

Sustainable Governance and the Future of Islamic Boarding Schools: Strengthening Human Resources Based on Religious Values and the Essence of Dakwah

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ABSTRACT

The objective of this study was to examine the Sustainable Governance in determining the Future of Pesantren using Various Strategies for Strengthening Human Resources at Mamba'ul Hikam Islamic Boarding School using qualitative and case study method. Data were collected through observation, interviews, and documentation. The results showed that Mambaul Hikam implemented a multifaceted strategy to improve the quality of human resources in religious beliefs. This strategy comprised various activities, such as congregational obligatory prayers, the performance of sunnah night prayers, which included Tahajjud and Witr, the observance of the Duha prayer, the conduction of 'istighosah' sessions every evening, as well as the recitation of the Tahlil and Burdah every Friday night. The recitation of the entire Qur'an (Khotmil Qur'an) took place every Friday, and was complemented by a 'madrasah diniah' (Islamic-focused subject) in the daytime. Students also attended formal school in the morning, the recitation of Surah Yasin before entering classes, followed by book study sessions after the Isya'. Furthermore, students actively participated in school activities such as 'PI' (Practice of Worship), which included book discussions and khutbah by room representatives on Tuesday nights, as well as direct advice from their mentors.

1. INTRODUCTION

The quality of human resources is a significant aspect of enhancing religious beliefs within a cultural community and advancing a nation. Indonesia ranks low compared to other countries due to several factors,

including limited access to education, poor health conditions, and scarcity of job opportunities. Therefore, to address these challenges, it is important to adopt specialized strategies and solutions aimed at improving the quality of human resources. This is because the process is a primary driver of national development and the success of specific organizations.¹

Human Resources Management is associated with the supervision of people.² This process is led by various individuals, such as Kiai (Islamic cleric, teacher, or religious leader), principals and village heads in Islamic boarding school, formal institutions, and rural settings. It aims to achieve specific visions, missions, and objectives through well-planned tactics³. Effective human resources management is essential for devising strategies to optimize and oversee educational institutions, particularly in this context.⁴ Boarding school is one of the preferred Islamic institutions in Indonesia.⁵ It plays an active role in empowering communities⁶, which is the foundation of Islamic education in the country⁷. Islamic boarding school and madrasah (Islamic school) are important educational institutions, primarily because most of the population is Muslim⁸

¹Fauzi Rasyid, "Alasan Sdm Masyarakat Indonesia Tergolong Rendah, Berikut Faktor-Faktor Penyebabnya," 2023, <https://www.kompasiana.com/>.

²Sumirah Silalahi, Toni Nasution, And Wika Wiryanti Siregar, "Manajemen Sumber Daya Manusia Dalam Membangun Kualitas Pendidikan," 2022.

³Nurul Hidayati Murtafiah, "Analisis Manajemen Pengembangan Sumber Daya Manusia Yang Handal Dan Profesional (Studi Kasus : Iai An-Nur Lampung)," 2021.

⁴Syamsul Bahri, "Meningkatkan Kualitas Manajemen Lembaga Pendidikan Islam Melalui Sumber Daya Manusia Di Era Pandemi," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 3, No. 1 (May 19, 2022): 43–56, <https://doi.org/10.31538/Munaddhomah.V3i1.158>.

⁵Abul Hasan Al Asyari, "Tantangan Sistem Pendidikan Pesantren Di Era Modern," *Risalatuna: Journal Of Pesantren Studies* 2, No. 1 (January 15, 2022): 127, <https://doi.org/10.54471/Rjps.V2i1.1572>.

⁶Nur 'Azah, "Manajemen Mahasantri Untuk Meningkatkan Mutu Pendidikan Ma'had Aly," *Evaluasi: Jurnal Manajemen Pendidikan Islam* 7, No. 1 (April 2, 2023): 62, <https://doi.org/10.32478/Evaluasi.V7i1.1085>.

⁷Mayana Ratih Permatasari, "Branding Image Strategy Pesantren Salaf Walisongo Sragen Di Era Disrupsi; Sebuah Pergeseran Paradigma Lembaga," *Evaluasi: Jurnal Manajemen Pendidikan Islam* 7, No. 1 (April 2, 2023): 48, <https://doi.org/10.32478/Evaluasi.V7i1.1002>.

