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Transforming the Quality of Santri Based on Pesantren Culture

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Abstrak

Transformasi Mutu Santri Berbasis Budaya Pesantren adalah transformasi budaya pengetahuan pesantren tentang keyakinan (beliefs), nilai-nilai (values), norma-norma (norms), perilaku (behaviors), asumsi (assumptions) dan persepsi manusia dalam mendidik santri yang berkualitas. Tujuan penelitian ini adalah eksplorasi kritis terkait transformasi mutu santri berbasis budaya pesantren di Pesantren Nurul Islam (Nuris) Antirogo Jember, Pesantren al-Azhar Tegalbesar Kaliwates Jember dan Pesantren Assunniah Kencong Jember. Metode penelitian menggunakan kualitatif deskriptif dengan mengumpulkan data melalui observasi, wawancara dan dokumentasi. Analisis data model Milles dan Huberman, pengecekan keabsahan data menggunakan triangulasi data. Teori dalam penelitian ini menggunakan pendapat KH. Hasyim Asy'ari, model Gray, kualitas model Byrk, model Paul Mott, model Cameron dan Quinn, Edward Sallis, Crosby dan Tony Bush. Hasil penelitian adalah transformasi mutu santri berbasis budaya pesantren yang bermutu di Pondok Pesantren Nuris, al-Azhar dan Assunniah Jember dibagi menjadi dua, yaitu mutu akademik dan mutu non akademik. Mutu akademik dari ketiga pondok pesantren ini adalah (1) santri dapat membaca Kitab Kuning, (2) berakhlak mulia, (3) menguasai ilmu-ilmu yang diajarkan di pesantren. (4) menyadari pentingnya spiritual dan agama dalam kehidupan, (5) nilai rapor yang sangat baik dan (6) memiliki keterampilan khusus yang dipersiapkan di pesantren. Sementara itu, kualitas non-akademik santri di ketiga pondok pesantren ini adalah: pertama, kualitas santri diukur dari keaktifan santri dalam belajar di pondok pesantren. Kedua, santri yang berkualitas dilihat dari asas kebermanfaatan ilmu yang diperoleh selama belajar di pesantren.

Kata kunci: *Budaya, Mutu Santri, Pesantren.*

Abstract

Transforming the quality of santri based on pesantren culture examines how pesantren knowledge about beliefs, values, and norms can be used to improve the quality of education for students. The purpose of this research is a critical exploration related to the transformation of the quality of students based on pesantren culture in Pesantren Nurul Islam (Nuris) Antirogo Jember, Pesantren al-Azhar Tegalbesar Kaliwates Jember and Pesantren Assunniah Kencong Jember. The research method used descriptive qualitative by collecting data through observation, interviews and documentation. Data analysis model Milles and Huberman, checking the validity of the data using data triangulation. The theory in this study uses the opinion of KH. Hasyim Asy'ari, Gray model, Byrk model quality, Paul Mott model, Cameron and Quinn model, Edward Sallis, Crosby and Tony Bush. The result of the research is the transformation of the quality of students based on quality pesantren culture in Nuris, al-Azhar and Assunniah Jember Islamic Boarding Schools is divided into two, namely academic quality and non-academic quality. The academic quality of these three boarding schools are (1) students can read the YellowIslamic classic Book, (2) have noble character, (3) master the sciences taught in the pesantren. (4) realizing the importance of spirituality and religion in life, (5) excellent report card scores and (6) having special skills prepared in pesantren. Meanwhile, the non-academic quality of santri in these three boarding schools are: First, the quality of santri is measured by the activeness of santri in studying at the boarding school. Second, the quality of santri is seen from the principle of the usefulness of the knowledge obtained while studying at the pesantren.

Keywords: *Culture, Quality of Santri, Pesantren*

INTRODUCTION

From perspective of various scientific disciplines, the term culture is defined differently. (Halid, 2020) explains that culture is a system of beliefs, values, norms, behavior, assumptions and human perception. (Crismono et al., 2023; Kontjaraningrat, 1990; Mastuhu, 1994) states that culture has three forms, namely: (a) the manifestation of culture as a complex of ideas, notions, values, regulatory norms and so on, (b) the manifestation of culture as a complex of activities, patterned behavior of humans in society, (c) The form of culture as objects created by humans. (Jahanian & Salehi, 2017) state that culture is a complex construct, encompassing not only science, arts, thoughts, beliefs, rules, regulations, customs, traditions, and habits, but also a summary of all human knowledge. As a member of society takes shape, one learns these elements. (Kotler & Armstrong, 2006) defines culture as a collection of basic values, perceptions, desires, and behaviors learned by members of society from family and other important institutions.

