schools. Idaarah: Jurnal Manajemen Pendidikan, 9(1), 89.

provides opportunities to connect formal and religious education. Third, the existence of several educational levels enables continuity of educational services. Fourth, the inclusion of quality standards indicates an orientation toward structured management. These four aspects represent potential strengths that can be developed, but they are not sufficient to conclude that all processes have been implemented effectively.

On the other hand, multi-level complexity may create challenges in coordination, calendar synchronization, educator distribution, learning-load management, and consistency of evaluation standards. Curriculum integration also requires intensive communication so that formal and diniyah education objectives do not operate independently. Other challenges that need to be examined include managers' capacity to process quality data, utilize technology, and use evaluation results as a basis for decision-making. The literature shows that coordination problems and unclear understanding of duties can affect the implementation of institutional strategies.[25]

The strengthening agenda can be formulated into five priorities. First, develop an integrated education roadmap connecting the vision, curriculum, character development, and quality targets. Second, clarify the organizational structure, job descriptions, and cross-unit coordination mechanisms. Third, develop a management information system to support academic data, attendance, student guidance, and evaluation. Fourth, strengthen educators' professional development through training, supervision, and learning communities. Fifth, establish an internal quality assurance cycle that produces measurable follow-up actions.

These priorities need to be implemented gradually and participatively. Managers need to involve educators, education staff, caregivers, students, parents, and the foundation according to their respective authorities. Stakeholder involvement can help ensure that quality indicators do not merely meet administrative demands, but also reflect learning experiences and students' actual needs. Governance strengthening also needs to preserve the character of the pesantren, because good modernization does not mean standardizing all pesantren, but developing capacity in accordance with each institution's vision and distinctive characteristics.

[25] Junaedi, D., Zumailah, E., Sa'diah, T., Ruswandi, U., Arifin, B. S., & Sahliah. (2024). Implementation of strategic management in Islamic boarding schools: Analysis of constraints and solutions for improving education quality. International Journal of Nusantara Islam, 14.

Discussion

The document-mapping findings show that Islamic education management at Abu Hurairah Islamic Boarding School in Mataram can be understood as an issue of integrating Islamic identity, formal education provision, diniyah programs, and a quality orientation. The institutional profile presents an integrated curriculum and several educational levels as its main characteristics. From a management perspective, these characteristics require governance capable of maintaining consistency of objectives while accommodating the needs of each unit. Therefore, management quality is determined not only by the existence of structures or standards, but also by the institution's ability to connect policies with everyday educational practices.

Integrated planning is the first foundation. The literature indicates that pesantren program planning needs to connect objectives, actual conditions, potential, obstacles, and long- and short-term programs. In institutions with several educational levels, planning must avoid fragmentation among units. The educational vision and motto need to be translated into observable targets. For example, the value of knowledge can be measured through learning outcomes; the value of deeds through the application of knowledge and participation in activities; and the value of adab through transparently formulated behavioral indicators. This measurement is not intended to reduce Islamic values to numbers, but to help institutions ensure that the proclaimed values are genuinely reflected in the educational process.[26]

Organization is a prerequisite for implementing plans. The study by Khaudli and Sabudin positions pesantren leaders as an important element in organizational management. However, strong leadership needs to be balanced with the distribution of authority so that operational decisions do not depend entirely on a single individual.[27] For pesantren with formal and diniyah units, a clear structure can prevent overlapping authority and strengthen accountability. Who identify weak synergy and unclear understanding of duties as obstacles to strategic management. Accordingly,

[26] Jannah, F., & Aminah, S. (2022). Manajemen program pendidikan di Pesantren Mahasiswi Darul Arifin II Jember. LEADERIA: Jurnal Manajemen Pendidikan Islam, 1(2), 97.
[27] Khaudli, M. I., & Sabudin, A. (2022). Peran kepala pesantren dalam manajemen organisasi di Pondok Pesantren Bahrul Huda Tegaldlimo Banyuwangi. Jurnal Manajemen Pendidikan Islam Darussalam, 3(2), 243.

strengthening the organization of Abu Hurairah Mataram needs to focus on clear coordination lines, job descriptions, cross-unit forums, and procedures for resolving problems.