⁸Imron Fauzi And Ari Kartiko, "Pengaruh Promosi An Produk Terhadap Pengambilan Keputusan Memilih Madrasah," *Munaddhomah:*

Islamic boarding school was established before Indonesia gained independence and has remained influential⁹. The enduring legacy has made it a characteristic feature of the nation, considering the widespread embrace of the religion brought by the Prophet Muhammad. In addition, the institution also plays an incredible role in improving the quality of human resources. A core aspect of the mission is educating the youths while focusing on imparting knowledge and cultivating noble character (akhlaqulkarimah). Through this dual emphasis, it serves as integral contributor to the development of well-groomed individuals who are highly equipped to positively contribute to the ongoing progress of the nation. This role has been fulfilled consistently in history¹⁰.

Islamic school offers a unique advantage compared to general school by integrating a range of religious subjects into the curriculum¹¹. However, the educational process in madrasah and Islamic boarding school is similar to other formal institutions because it follows a continuous and structured pattern¹². The primary goal of both formal and non-formal schools is to meet the expectations of the community and ensure it is in line with the vision and mission¹³. This shared objective emphasizes the importance of education in serving individuals and the community.

A significant strategy needed to enhance the essence and existence of Islamic boarding school entails developing human resources through improved performance based on its ethics, specifically focusing on nurturing

Jurnal Manajemen Pendidikan Islam 4, No. 2 (April 15, 2023): 242–51, <https://doi.org/10.31538/Munaddhomah.V4i2.435>.

⁹Ahmad Fadhli, "Kontribusi Pesantren Sebelum Kemerdekaan Dalam Membentuk Karakter Umat Di Indonesia The Contribution Of Pesantren Before Independence In Shaping The Character Of The People In Indonesia," *Journal Of Islamic Studies* 1 (2022).

¹⁰Eko Eddy Supriyanto, "Kontribusi Pendidikan Pesantren Bagi Pendidikan Karakter Di Indonesia" 1 (2020).

¹¹Durrotul Masruroh, "Peningkatan Kualitas Lembaga Pendidikan Melalui Pendekatan Lean Six Sigma," *Muaddib: Jurnal Pendidikan Agama Islam* 02 (2023).

¹²Dery Jamaludin Basari Et Al., "Human Resource Management Model In Islamic Boarding School-Based Private Madrasah Tsanawiyah," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 8, No. 1 (February 26, 2023): 14–30, <https://doi.org/10.31538/Ndh.V8i1.2884>.

¹³Suriadi Panjaitan, Amiruddin Siahaan, And Muhammad Rifa'i, "Implementing Quality Improvement Management In Madrasah Aliyah," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 8, No. 1 (March 29, 2023): 137–51, <https://doi.org/10.31538/Ndh.V8i1.3068>.

the value of adab (respectful behavior) in religion¹⁴. It also helps to improve students by implementing effective curriculum management practices¹⁵. Human resources development in boarding school is necessary to nurture and produce well-groomed graduates. Therefore, it should receive genuine attention based on systematic and detailed planning in line with future objectives.

Every Islamic boarding school uses multiple strategies to improve the quality of its human resources¹⁶. Some of these strategies need to be well-implemented and precise to ensure the desired objective is in line with the vision and mission of the school. There is a need to adopt a strategy for improving the quality of human resources in accordance with the desired expectations.¹⁷

A well-designed program or initiative must also possess an effective strategic management system to support its success. Islamic boarding school undoubtedly requires superior and potent strategic management to achieve the goals, ¹⁸Proper management can have an impact on strengthening religion-based human resources carried out by Islamic boarding schools.

Mamba'ul Hikam Islamic boarding school is one of the Islamic boarding schools that is one of the Islamic boarding schools that always develops innovations in the management of its Human Resources, because this management is an effort to strengthen the religious understanding of the students as well as the surrounding community in the Islamic boarding school, after the religious understanding increases, the human resources there automatically become competent human resources on a religious basis.