According to (Glickman D. Carl and Gordon, P.Stephen dan Gordon, 1985; Ormestein & Daniel U. Levine, 1976) culture is that which binds men together. (Ahmed & Shafiq, 2012) culture is arrangement of different attributes that express an organization. (Dancan, 1981; Schein, 2004) cultures basically spring from three sources, (1) the beliefs, values, and assumptions on founders of organization; (2) the learning experiences of group members as their organization evolves; and (3) new beliefs, values, and assumptions brought in by new members and leaders. (Martin, 2013) Culture provides meaning to the work of the organization by allowing members to be part of something larger than themselves, ensures members abide by organizational norms, and frames the outside world so its members can more easily interpret reality. Menurut (Dancan, 1981; Drake & Roe, 1974; Geertz, 1968; Hofstede, Geert, 1976; Kotter & Heskett, 1992). culture means fairly established set of beliefs, behaviors and values of society contain generally. In simple words we can understand that culture is gained knowledge, explanations, values, beliefs, communication and behaviors of large group of people, at the same time and same place.

The organizational quality culture movement has been popularized by (Robbins, 1996) which is known as seven (7) characters that can be applied in Pesantren education, namely (1) innovation and risk taking (2) attention to detail (3) outcome orientation (4) people orientation, (5) team orientation, (6) aggressiveness (7) stability).

So, according to several expert opinions, culture can be concluded as a set of beliefs, values, norms, rules, assumptions, symbols, language, artifacts, attributes that are mutually agreed upon in education that can bind a group to achieve the educational goals that have been formulated. With culture, it will be easy to achieve quality student learning and student learning outcomes that can satisfy all parties in the Pesantren.

The quality of santri has been translated by (Sallis, 2012) into the quality of santri. According to him, the quality of students can be interpreted as something related to a person's passion, self-esteem, differentiating between good things and bad things (success and failure), customer satisfaction and achieving the highest standards in the organization. Then Edward Sallis provides quality standards (student quality), namely product and service standards, customer standards. According to him, Pesantren product and service standards have 4 criteria, namely conformity with specifications, conformity with objectives and benefits, no defects (Zero Defects) and always good from the start.

Thus, one of the roles of Pesantren culture in improving the quality of students is to facilitate students in meeting the demands of their lives through educating them on various skills such as the value system they already have, mastering foreign languages and learning modern technology and being encouraged (infused) with an open-minded attitude. of progress and its demands.

Therefore, the Regulation of the Minister of Religion (PMA, 2004) which is closely related to Pesantren culture is number 18 of 2014 concerning Islamic Education Units in Pesantrens, article 2 number c, namely ".. upholding the spirit of sincerity, simplicity, independence, brotherhood among members of Islam (ukhuwah Islamiyah), humility (tawadhu), tolerance (tasamuh), balance (tawazun), moderation (tawasuth), exemplary (uswah), healthy lifestyle, and love of the country. PMA Number 18 of 2014 is expected to be a new breakthrough to develop Pesantren culture in the world of education and be able to produce strong, advanced and reliable Pesantren resources in managing high quality Pesantren education units. According to (Mastuhu, 2006) high quality is skilled personnel who do not give up, superior concepts, disciplined culture and technological innovation. So that it becomes an Pesantren that survives and is fully independent amidst global competition.

A high-quality Pesantren is a boarding school that successfully equips students with the resources to adapt to societal demands and changes. These adaptable students are considered well-qualified. Well-qualified students demonstrate a competitive edge and develop their creativity and innovation. Lifelong learning brings them fulfillment, academic and non-academic success. They strive to integrate established values with fresh perspectives, fostering a sense of community pride. Ultimately, these students are prepared to meet both internal and external challenges.

In the context of Total Quality Management (TQM), (Bush & Marianne Coleman, 2012) argue that quality is defined by meeting customer needs, not inherent excellence. For example, lessons should align with student learning objectives. Therefore, quality is determined by customer needs, not the provider's perspective.

(Bull, Lukens, Alan, 2004) offer a broader definition, considering anyone affected by a product or process as a "customer," including both internal and external stakeholders. In education, this includes everyone impacted by the learning process: recipients of the education (students), those influenced by student success (parents, employers), those who

support the process (administrative staff, faculty), and anyone involved in interactions between these groups. Beyond this definition, quality can also be understood as the degree of excellence in a product or service outcome, encompassing both tangible and intangible aspects even those that may not be immediately apparent.

