

 <p>ISSN NO. 2320-5407</p>	<p>Journal Homepage: - www.journalijar.com</p> <p>INTERNATIONAL JOURNAL OF ADVANCED RESEARCH (IJAR)</p> <p>Article DOI: 10.21474/IJAR01/12969 DOI URL: http://dx.doi.org/10.21474/IJAR01/12969</p>	 <p>INTERNATIONAL JOURNAL OF ADVANCED RESEARCH (IJAR) ISSN 2320-5407 Journal Homepage: http://www.journalijar.com Journal DOI: 10.21474/IJAR01</p>
---	--	--

RESEARCH ARTICLE

CHARACTER-ORIENTED HUMAN RESOURCES MANAGEMENT OF ISLAMIC BOARDING SCHOOL (PONDOK PESANTREN) IN LAMPUNG PROVINCE, INDONESIA

Abdul Aziz, Idham Kholid, Syaripudin Basyar, Subandi and Koderi

Post-Graduate Program of Islamic Education Management Study Program, Raden Intan State Islamic University of Lampung, Indonesia.

Manuscript Info

Manuscript History

Received: 30 March 2021

Final Accepted: 30 April 2021

Published: May 2021

Key words:-

Islamic Boarding Schools, Human Resources, Character.

Abstract

Islamic boarding school (Pondok Pesantren) is the oldest educational institution in Indonesia. It is an authentic Indonesian cultural heritage. The advancement of science and technology has influenced the Islamic boarding schools' paradigm. On the other hand, the Islamic boarding school must be consistent in maintaining its cultural characteristics. There are four types of Islamic boarding schools in Lampung Province: pure Salafiyah, Madrasah Diniyah Takmiliah, formal Diniyah education, and Takhassus. This study aims to determine the character-oriented human resource management of Islamic boarding schools in Lampung Province. This study employed the qualitative approach, which utilized interviews, observations, and documents to collect the data. The findings of this study are 1) the Islamic boarding schools' human resource management planning includes needs analysis, recruitment, selection, and placement. 2) the implementation of Islamic boarding schools' human resource management includes education through routine recitation, routine coaching, workshops, training, seminars, comparative studies, *tawajjuhan thariqoh*, night prayer (*qiyamul lail*), five daily prayers, routine *dzikir*, and *tahsin* and *tahfidz* Al Qur'an. 2) The human resource management Evaluation of Islamic boarding schools is carried out once a month, every two months, once every three months, at the end of the semester, at the end of the school year, and even at any time. The planning, implementing, and evaluating character excellence are done through 1) moral character, which includes trustworthiness, honesty, responsibility, sincerity, courtesy, *qana'ah*, loyalty, and militancy. 2) Performance characters must include competence, discipline, punctuality, respect for time, collaboration, hard work, and thoroughness.

Copy Right, IJAR, 2021,. All rights reserved.

Introduction:-

Islamic boarding schools have played a significant role in the development of education in Indonesia [1]. The spread of Islam is strongly related to the establishment of Islamic boarding school education institutions. As stated by Karel A. Steenberink, the boarding school education system comes from the Hindu tradition and the Islamic and Arabic traditions [2]. It is originated from the Hindu tradition because the students must stay in a particular place around the teacher's location. Students' respect toward teachers cannot be bought by money. The teaching is purely religious,

Corresponding Author:- Abdul Aziz, Koderi

Address:- Post-Graduate Program of Islamic Education Management Study Program, Raden Intan State Islamic University of Lampung, Indonesia.

and the state provides lands for the teachers. Other data shows that Islamic boarding schools do not exist in Islamic countries, although the boarding school system is a tradition of the Islamic world. In the Abbasiah era, there was a boarding school education model. Individual learning models such as *sorogan* and a teaching system that starts with learning Arabic grammar can be found in Baghdad when it was the capital city of the Islamic government. Likewise, the tradition of handing over the donated land by the authorities to religious figures became a spiritual center[3].