¹⁴Abdullah Aminuddin Aziz Et Al., "Implementing Islamic Boarding School Values In Human Resource Planning," 2021.

¹⁵Bahrur Rozi, . Pujiono, And . Maskud, "Islamic Boarding Schools And Universities' Curriculum Management Based On Spiritual And Intellectual Mentality," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 4, No. 2 (March 9, 2023): 187-96, <https://doi.org/10.31538/Munaddhomah.V4i2.329>.

¹⁶Menti Sulastrri, "Strategi Pengembangan Sumber Daya Manusia Di Pesantren Sentot Alibasya Kota Bengkulu" (Universitas Islam Negeri Fatmawati Sukarno Bengkulu, 2022), <http://repository.iainbengkulu.ac.id/8195/1/Menti%20sulastrri.pdf>.

¹⁷Alvin Dian Pramuja, Nurhafid Ishari, and Moch Arifudin, "Islamic Boarding School Strategy for Enhancing Community Religious Beliefs Through One House One Student System" 9, no. 1 (2024).

¹⁸IzzJayyidati Fikriyah, "Manajemen Strategi Dalam Mencetak Santri Go International Di Pondok Pesantren Terpadu Al-Fauzan," *Risalatuna: Journal Of Pesantren Studies* 2, No. 2 (July 15, 2022): 237-61, <https://doi.org/10.54471/Rjps.V2i2.1898>.

During the implementation process, there were inevitable obstacles to overcome and supporting factors that needed to be fulfilled for the system continuity. Many similar systems have come to a halt due to the inability of the organizers to navigate challenges or fulfil essential requirements¹⁹.

Several previous studies have been conducted on the enhancement of human resources quality. According to ZuhdiSyukron, Islamic boarding school served as a medium to nurture individuals to become more religious and contribute to the improvement and development of human resources²⁰Meanwhile, Syamsul Bahri stated that the enhancement of the quality of human resources was achieved by ensuring an institution vision and mission are in line with its practical measures. These include enhancing the evaluation system, developing teaching materials, upgrading facilities, and providing training for teachers²¹. Research has also been conducted by Alvin Dian Pramuja, he explained that the strategy of Islamic boarding schools in improving religion in the community is very important for the future of religion.²²Rahmad Danis, Karomah, and Yuniar stated that human resources development was carried out through various training programs within and outside the school²³.Ramdani Mubarak further stated that it comprised identifying needs, understanding issues, implementing programs, and conducting evaluations²⁴

Limitations in Investigating the Concept of Faith-Based Human Resource Management (HRM): Previous research tends not to deepen the concept of faith-based HRM in pesantren and also still identifies in general

¹⁹Abdul Mu'is, "Manajemen Pengembangan Sdm Di Pondok Pesantren As-Syafaah Kebonsari Jember," *Fenomena* 20, No. 1 (March 8, 2021): 33–44, <https://doi.org/10.35719/Fenomena.V20i1.45>.

²⁰Zuhdi Syukron, "Kontribusi Pesantren Al-Mujaddadiyyah Dalam Pengembangan Sumber Daya Manusia Desa Demangan Kecamatan Taman Kota Madiun," *Kurikula: Jurnal Pendidikan* 5, No. 2 (March 18, 2021): 106, <https://doi.org/10.56997/Kurikula.V5i2.511>.

²¹Bahri, "Meningkatkan Kualitas Manajemen Lembaga Pendidikan Islam Melalui Sumber Daya Manusia Di Era Pandemi."

²²Alvin Dian Pramuja, Nurhafid Ishari, and Moch Arifudin, "Islamic Boarding School Strategy for Enhancing Community Religious Beliefs Through One House One Student System" 9, no. 1 (2024).

²³Rahmad Danis, KaromaKaroma, And Yuniar Yuniar, "Model Pengelolaan Sumber Daya Manusia Pesantren Dalam Meningkatkan Santri Unggul: Studi Kasus Di Pondok Pesantren Nurul Yaqin Padang: Pengelolaan Sumber Daya Manusia Pesantren," *Al-WijdānJournalOf Islamic EducationStudies* 6, No. 1 (June 27, 2021): 15–28, <https://doi.org/10.58788/Alwijdn.V6i1.961>.