In contrast, (Coleman, 2010) adopt the general understanding that a customer is anyone who receives or is influenced by a product or process. Customers can be external or internal. In customer education, it can be classified as all individuals who receive the results of the educational process, customer relations, suppliers, interactions between administrative staff, academic staff, students and so on. Apart from this definition, quality can be interpreted as the degree of superiority of a product or work result, whether in the form of goods or services, whether visible or invisible but can only be felt.

(Danim, 2007) defines the quality of a santri (Islamic boarding school student) as encompassing both academic and extracurricular excellence. Students who have passed a level of education or completed a program demonstrate this excellence. Academic achievement is reflected in their grades, while extracurricular excellence is shown by the diverse skills they acquire through participation in these programs. Beyond these aspects, Danim emphasizes the importance of students mastering the life values instilled by the Pesantren education program. These shared beliefs, norms, and values, once understood and implemented, serve as a driving force for innovation, creativity, progress, and ultimately, success in life.

The urgency of measuring the quality of students (quality) in this research is the ability of students to master the subjects studied at the Pesantren, shown in the form of report cards or records of students' achievements through competitions, guidance and/or hidden curriculum achievements such as having noble moral behavior (faith, obedient, respectful, disciplined, wara', tawadu' and others), won various competitions and they mastered various skills in order to develop their potential through self-taught training or special skills planned in Pesantrens such as debate skills, business, lectures, computers, writing, farming, sewing skills, can speak foreign languages, read the yellow book, memorize the Qur'an, nahwu knowledge, sharfu and others. Another measure of quality standards used in this research includes the quality of students according to KH. Hasyim Asy'ari, the Gray model, the quality of the Byrk model, the Paul Mott model, the Cameron and Quinn model and others can be explained in the discussion.

Pesantren culture can be effective (benefits) in educating quality students if Pesantren culture (tawassuth) is internalized in all members of the organization, so that it can influence students' beliefs, students' values, students' norms, students' behaviors, assumptions and perceptions of students and foster situations and conditions. teaching and learning, work, which is creative and fun in Pesantrens. The formulation of this research is how to transform the quality of students based on Pesantren culture at the Nurul Islam (Nuris) Pesantren Antirogo Jember, al-Azhar Pesantren Tegalbesar Kaliwates Jember and Assunniyah Pesantren Kencong Jember.

METHODOLOGY

This research approach uses a qualitative approach. This approach was chosen because the research seeks to reveal the transformation of the quality of Pesantren students based on Pesantren culture at the Nurul Islam (Nuris) Pesantren in Antirogo Jember, Al-Azhar Pesantren Tegalbesar Kaliwates Jember and Assunniyah Pesantren Kencong Jember. The benefit of using this approach is that researchers have guidelines in carrying out activities to achieve accurate, objective research results in accordance with conditions in the field. This research approach has the following characteristics; (a) the research uses a natural setting as a direct data source and the researcher is the key instrument in collecting research data (b) this research, apart from using a natural setting, also uses ethnographic methods to reveal the data anthropological, sociological in nature so that this method can perfect the weaknesses of the natural setting. (c) qualitative research is descriptive (d) places more emphasis on the process than results (e) carries out inductive to deductive data analysis and emphasizes meaning (Creswell, 2010; Crismono, 2023).

This type of research is descriptive. This type of research aims to be able to describe interesting issues, events, events that occur. This descriptive method focuses research on actual problems which are the center of attention of this research. The benefits of this type of descriptive research are (a) to be able to present a complete picture of the situation of the Quality Transformation of Santri Based on Pesantren Culture (b) to carry out exploration and reconstruction regarding a phenomenon or reality of the Transformation of the Quality of Santri Based on Pesantren Culture.

The subjects of this research who were informants were Pesantren caregivers, school principals, teacher councilors/Ustadz and santri. The informants are divided into 2 parts, namely key informants and secondary informants. The data sources in this research are words, actions and documents. The type of data is qualitative data consisting of humans and non-humans. The data collection technique was carried out holistically and integratively and paid attention to the relevance of the data to the focus and objectives of the research, so the data collection used in this research was (a) in-depth interviews (b) participant observation (c) documentation study. Data analysis is a process of organizing data systematization, organizing it into patterns, categories and basic units of description. This research uses a multisite design because these three Pesantrens have dominant similarities in terms of systems, goals and education and learning models implemented by the three Pesantrens. Multisite design analysis (a) individual case data analysis (b) cross-case data analysis.