Educational implementation must maintain a balance between academic achievement, religious depth, and character development. Emphasize the importance of management functions in implementing pesantren education, highlights the exemplary role of all institutional elements in character education. These two perspectives can be synthesized: an integrated curriculum requires a well-planned program design, but pesantren values become stronger when embodied in culture and exemplary conduct. Therefore, evaluating educational implementation is not sufficient by merely examining schedules and curriculum documents. Researchers need to observe learning interactions, caregiving patterns, habituation practices, and students' experiences.[28]

The quality orientation stated in the institutional profile needs to be understood as a commitment that must be demonstrated through a system. The National Education Standards, Minimum Service Standards, mu'adalah standards, and ISO 9001:2015 have different scopes and mechanisms. Therefore, the institution needs a matrix explaining which standards apply to particular units, which indicators are used, who is responsible, and how evaluation results are followed up. Demonstrate the importance of developing internal quality assurance that takes pesantren characteristics into account. This helps institutions avoid merely fulfilling documentation requirements and encourages the use of data for improvement.

Management modernization also needs to be approached proportionately. Discuss pesantren modernization in facing Society 5.0, highlight strategies for improving the quality of pesantren education in response to globalization and technological development. In the case of Abu Hurairah Mataram, digitalization could serve as an instrument for integrating data across educational levels, managing communication, and monitoring program implementation. However, technology use must be accompanied by

[28] Nizar, A., & Churrahman, T. (2022). Implementation of Islamic education management at Islamic boarding school. Academia Open, 25.

data governance, protection of students' privacy, user competence, and device-use policies aligned with educational objectives.[29]

Compared with previous studies, the contribution of this analysis is not to claim that Abu Hurairah Mataram has effectively implemented all management functions, but to demonstrate the relationship between the characteristics of the published education system and the governance needs that follow from them. Provide a framework for management functions provide a quality assurance framework, provide perspectives on contemporary strategies and challenges. This synthesis produces a three-dimensional analytical framework: program integration, organizational coordination, and the quality assurance cycle.

This framework also has methodological implications. A profile document can show institutional identity, the announced program structure, and claimed standards, but it cannot replace observation and interviews for understanding actual practices. Therefore, further empirical research needs to involve foundation leaders, pesantren leaders, unit heads, teachers, caregivers, students, and parents. Data can be collected through semi-structured interviews, observation of formal and diniyah activities, examination of curriculum documents, meeting minutes, supervision reports, and educational achievement data. Triangulation is necessary to compare policy statements with the experiences of implementers and service recipients.

Conceptually, pesantren education management needs to integrate instrumental and substantive dimensions. The instrumental dimension includes structure, procedures, division of duties, budgets, schedules, and information systems. The substantive dimension includes Islamic educational objectives, adab, exemplary conduct, scholarly traditions, and relationships between educators and students. Management that is strong only in the instrumental dimension risks becoming merely administrative, while management that relies solely on the substantive dimension may struggle to maintain consistency and accountability. The required model is governance that is professional while remaining rooted in the values and traditions of pesantren.[30]

[29] Jannah, F., & Aminah, S. (2022). Manajemen program pendidikan di Pesantren Mahasiswi Darul Arifin II Jember. LEADERIA: Jurnal Manajemen Pendidikan Islam, 1(2), 102.
[30] Nizar, A., & Churrahman, T. (2022). Implementation of Islamic education management at Islamic boarding school. Academia Open, 12.

Accordingly, strengthening educational management at Abu Hurairah Mataram can be directed toward preparing an integrated education roadmap, strengthening cross-level coordination, developing educator competencies, and operating a sustainable internal quality assurance system. These recommendations are analytical and need to be adjusted based on field verification. Managers also need to set priorities based on actual needs rather than directly adopting models from other institutions. Each pesantren has different characteristics, resources, and social contexts; therefore, management practices need to be developed contextually.

4. CONCLUSION

Analysis of public documents indicates that Abu Hurairah Islamic Boarding School in Mataram demonstrates an integrated education model through the combination of the government curriculum and the pesantren's internal curriculum, the provision of several educational levels, the Diniyah program, and a quality orientation referring to several standards. These characteristics indicate the need for management that integrates planning, organizing, implementation, and supervision within a unified institutional policy direction.

In terms of planning, curriculum integration requires the translation of the vision and motto into measurable objectives, programs, indicators, and evaluations. In terms of organization, the diversity of educational levels requires a clear distribution of authority and cross-unit coordination. In terms of implementation, formal education, diniyah education, character development, and caregiving need to be aligned to create a holistic educational experience. In terms of supervision, quality standards need to be translated into indicators and evaluation cycles accompanied by follow-up actions.

This conclusion is limited by the use of public documents and literature; therefore, it cannot yet be used to determine management effectiveness, learning quality, or program success empirically. Field research through interviews, observation, and examination of internal documents is needed to verify the organizational structure, curriculum integration practices, supervision system, and quality assurance outcomes. The practical implications include the need to strengthen the integrated education roadmap, coordination, educators' professional development, information systems, and internal quality assurance. The theoretical implication is that pesantren education

management needs to be understood as an integration of professional governance and the preservation of the pesantren's Islamic identity.

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