²⁴Ramdanil Mubarak, "Pengembangan Manajemen Sumber Daya Manusia Di Lembaga Pendidikan Islam," *Al-Fahim: Jurnal Manajemen Pendidikan Islam* 3, No. 2 (September 30, 2021): 131–46, <https://doi.org/10.54396/Alfahim.V3i2.183>.

not to explain the continuation of what innovations can strengthen HRM in pesantren. The focus on HR management strategies in pesantren has not been supported by an in-depth understanding of how religious values influence HR management practices in the environment. however, further research is expected to provide a more holistic understanding of faith-based HR management in pesantren and increase the effectiveness of HR management strategies in supporting the development of HR quality in pesantren.

Based on the study background, it aims to analyze the Strategies of Islamic Boarding School in Enhancing Human Resources Quality through Sustainable innovation in religion-based human resource management at Mamba'ulHikam Islamic boarding school. This is intended to yield both theoretical and practical benefits. The theoretical significance lies in its contribution to academia and knowledge, particularly in enhancing the quality of human resources. The results from this study serve as valuable reference for future investigations, thereby enriching the existing body of knowledge in this area. The practical significance provides insights for these schools to assist students in fulfilling the requirements of their undergraduate studies, acquiring knowledge, and obtaining a degree within the specified

2. METHOD

The research approach used is qualitative research, with the type of case study. According to Creswell, qualitative methods involve collecting data in the form of text or images, and analyzing the data inductively. Qualitative methods aim to understand phenomena in their natural context, explore the meaning contained in individual experiences, and investigate the processes involved. from this explanation has also been tested by a lot of research using this theory.²⁵Data analysis using the Data Reduction, Data Presentation, and Conclusion Drawing/Verification approaches allows researchers to explore patterns that emerge from the information collected. Thus, we can identify the challenges, needs, and potential of PesantrenMambaulHikam in more detail.Data collection techniques are carried out by observation, interview, and documentation. To obtain sufficient and clear data on the research problem, researchers use data collection methods, namely: those related to geographical location, history and development, organizational structure, number of students and the condition of teachers, the state of facilities and infrastructure, as well as the vision and mission of the MambaulHikam Islamic boarding school. People

²⁵John W Creswell and J David Creswell, *Research Design Qualitative, Quantitative, and Mixed Methods Approaches*, Fifth (Los Angeles: SAGE Publications, 2018).

who provide information about the data needed in this study are Kiai, Santri, and also the local community, with data analysis using Data Reduction, Data Display, and Conclusion Drawing/Verification at the Mambaul Hikam Islamic boarding school which has a total of 150 students.

3.RESULT AND DISCUSSION

Mambaul Hikam adopted several other strategies supervised by Kiai, Asatid, and administrators to enhance the quality of human resources, following the large student population. This research uses the theory of Gary Hamel and C.K. Prahalad, both of whom developed the concept of core competencies, which emphasize the importance of leveraging an organization's unique strengths to create long-term competitive advantage. Research can analyze how Mambaul Hikam identifies and leverages its core competencies in providing quality religious education²⁶. Some of these strategies include congregational obligatory prayers, performing sunnah night prayers such as Tahajjud and Witr, observing the Duha prayer, conducting istighosah sessions every evening, and reciting Tahlil and Burdah every Friday night. It also entails the practice of reciting the entire Qur'an (Khotmil Qur'an) every Friday and having a madrasah finish (Islamic-focused subject) taught during the daytime. Students are obliged to attend formal schools in the morning, starting with the recitation of Surah Yasin before classes, conducting book study sessions after the isya, participating in boarding school activities such as PI (Practice of Worship), including book discussions and khutbah led by room representatives on Tuesday nights, as well as receiving direct advice from the mentor.