RESULTS AND DISCUSSION

Transformation of the Quality of Santri Based on Pesantren Culture at the Nurul Islam (Nuris) Pesantren Antirogo Jember, Al-Azhar, Pesantren Tegalsbesar Kaliwates Jember and Assunniyah Pesantren Kencong Jember

Academic Quality Model

The quality of academic model students is the ability of students obtained through academic activities or learning in class, such as students mastering subjects or mastering the yellow book taught by kyai or ustadz. Then the students have a positive note from the kyai or ustadz. The students' report cards are in accordance with the standards desired by all, and what is no less important is that the students have noble morals. The following is the academic quality of students in the three Pesantrens (a) Students can read the yellow book (al-Qur'an, hadith, ijma' and qiyas), (b) Have noble morals, (c) Mastering the sciences taught in Pesantrens, (d) Realize the importance of spiritual and religious in life, (e) The report card is very good (f) and have special skills prepared in Pesantrens (observation, 20 August 2023)

Apart from the qualities above, there is also the academic quality of students which is measured by factors involving students' active learning involvement in the recitation or learning process, as well as using innovative, creative learning strategies, building a

learning climate, social influence and very enthusiastic parents (Ahmad Halid, 2020). This model is believed to mean that students have been categorized as quality students.

Meanwhile, the model of academic quality in terms of teachers, *ustadz* is that they have standards as teachers, have learning tools and are able to operate them, they have sincere educational intentions, have a sense of satisfaction in serving (work), are disciplined in the classroom, *Pesantrens* can fulfill the rights and obligations of *ustadz*, teachers committed to following *Pesantren* norms well (Halid, 2020) For heads of *Pesantren* units, both formal and non-formal, they have job satisfaction, there is a budget based on a balance of needs, they have a high commitment to developing *Pesantrens*.

For the community, an *Pesantren* is said to be of quality if the *Pesantren* is able to demonstrate the achievement of its goals and can prove the results of its performance to them (stakeholders) and the *Pesantren* is able to meet their educational demands well.

The research findings above are in accordance with the opinion of (Bush & Marianne Coleman, 2012) regarding the criteria for quality students, according to him, there are 3 things that students are said to be qualified, namely:

- 1) Academic progress: whether the pupil's level of progress has been above average over a certain period of time.
- 2) Student satisfaction; whether students at school are satisfied with the education they receive.
- 3) Student-teacher relationships: do students at school have a good relationship with one or more teachers. As in the following picture:

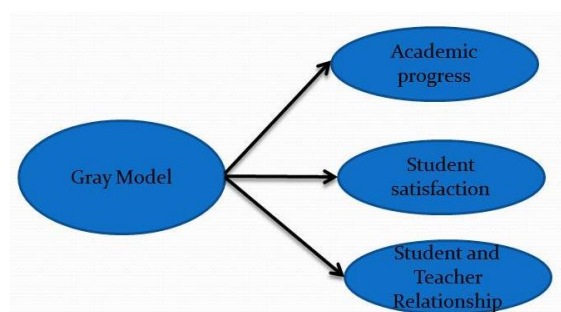


Figure 1. Gray's own elaboration of model theory regarding the quality of students

The research findings are also in accordance with the opinion of (Hasyim, 1238) that quality students are students who achieve monotheism which requires faith, so whoever does not have faith means they do not have monotheism, faith requires the

Shari'a, whoever does not implement the Shari'a means they do not have faith and monotheism, Shari'a requires character, so whoever does not have character, does not have the quality of Shari'a, does not have the quality of faith or the quality of monotheism.

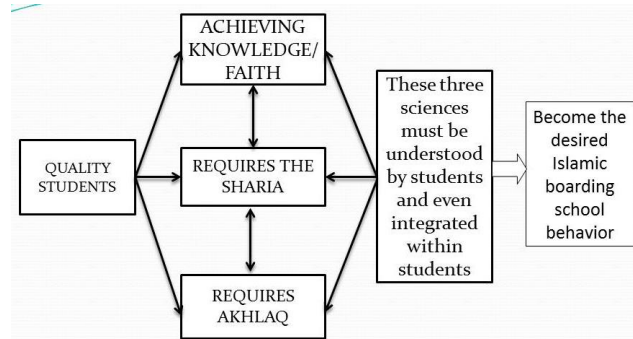


Figure 2. Own Elaboration of The Quality of Students According to KH Hasyim Asy'ari

The quality model for santri according to Imam Ghazali is if they succeed in making "human perfection whose peak is close to Allah and human opportunity whose peak is happiness in this world and the hereafter). succeeded in learning knowledge that can be useful for his world and the afterlife. In this way, students can pursue behaviors that can lead to an encounter with Allah's help and become the soul of al-kamilah, meaning that students can see things with the light of Allah SWT, students rely only on Allah SWT. According to Imam Ghazali, these two models of student quality are the work culture in Pesantrens and the learning culture of Pesantren students so that they are willing to stay in Pesantrens for a long time and serve to get blessings in their lives (Sulaiman, 1986).