Furthermore, the development of science and technology in the industrial era 4.0[4] or globalization was massive and uncompromising. It touches all levels of society and influences various areas of community life without exception. As a result, it shapes human civilization. The rapid progress has handled all aspects and has triggered the dynamics of community life to be so complex. It produces the rapid change and development of various community demands, including for Islamic boarding schools.

Islamic boarding schools that do not want to be left behind need to respond and answer seriously. Islamic boarding school education institutions in the context of facing the demands of society must be accommodative, intelligent, innovative, and sensitive but still, consistently maintain their characteristics. The Islamic boarding school education institution is used as a gateway to face society's needs and demands, which are everchanging science and technology. On the other hand, the Islamic boarding school institutions must also produce students with characters. Therefore, Islamic boarding schools are institutionally or institutionally developed to make their impact effective. They are a place to learn and experience the process of life, character building, and resource development [5].

Based on the observations on 812 Islamic boarding schools in Lampung Province in over 15 districts/cities, the researchers categorized the institutions into four categories based on institutional management and human resources. The first category is the Islamic boarding school of pure *Salafiah*. It still maintains its subjects based on the Al-Turats or classical and medieval books/yellow books without any formal education. The teaching processes consist of *sorogan*, *weton*, *bandongan* and *musyawarah/munadzarah* methods. The second category is Madrasah Diniyah Takmiliyah Islamic Boarding School. It provides formal education such as Raudlatul Athfal or Kindergarten, Madrasah Ibtidaiyah or Elementary School, Madrasah Tsanawiyah or Junior High School, Madrasah Aliyah or Senior High School/Vocational High School, even to college level. However, it still maintains the non-formal system. Some replace Madrasah Diniyah with the Dirasah Islamiyah model with the Mu'allimin pattern. The third category is an Islamic boarding school with formal early education and *Ma'had Aly*. It combines or even merges educational institutions into one. There are no longer independent education units in practice since they must coordinate to synchronize their many programs and activities with coherent and integrative vision, mission, programs, and activities. The distribution of hours is integrative rather than educational units-centered. The learning starts from 07.00 to 21.00 WIB to accommodate all subjects. The last category is *Takhasus* Islamic Boarding School. It only provides special education, knowledge, and guidance, for example, the *Tahfidzul* Qur'an Islamic Boarding Schools, the *Tilawatul* Qur'an Islamic Boarding Schools, the fiqh and Sufism-centered Islamic Boarding Schools.

Based on the Islamic Boarding School categories, the researchers conducted this scientific study to know the planning, implementation, and evaluation of human resource management oriented towards character excellence in Islamic Boarding Schools in Lampung Province.

Research Method:-

This study employed the qualitative approach. The data collected came from field notes from direct observations, interviews, institutional documents, personal documents, minutes of meetings, memos, and other official documents. This study described the empirical reality behind the planning, implementing, and evaluating the development of human resource management oriented to character excellence in Islamic boarding schools in Lampung Province. The study method was phenomenological by obtaining data not based on what the researcher thinks but based on the participants' experience, feeling, and thought or data sources.

The study was conducted at three sites. The first site was the East Lampung Regency, represented by Darussalamah Islamic Boarding School, a pure *salafiyah* Islamic boarding school. Specifically, the site is located at Bradjadewa Village, Way Jepara District, East Lampung Regency with KH. Shodiq as the caretaker. The second site was at the Pringsewu Regency, represented by Mathlul Huda Islamic Boarding School, a *DiniyahTakmiliyah* Islamic Boarding School. The site is located at Jl. Sapuhanda No. 07 Ambarawa, Ambarawa District, Pringsewu Regency. KH. Muballighin Adnan serves as the caretaker. The third site was at Bandar Lampung city, represented by

Madarijul Ulum Islamic Boarding School, formal *Diniyah*, and *Ma'hadAly*. The site is located at Batu Putu Village, Teluk Betung Barat District, Bandar Lampung City. The caretaker of the boarding school is KH. Ihya 'Ulumuddin. The last site was at Pesawaran District, represented by Darul Huffaz Islamic Boarding School, a *Takhassus* Islamic Boarding School. The site is located at Bernung Village, Gedong Tataan Sub-district, Pesawaran District. The caregiver of the boarding school is KH. Nursalam Abdul Mutholib.