The One House One Student System

The One House One Student system was implemented by Mambaul Hikam in collaboration with the village head of Wonocepokoayu.²⁷ This aims to enhance the quality of human resources regarding religious knowledge, leveraging the influence of the village head as a role model in the community. As a result, the village head encourages the community to enrol at least one household member at Mambaul Hikam, aiming to deepen their religious knowledge. The quality of religious knowledge at boarding school is guaranteed by the expertise of Kiai and students, numbering approximately 150. Islamic boarding school is an educational institution highly trusted by Indonesians for its commitment to enhancing religious knowledge. The curriculum has even incorporated

²⁶Son Wandrial, "Management Development Strategy," *The Winners* 5, no. 1 (2004): 52-71.

²⁷Alvin Dian Pramuja, Nurhafid Ishari, and Moch Arifudin, "Islamic Boarding School Strategy for Enhancing Community Religious Beliefs Through One House One Student System" 9, no. 1 (2024).

various formal fields, such as technology, science, and literature. As one of the oldest institutions in Indonesia, boarding school significantly promotes the study of religious knowledge²⁸.

Congregational Obligatory Prayers

The five daily obligatory prayers, totalling seventeen prayer units, are a fundamental duty for practising Muslim men and women who meet the necessary conditions. These prayers, namely Dhuhr, Asr, Maghrib, Isya', and Fajr, must be performed daily in the congregation. The Prophet Muhammad emphasized the importance of conducting congregational prayers. The rewards for congregational prayer are 27 times greater than an individual, valued as one unit²⁹. The ulama (Islamic Scholar) also advocates for congregational prayers during each of the five obligatory prayers³⁰. However, while the rewards for such prayers are abundant, cultivating the habit of participating in them requires personal commitment and sometimes self-discipline, as well as promoting family members to adopt this virtuous practice. This task can be challenging, particularly when personal desires conflict.

The obligation of performing the five daily congregational prayers in boarding school becomes a habitual practice, as well as an indispensable routine for students³¹. School administrators take proactive measures to enforce these prayers, including implementing disciplinary actions for those who neglect them, such as standing in front of Kiai while reciting Surah Yasin. This strict enforcement ensures that all students adhere to the congregational prayer regulations, ultimately developing a customary practice that becomes an integral part of their daily lives.

Qiyamul Lail Sunnah Prayer

The boarding school requires students to perform sunnah night prayers, including Tahajjud and Witr. These prayer sessions will be

²⁸Masmuni Mahatma, "Toleransi Beragama Di Lingkungan Pesantren: Analisis Terhadap Madzhab Ahlus Sunnah Wal-Jama'ah" 3, No. 2 (2022).

²⁹Reni Ramadhani, "Persepsi Jamaah Masjid Darut Taqwa Terhadap Fatwa Mui Tentang Covid 19 Dan Dampaknya Terhadap Sholat Berjamaah (Di Desa Way Huwi Kecamatan Jatiagung Kabupaten Lampung Selatan)" (Universitas Islam Negeri Raden Intan Lampung, 2021), [Http://Repository.Radenintan.Ac.Id/18085/1/Cvr%20bab%201%20bab%202%20dapus.Pdf](http://Repository.Radenintan.Ac.Id/18085/1/Cvr%20bab%201%20bab%202%20dapus.Pdf).

³⁰Samsul Arif, "Peranan Guru Pendidikan Dalam Membina Kebiasaan Shalat Berjamaah Bagi Siswa," *Journal Of Educational Research* 1, No. 2 (December 18, 2022): 253–72, <https://doi.org/10.56436/Jer.V1i2.73>.

³¹Muhibbin, Asriandi, And Nur Aini, "Pesantren: Pendidikan Berbasis Pengembangan Karakter (Studi Kasus Di Pondok Pesantren Darurrahman Nw Aik Ampat)" 2 (2022).

observed individually, around three in the morning. To address potential delays caused by bathroom queues, the administration promoted students to start their Qiyamul Lail at around 02:30 a.m. Tahajjud, also known as Salat al-Lail, is a recommended sunnah prayer performed at night, according to the Prophet Muhammad³².

Duha Sunnah Prayer

Kiai has further instructed administrators to mandate all students to perform Duha prayers, followed by the recitation of Surah Al-Waqiah. Although the teachings in the Muslim community primarily focused on the importance of the five obligatory prayers, there were also recommendations for voluntary devotions, such as Duha. It is performed when the sun has risen to the height of a spear, approximately midway between sunrise and Dhuhr prayer. This voluntary prayer consist of at least two prayer units (rak'ahs) and extend to a maximum of fifteen, thereby allowing worshipers to be flexible in their devotion³³.