The student academic quality model according to (Bryk, Anthony S. Penny Bander Sembaring, Elaine Allensworth, Sturart Luppescu, 2010) is the support of an essential framework for the academic quality of students, including: school learning climate, school-parent community ties, relational trust, binding social capital and bridging social capital. The five models of student quality according to Byrk can be described as follows:

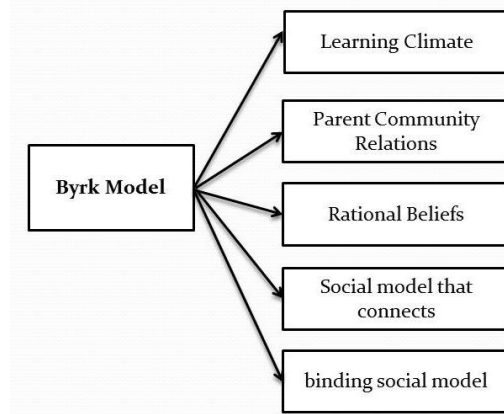


Figure 3. Own Elaboration of Byrk's Model Theory Regarding the Academic Quality of Students

This finding is in accordance with the statement of (MD. Mahfud, 2018) that the historical aspect of Pesantrens was once isolated from our national political life, it was thought that Pesantren people could not lead the country. even though this country was also built from Pesantrens, but after Indonesia became independent, Pesantrens were considered second class people. Maximum be Minister of Religion, Head of KUA, Head of Ibtidaiyah, Tsanawiyah, Aliyah and the like. But now, since the reform era, the Pesantren has proven that he can lead the country, let's say Gusdur, it turns out that not only can he be the minister of religion, the foreign minister, Alwi Shihab, is a member of the Pesantren, the Minister of Defense, Mohammad Mahfud MD, is also a member of the Pesantren, but apparently he can continue to be chairman of the Constitutional Court. it turns out you can too.

Non-Academic Quality Model

Pesantren's non-academic quality model focuses on student achievements beyond formal education. This includes results from extracurricular activities or independent learning that demonstrate superior skills, competitive edge, and effective adaptation to societal challenges. As (Danim, 2007) proposes, non-academic quality encompasses excellence in extracurricular activities, where students (santri) acquire diverse skills. It also considers the life values, morals, and drive for progress instilled during their education. By this measure, these three Pesantrens can be categorized as high-quality institutions that significantly contribute to student development. In the following section, we will explore the specific non-academic qualities nurtured in santri and their contributions.

Pesantren Nuris Jember (a) The leading student is the National Champion for Islamic Youth Story Works (ceris), (b) The student wins the Contemporary MSQ and MKQ at the 2018 Jember Regency MTQ Contest (c) Wins Six 2018 Jember Regency MTQ Cups (d) The overall winner of the MTQ contest Jember Regency 2018 (e) Champion of contemporary calligraphy at MTQ Jember 2018, (f) Champion of the Speech Contest at Jember Islamic University, (g) 2nd Place in the 2018 Vocational High School Futsal League contest, (h) Champion of the National High School and Equivalent Scientific Essay Writing Competition (i) 1st Place in the Hadrah Albanjari-Habsyi Festival from Former Besuki Residency Two Top PK MA Students Nuris. (Observation, 21 July 2019)

Pesantren Al-Azhar of Jember (a) students have insight into leadership through leadership training to equip students to become future leaders. Leadership training that has been carried out by students is Pesantren, OSIS, IPNU and IPPNU, LPAI, Jember Mosque-Mushalla Takmir Association (b) All al-Azhar students are prepared to become students who continue and defend the struggle of their predecessors who made a contribution to this country, namely spreading Islam. aswaja, characterized by muderat, politeness, tabayyun, da'wah through a local cultural approach, amar maruf nahi mungkar by collaborating with all relevant government lines and officials as policy makers (c) 2nd place in the yellow book reading competition. (Observation, 24 July 2019)