The researchers collected the data through observations, interviews, and documentation. The data analysis of this study was done by collecting existing data, compiling them systematically, then presenting the research results. This method is in line with Miles' opinion, which states that qualitative data analysis is carried out simultaneously and intertwines between data reduction, data presentation, and drawing conclusions or verification [6]. The researcher conducted examination techniques to verify the validity based on four criteria, namely 1) credibility or degree of trust; 2) transferability; 3) dependability and; 4) confirmability [7].

Results and Discussion:-

Research Results

The findings of this study are presented as follows:

- 1) The HR development planning system at Islamic boarding school Salafiyah Darussalamah, East Lampung, involves the caretaker and administrators. The management handles the teacher and staff recruitment system. The recruitment begins with a needs analysis. Then, the process of selection is entirely carried out by the board of the boarding school. Most of the recruited human resources come from alumni of the boarding school. Even if they come from other Islamic boarding schools, the number is minimal and must be educated first for 1 to 2 years before being appointed as teaching staff.
- 2) The HR development planning system at Mathla'ul Huda Islamic Boarding School, Pringsewu Regency, involves the board and caretaker of the Islamic boarding school. The recruitment is carried out semi-openly by recruiting cross-district community leaders. In recruiting teachers (*ustadz/ustadzah*), the management will recruit teachers that are alumni of the Islamic boarding school. If there are no alumni available, HR is sought outside the boarding school based on the required scientific fields. The recruited alumni usually consist of those who have continued their education to a higher level. The boarding school covers the cost of their education. Annually, the selected alumni comprised of 1 to 3 alumni. The selected alumni are automatically appointed as teachers or teaching staff based on the required scientific fields.
- 3) The human resource development planning system at Darul Huffaz Islamic Boarding School, Pesawaran Regency, involves the board of directors and the caretaker. Since 2012, the recruitment system has been carried out openly using an applied management system based on academic studies. The selection stages for teaching staff are rigorous and measurable. Furthermore, the non-teaching teams, such as cooks, cleaners, security, handyman, agricultural workers, and so on, are taken from the surrounding community. The recruitment system for teachers at Madrasah Tsanawiyah and Madrasah Aliyah requires applicants to memorize one chapter of the Quran. They are obliged to continue to follow the *tahsin* and *tahfidz* Al-Quran programs. Meanwhile, the *tahfidz* teachers are required to memorize 30 chapters of the Quran. Local residents are usually employed as the kitchen staff, cleaners, canteens staff, artisans, agricultural workers, and so on. The community scholarships around the boarding school are focused on underprivileged children and orphans.

Based on the findings, the similarity between the mentioned Islamic boarding schools lies in the recruitment system that involves boarding school administrators in the selection system. Darussalamah, Mathla'ul Huda, and Madarijul Ulum Islamic Boarding Schools employed a close pattern system. On the other hand, Darul Huffaz Islamic Boarding School already uses an open system. The requirements set by each Islamic boarding school are different. The Salafiyah Darussalamah Islamic Boarding School prioritizes the alumni. If there are graduates from outside of the Islamic boarding school, they must study there for at least one to two years. The Mathla'ul Huda Islamic Boarding School recruited several community leaders from across districts or cities to become administrators. The recruited alumni to be educators and education staff must have been educated first. If the required alumni are not available, then the HR is taken from outside the boarding school.