Istighosah Every Evening

Istighosah is performed every evening, where a representative from each room recites it in the prayer hall using a microphone. It is a religious process aimed at deepening spirituality, seeking blessings, and hoping for goodness in daily activities³⁴.

Tahlil and Burdah

Students are also promoted to recite Tahlil (particularly the phrase La ilahailallah) for their deceased loved ones every Friday night. In addition to this practice, reciting Burdah on Friday nights is also mandatory. This prayer session consists of poetic verses expressing a yearning for the Prophet Muhammad and has become a tradition in every Islamic boarding school³⁵

³²Abdur Rahman And Muhammad Ali Ma'sum, "Psikoterapi Islam Shalat Tahajjud Dalam Meningkatkan Kesehatan Mental Santri," *Jurnal At-Taujih* 2, No. 1 (May 30, 2022): 71, <https://doi.org/10.30739/Jbkid.V2i1.1477>.

³³Atika Andayani And Zaini Dahlan, "Konstruksi Karakter Siswa Via Pembiasaan Shalat Dhuha," *Muallimuna: Jurnal Madrasah Ibtidaiyah* 7, No. 2 (April 16, 2022): 99, <https://doi.org/10.31602/Muallimuna.V7i2.6531>.

³⁴Siti Mutmainah, "Upaya Kiai Misbahul Munir Dalam Meningkatkan Minat Belajar Santri Di Pondok Pesantren Gubug Al-Munir Sememu Melalui Istighosah Rutin Setiap Malam Kamis," *Risalatuna: Journal Of Pesantren Studies* 2, No. 1 (January 15, 2022): 98, <https://doi.org/10.54471/Rjps.V2i1.1571>.

³⁵Tis'atul Fitriyani And Nur Mukhlis Zakariya, "Selawat Burdah Ijazah K.H. Wahab Chasbullah 1965-," 2022.

Completion of the Qur'an (Khotmil Qur'an)

The Qur'an, which represents God's divine revelation to the last Prophet of Islam, guides Muslims. It is a distinct feature of every Islamic boarding school. In Mambaul Hikam, students engage in daily Qur'anic sessions guided by asatid and ustadzah (male and female teachers). There is also an established tradition of completing the Qur'an every Friday morning. During this practice, the Qur'an is divided into portions, and each student is assigned a section for recitation. The Qur'an is revered as a profound source of guidance and a path to happiness and salvation for those who follow its teachings. This divine book showed to the Prophet Muhammad by Allah is a source of happiness and salvation for those who follow its teachings³⁶.

Formal School and Madrasah Diniah

In Mambaul Hikam, students are equipped with general knowledge, including technology, science, literature, and other subjects, preparing them to become successful and knowledgeable individuals who can contribute to their faith and the nation. Formal education, from primary to high school levels, is also provided, ensuring they have a sound educational foundation alongside religious knowledge gained at the boarding school. In addition to the regular studies, students can participate in the Madrasah Diniah program. This comprised in-depth studies of various aspects of Islamic knowledge, namely Islamic Jurisprudence (Fiqh), Hadith, Recitation (Tajwid), History (Tarikh), Grammar (NahwuShorrof), etc. The Madrasah Diniah is a recognized institution for enhancing learning and building students character in accordance with religious guidance, specifically in an era heavily influenced by social media³⁷.

Studying Religious Books after Isya'

A study session conducted by Kiai takes place thirty minutes after the congregational evening prayer (Isya') in the hall. During this session, the book Ta'limulMuta'allim is studied to equip students with practical knowledge and improve their daily lives, particularly in terms of behavior and virtuous conduct. Kiai advises and guides students, providing them with tools for daily interactions in the community, and promoting them to

³⁶Abdurrohman Al Asy'ari, Sofan Rizqi, And Robingun Suyud El Syam, "Pendampingan Agenda Haflah Khatmil Qur'an Ke 45 Dan Haul Kh. Muntaha Al-Hafidz Ke 18 (Al-Qur'an Sumber Kebahagiaan Dan Spirit Kejayaan)," *Sasambo: Jurnal Abdimas (Journal Of Community Service)* 4, No. 4 (November 1, 2022): 547-57, <https://doi.org/10.36312/Sasambo.V4i4.848>.