Pesantren Assunniyyah (a) students who won the overall competition in the 2015 National Mafahim Olympics (OMNAS), (b) students who won the overall competition in the Musabaqoh Qiro'atil Pole competition (c) students who were able to live with independence and discipline, (d) students who won the Trophy at Musabaqoh Qiro'atul Politika (MQK) Provincial Level, (e) Santri champions in Yellow Book reading competitions in various regions. (Observation, 28 July 2019)

The research findings above are in accordance with Paul Mott's theory; An effective organization provides more and higher quality results and adapts more effectively to environmental and internal problems than other similar organizations. therefore (Mott, 2014) has 4 criteria for measuring effective organizations, namely; output quality, output quantity, production efficiency and organizational adaptability and flexibility. Meanwhile, according to Benardin and Russle, quoted by (Hakim, 2014), an organization

is said to be of quality if it meets 6 criteria, namely: (1) *quality* (2) *quantity* (3) *timeliness* (4) *cost effectiveness* (5) *the need for supervision* (6) *interpersonal impact*.

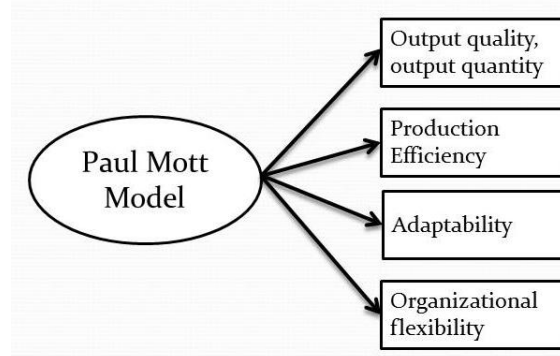


Figure 4. Paul Mott's Own Elaboration of Model Theory Regarding the Non-Academic Qualities of Santri

The opinion of Benardin and Russle above proposes six criteria for measuring quality student performance results, namely: (1) *quality*, is the extent to which the implementation process or results are almost perfect or close to expectations. objective; (2) *quantity*, the amount produced, for example, the number of dollars, units, and cycles of activities performed; (3) *timeliness*, is the extent to which an activity is completed at the desired time, taking into account the coordination of other outputs, as well as the time available for other people's activities; (4) *cost effectiveness*, is the extent to which the use of organizational resources (human, financial, technological and material) is maximized to achieve results or the loss of each unit reduction in resource use; (5) *need for supervision*, is the extent to which a worker can perform job functions without requiring the supervision of a supervisor to prevent undesirable actions; (6) *interpersonal impact*, the extent to which employees maintain dignity, good name, and cooperation between colleagues and subordinates.

Meanwhile, according to (Cameron, 1982) the quality of students is seen from 4 elements, namely: *The Competitive View, The Collaborative View, The Control View and The Creative View*. Quality has a competitive view, a collaborative view, a control view and a creative view). If the Pesantren has this view, then the Pesantren can be said to have quality students. here's the picture.

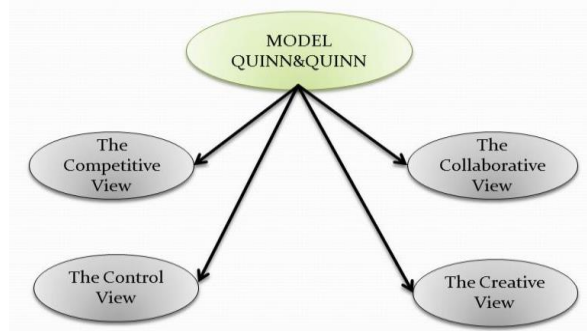


Figure 5. Cameron & Quinn's Own Elaboration of the Theoretical Model Regarding the Quality of Students

Thus, the four Pesantren organizational cultural values implemented in these three Pesantrens are able to prepare students with academic and non-academic quality. Academic qualities include (a) students can read the yellow book (b) have noble morals (c) master the sciences taught at the boarding school (d) students succeed in realizing the importance of spirituality and religion in life € and have special skills prepared by the boarding school.