The Madarijul Ulum Islamic Boarding School's recruitment pattern is based on deliberation and agreement. The caregiver informs all teachers and employees to find the required teaching staff. However, the selection is still rigorous and measured. The Darul Huffaz Islamic Boarding School implements open recruitment. The graduates from outside of the Islamic boarding school who meet the requirement are free to join.

The findings related to the implementation of human resource development in Islamic boarding schools in Lampung province are as follows:

- 1) Salafiyah Darussalamah Islamic Boarding School carries out HR coaching at least once every 2 (two) months. The head of Madrasah Diniyah carries out the coaching. At the end of each semester, the coaching is carried out comprehensively by the caretakers and administrators of the boarding school. Routine recitation for teachers is carried out every day. They are obliged to pray in turn by adjusting to their teaching schedule. Spirituality development is in the form of *tawajjuhan thariqoh qadiriyyah wa naqsabandiyah*. It is carried out once a month and is immediately accepted and guided by the caregiver, acting as the *murshid thariqoh*.
- 2) The Mathla'ul Huda Islamic Boarding School implements an interpretation study for teachers delivered by the boarding school caretaker every Friday at dawn. The spirituality development is in the form of *tawajjuhan tariqoh*. It is carried out every two weeks, guided directly by the boarding school caretaker. *Qiyamul lail* (night prayer), *dzikir*, and reciting the Qur'an are done every night at 02.30 WIB until before dawn with the boarding school caretaker.
- 3) Madarijul Ulum Islamic Boarding School implements compulsory recitation for all teachers and employees once a week every Wednesday morning until noon. The activity is ended by having lunch together. The conveyed and studied materials are about *fiqh*, morals, and *tasawwuf*. The teachers are encouraged to actively participate in training, seminars, and workshops conducted by government and private agencies. The caregiver and administrators of the Islamic boarding school conducted a comparative study to several advanced Islamic boarding schools. The implementation is based on the needs and the budget availability. The coaching and evaluation meetings are held once a month, once every six months, and at the end of each academic year.
- 4) At Darul Huffaz Islamic Boarding School, the teachers who have memorized one chapter of the Quran must upgrade their memorization skills and reading quality by following the teacher's *tahsin* and teacher *tahfiz* programs. The caregiver and *tahfidz* teachers who have memorized 30 chapters of the Quran must guide the teachers. The caregiver and administrators carry out coaching in stages: once a month, once every three months, and once every six months. The boarding school provides scholarships to *tahfidz* teachers depending on the number of memorizations.

Based on the explanation of the findings, there are several similarities regarding developing human resources at each Islamic boarding school in Lampung Province. They employ a cadre or regeneration strategy. This cadre or regeneration strategy has the same substance as developing human resources, namely education, and training. Every teacher must exemplify goodness before teaching and getting used to it. Every teacher must pray in the congregation five times a day, pray tahajjud, recite the Al-Quran, memorize the Quran, and other acts of worship. Teachers must also participate in religious content and spiritual development activities, such as *dhikr*, *ta'lim*, *tawajjuhan thariqoh*, and *halaqah*. Also, they are required to develop their potential, competence, obedience, loyalty, militancy, and mentality. Luther states that intelligence plus character is the real goal of education [8]. The intelligence referred to here is cognitive intelligence. When someone has high intellectual intelligence and is balanced with good character, education goals have worked well. Reputation is fleeting, popularity is a disaster, and wealth will disappear quickly while the character is the only eternal thing [9].

Overall, the career development strategy at Islamic boarding schools in Lampung Province is in line with the theory put forward by Veitzal Rivai. He states that each individual plays an essential role in increasing his/her potential [10]. Besides improving the quality and image, the subject of career development is each individual. This ideal is applied in the process of HR development of Islamic boarding schools in Lampung Province. Promotions or transfers are made after seeing the results of their performance, including trustworthiness, discipline, responsibility, honesty, and their experience based on their duration of service.