³⁷Abdurrohman Al Asy'ari, Sofan Rizqi, And Robingun Suyud El Syam, "Pendampingan Agenda Haflah Khatmil Qur'an Ke 45 Dan Haul Kh. Muntaha Al-Hafidz Ke 18 (Al-Qur'an Sumber Kebahagiaan Dan Spirit Kejayaan)," *Sasambo: Jurnal Abdimas (Journal Of Community Service)* 4, No. 4 (November 1, 2022): 547-57, <https://doi.org/10.36312/Sasambo.V4i4.848>.

lead lives imbued with religious qualities. Ta'limulMuta'allim also serves as a guide, offering insights into proper behavior towards others, such as teachers, parents, peers, etc³⁸.

Practice of Worship

Students engage in weekly worship, particularly on Tuesday nights. During these sessions, specific rooms are assigned various themes by the administrators, such as purification (other), prayer, matters of impurity (najis), Islamic laws (jinayat), etc. Members partake in the theoretical discussions related to the given theme, followed by practical demonstrations based on the studied texts. In addition to the worship practice, subsequent Tuesday nights are dedicated to khutbah sessions held at the same venue. These sessions cover various topics, including ethics (akhlaq), knowledge, etc. Each member of the room takes on specific roles according to the assigned theme. For instance, in a general knowledge-related theme, there might be roles for the host, master of ceremonies, and speakers.³⁹

Mambaul Hikam has successfully implemented various strategies to enhance the quality of human resources, particularly in religious beliefs. These were aimed at nurturing individuals with the required religious capabilities to benefit the community and the nation. The execution of these strategies was well-planned, and guided by a clear vision and mission, in addition to comprehensive evaluations. The results are in line with the study conducted by Zuhdi Syukron (2021) that boarding school is a platform for nurturing religious thinkers capable of shaping human resources. According to Syamsul Bahri (2022) human resources could be developed by realizing a clear vision and mission. Rahmad Danis et al. (2021) emphasized the necessity of training human resources within and outside the boarding school. Ramdani Mubarak (2021) reported its possible development through the identification of needs, comprehending issues, implementing programs, and conducting evaluations.

By achieving these objectives, this research is expected to provide deeper insight into the effectiveness of the strategies implemented by the Mamba'ulHikam Islamic Boarding School in improving the quality of human resources in terms of religion and providing recommendations that can help in the development of pesantren and improving the quality of educational and religious services organized.

4. CONCLUSION

In conclusion, based on the results and observations regarding the Strategy of Islamic Boarding School in Enhancing the Quality of Human

³⁸Devy Habibi Muhammad And Ari Susandi, "Konsep Pendidikan Karakter Dalam Kitab Ta'Limul Muta'Allim" 04 (2022).

Resources various innovations in human resource management management in the Mamba'ul Hikam Islamic boarding school, the Kiai played a significant role in realizing students with high-quality religious values. The initial strategy implemented was the One House One Student system, which was achieved through collaboration with the village head of Wonocepokoayu, Senduro Sub-district. Furthermore, various strategies were adopted to enhance the quality of human resources, particularly in the aspect of religious beliefs. These strategies included the obligatory of congregational prayers, the conduction of night sunnah prayers such as Tahajjud and Witr, Duha prayer, istighosah, the recitation of Tahlil and Burdah, the Qur'an (Khotmil Qur'an) every Friday, as well as both formal education Madrasah Diniah. Students actively conducted Islamic book study sessions after Isya' and participated in school activities. These included practical worship sessions with discussions on religious texts as well as khutbah delivered by room representatives on Tuesday nights. The direct guidance of mentors during the Ta'limum Mutallim book study session also played a significant role in shaping students and enhancing the quality of human resources.

5. BIBLIOGRAFY

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