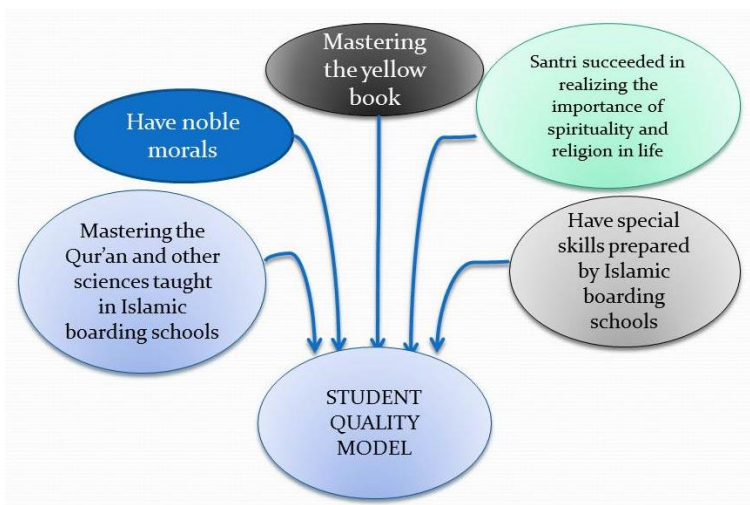


Figure 6. Own Elaboration of Standards for Academic Quality Students

The picture as described shows that these three Pesantrens do not only focus on one science, but teach and deepen religious and scientific knowledge according to the Pesantren's capabilities, so that the students feel they have enough to deepen the religious knowledge developed by the Pesantren. It is true that there are weaknesses, for example a strong tradition of studying science, such as if a student wants to be proficient in jurisprudence then they move to hut A, an expert in tool science moves to hut B, an expert

in Sufism in hut C, a foreign language expert in hut D and so on. This tradition has almost disappeared because every Pesantren has prepared expertise in each science.

Non-academic quality is that Pesantrens are able to provide more achievement results through extracurricular education or the results of students' processes outside of formal school hours (self-study) and Pesantrens are successful in delivering higher quality or superior students in the competition of abilities and equipping students to adapt more effectively to environmental problems. In wider society. Santri have skills (life skills) including: having the ability to farm, fisheries, carpentry, cooperatives, screen printing, automotive and creative economic businesses (life creative skills): production of tofu, tempeh. Students won several competitions: Islamic youth story, MSQ and MTQ champion, Bahsul masail, National Mafahim Olympiad and Musabaqoh Qiro'atil Pole champion, hadrah champion, bulletin writing and others.

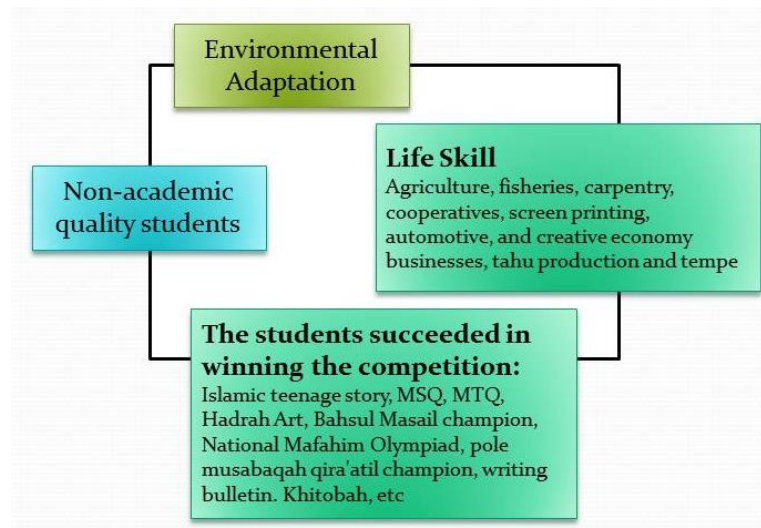


Figure 7. Self-Elaboration of Non-Academic Qualities

Apart from that, quality students are seen from two aspects, namely the activeness of the students studying at the Pesantren and the principle of usefulness of the knowledge gained while studying at the Pesantren. First, quality students are measured by active learning in Pesantrens, including: (1) actively participating in Pesantren worship activities and recitation of the Yellow Book, from basic books to advanced books such as the books Ihya Ulumuddin, Adabul Alim, Taklim Al-Muta'allim, Idhatunnasyiin, taisirul khallaq and so on, (2) study consistently, (3) stay for a long time in Pesantren (4) memorize the Koran, memorize a lot of hadith, memorize imrithy, alfiyyah and even memorize a lot of

the contents of the yellow book that he studied (5) have good morals to Allah, the Messenger of Allah, parents, and other creatures.

Second, quality students are seen from the principle of usefulness of the knowledge gained while studying in Pesantrens, such as students who can read sermons, can give speeches, can become prayer leaders, can teach the Koran to the community, become role models for the community, are needed by the community, can lead tahlil, can fulfill what society needs, not being seen as committing immorality by society and so on.