The findings regarding the evaluation of human resource development in Islamic boarding schools in Lampung province are as follows:

- 1) Salafiyah Darussalamah Islamic Boarding School of East Lampung Regency performs the evaluation regularly every 2 (two) months. The head of Madrasah Diniyah evaluates both the Tsanawiyah and Aliyah levels. At the end of each semester, the guidance is carried out comprehensively by the caregiver and administrators of the boarding school.
- 2) Mathla'ul Huda Islamic Boarding School of Pringsewu Regency performs the evaluation regularly once a month by each education unit and every 6 (six) months by involving all administrators, teaching staff, and employees.

- 3) Madarijul Ulu Islamic Boarding School of Bandar Lampung City performs the evaluation regularly once a month, once every 6 (six) months, and at the end of each school year. However, the caregiver and several key administrators always carry out real-time self-evaluation.
- 4) Darul Huffaz Islamic Boarding School of Pesawaran Regency performs the evaluation once a month, every 3 (three) months, and gradually every 6 (six) months.

The evaluation process for the teaching staff at Islamic boarding schools in Lampung Province is carried out through performance supervision or assessment and teacher competency tests in counseling and guidance to teachers to improve their quality and quantity of work. The guidance is focused on how to design, implement, and evaluate the learning appropriately and correctly. Teacher competency testing is in the form of micro-teaching. A competency test is necessary to find out the teachers' competencies. The competency test is intended to obtain information about the teachers' ability to carry out the learning process. Based on the competency test results, the teacher competency profile is formulated according to a certain level. Thus, the purpose of the competency test is to assess and determine whether the teacher is competent or not based on the competency standards. Activities to increase teachers' competence have rational and vital empirical considerations so that biases are considered academic, moral, and professional [11]. Thus, competency testing is one of the main bases to design teacher competency improvement programs.

The HR development in Islamic boarding schools in Lampung Province is oriented towards character excellence, the moral and performance characters. Thomas Lickona[12] states that honest characters cultivated and developed in Islamic boarding schools are trust, responsibility, honesty, sincerity, simplicity, independence, piety, solidarity, courtesy, loyalty, and freedom [13]. At the same time, the performance characters include competence, hard work, thorough work, toughness, teamwork, discipline, tenacity, and diligence. Islamic boarding schools are a place where character excellence grows and develops in the daily lives of the teachers and education staffs. Character is defined as the psychological, moral, or character traits that distinguish a person from others. In another sense, the word character means psychological characteristics or morals that determine a person from others [14]. The term character is often linked and exchanged with morality, ethics, and values related to moral strength with a positive, not neutral connotation. According to Lickona, the character is related to the concept of moral (moral knowing), moral attitude (moral feeling), and ethical behavior [15]. These are the three pillars of characters expected to become habits, specifically, the habits of the mind, the habits of the heart, and the habits of action [12].

The researchers provide a recommendation further to improve the HR development of Islamic boarding school management:

1. The recruitment of Islamic boarding school teachers in Lampung Province should be carried out openly with a strict and measurable selection system by taking into account the superior character of human resources to obtain qualified and reliable teachers and education staff.
2. The target for the recruitment should be open to the general public, including the alumni of the Islamic boarding schools, so that there will be a healthy and open competition.
3. The strategy of cadre training or regeneration of Islamic boarding school teachers, which is very successful, should be formulated in a written and documented conception to be studied and duplicated by other boarding schools and educational institutions.
4. In terms of developing professionalism, pedagogy, personality, social, and leadership abilities, Islamic boarding schools should separate educational and training curricula related to competency development.
5. Maintain excellent characters through continuous education, exemplary, and habituation in the daily life of the caregiver, administrators, and all teachers. Besides, efforts to continuously explore and develop the economic empowerment of the Islamic boarding schools must be carried out because it will affect the teachers' welfare.

Conclusion:-

The planning of HR management development at the Darussalamah, Mathlul Huda, and Madarijul Ulu Islamic Boarding Schools uses a closed system. In contrast, Darul Huffaz Islamic Boarding School uses an open system. The recruitment targets of the Darussalamah and the Mathlul Huda Islamic Boarding School are alumni. On the other hand, the Madarijul Ulu and Darul Huffaz Islamic Boarding Schools adopt open recruitment to the general public. The implementation of HR development management at the four Islamic boarding schools uses three kinds of human resource development strategies: (1) the cadre or regeneration strategy, (2) professionalism development strategy, and (3) the career development strategy. The evaluation of the HR development management at the four

Islamic boarding schools is carried out in stages; by the head of each education unit and by the boarding school caretaker accompanied by all administrators. Furthermore, the evaluation time varies.

References:-

1. M. Rouf, "Memahami Tipologi Pesantren dan Madrasah sebagai Lembaga Pendidikan Islam Indonesia," *Tadarus*, vol. 5, no. 1, pp. 68–92, 2016, [Online]. Available: <http://journal.um-surabaya.ac.id/index.php/Tadarus/article/view/345>.
2. MU YAPPI, *Manajemen Pengembangan Pondok Pesantren*. Jakarta: Media Nusantara, 2008.
3. Rohadi Abdul Fatah dkk, *Rekonstruksi Pesantren Masa Depan*. Jakarta: PT. Lisatafariska Putra, 2008.
4. Koderi. Achmad Maulana. Dwi Prasetyo, "Product Implementation Of Mobile Learning Media To Improve Students' Arabic Achievement At Madrasah Aliyah In Lampung Indonesia," *Sci. Proc. Ser.*, vol. 1, no. 2, pp. 76–78, 2019.
5. A. Tolib, "Pendidikan Di Pondok Pesantren Modern Terpadu," *Risalah*, vol. 1, no. 1, pp. 60–66, 2015.
6. A. N. Kholili and S. Fajaruddin, "Manajemen strategik peningkatan mutu lembaga pendidikan Muhammadiyah di Kabupaten Gunungkidul," *J. Akuntabilitas Manaj. Pendidik.*, vol. 8, no. 1, pp. 53–69, 2020, doi: 10.21831/jamp.v8i1.31630.
7. D. M. Feriyansyah, Koderi, Idham Kholid, Yetri Hasan, "The Strategic Management At State Vocational High School 2 Kalianda, South Lampung, Indonesia," *Int. J. Adv. Res.*, vol. 8, no. 12, pp. 142–147, 2020, doi: 10.21474/ijar01/12135.
8. Martin Luther King, *Character Matters (Persoalan Karakter, Bagaimana Membantu Anak dalam Mengembangkan Penilaian yang Baik, Integritas, dan Kebajikan Penting Lainnya)*. Jakarta: PT. Bumi Aksara, 2012.
9. Horace Greeley, *Character Matters (Persoalan Karakter, Bagaimana Membantu Anak dalam Mengembangkan Penilaian yang Baik, Integritas, dan Kebajikan Penting Lainnya)*. Jakarta: PT. Bumi Aksara, 2012.
10. Andrew E. Sikula, *Manajemen Sumber Daya Manusia*. 2011.
11. H. Baharudin, "Peningkatan Kompetensi Guru Melalui Sistem kepemimpinan Kepala Madrasah," *J. Ilmu Tarb. at-Tajdid*, vol. 6, no. 1, pp. 1–26, 2017.
12. T. Lickona, *Educating for Character: How Our School Can Teach Respect and Responsibility*. New York, Toronto, London, Sydney, Aucland: Bantam books, 1991.
13. Haromain, "Manajemen Pengembangan Sumber Daya Manusia Pemimpin Kristen," *J. Pendidik. Hum.*, vol. 1, no. 2, pp. 136–149, 2013.
14. I. Al-Ghazali, *Ihya 'Ulum Al-Din, Jilid III*. Beirut: Daar Al-Fikr.
15. Zubaedi, *Desain Pendidikan Karakter*. Jakarta: Prenada Media Group, 2011.