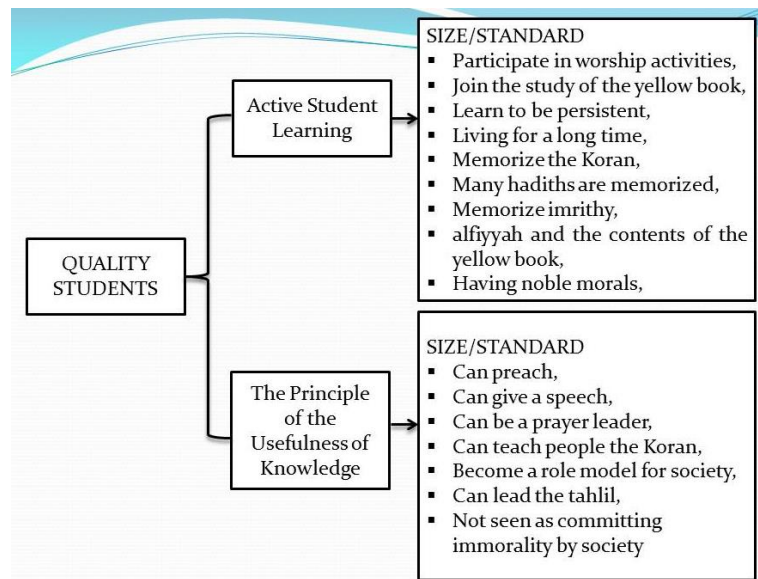


Figure 8. Own Elaboration of Standards for Non-Academic Quality Students from Outside the Pesantren

This picture shows that sometimes the quality of students is seen by society as measuring the benefits of their knowledge for themselves and others. It often happens that students are smart while studying at Pesantrens and become champions, but their knowledge is not necessarily useful in society, but many students while at Pesantrens have mediocre abilities, but when they return to their hometowns they are useful and able to educate the community and are versatile. serve the community. That is what happened and was experienced by the students in these three Pesantrens.

The difference in the quality of the students in the three Pesantrens is that the quality of the students in the Assunniah boarding school is that the students have the maturity to solve the problems they face because their learning reaches a high level of studying the Yellow Book and they also double as students who have graduated from first and second level higher education. They have a cadre formation process to become kiai or scholars

through the cadre formation of assigned teachers, so that they really master the concepts and are able to solve the problems they face. Meanwhile, the Nuris Pesantren's yellow book studies are still low and its students are only at high school level. Their higher education is not optimal because they have just been founded. Meanwhile, the students at the al-Azhar Pesantren are basic students who do not have a high level of ability in understanding the Yellow Book and most of the students are young students and children. So the quality of the students is still relatively low and the academic culture is also still low.

CONCLUSION

The quality pesantren culture of the Nuris, al-Azhar and Assunnayah Jember is divided into two, namely academic quality and non-academic quality. The academic qualities of the three Islamic boarding schools, the object of this research, are (1) The students can read the Yellow Book (Al-Qur'an, Hadith, Ijma' and Qiyas), (2) Have noble morals, (3) Master the sciences taught at the Islamic boarding school. , (4) Realizing the importance of spiritual and religious matters in life, (5) Excellent report card grades and (6) having special skills prepared at the Islamic boarding school.

Meanwhile, the non-academic quality of the students in the three Islamic boarding schools, the object of this research is: First, the quality of the students is measured by their active learning in the Islamic boarding school, including: (1) actively participating in Islamic boarding school worship activities and recitation of the Yellow Book, from basic books to advanced books such as the Ihya book. Ulumuddin, adabul alim, taklim al-muta'allim, idhatunnasyiin, taisirul khallaq and so on, (2) studied consistently, (3) lived for a long time in Islamic boarding schools (4) memorized the Koran, memorized many hadiths, memorized imrithy, Alfyyah even memorized a lot of the contents of the Yellow Book which he studied (5) had morals towards Allah, the Messenger of Allah, parents and other creatures, (6) won various competitions. Second, quality students are seen from the principle of usefulness of the knowledge gained while studying at the Islamic boarding school, such as (1) students can read sermons, (2) are able to make speeches in the community, (3) are able to become prayer leaders, (4) are able to teach the community the Koran, (5)) able to be a role model for society, (6) needed by society, (7) able to lead

tahlil, (8) able to fulfill what society needs, (9) not seen as committing immoral acts by society and so on.

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