



# Internal and External Studies of Santri Manjung Wonogiri Islamic Boarding School towards Independence: Analysis of Situations and Competitors

Dwi Estiningsih<sup>1\*</sup>   
Hedy Ramadhan Putra P.<sup>2</sup> 

<sup>1</sup>Postgraduate of Islamic Education Management, UIN RM Said Surakarta, Sukoharjo, Indonesia

<sup>2</sup> Department of Islamic Educational Management, UIN RM Said Surakarta, Sukoharjo, Indonesia

## ABSTRACT

Education in Islamic boarding schools is required to make changes that occur in the community towards independence. So this study aims to analyze the situation of internal and external factors in Islamic boarding schools and explain the situation to competitors as an effort to enter the competitive arena to become independent. The research method used qualitative phenomenological based on the results of case studies. Research sources for cottage caregivers, foundation chairmen, ustadz/ustadzah, students, guardians of students and the community around the cottage as primary data and secondary data are obtained from relevant books, literature, brochures and articles. Research data collection techniques from observation, interviews and documentation. Data analysis using the Interactive Analysis model has three components: data reduction, data presentation, and drawing conclusions or verification. Implementation of management based on the analysis of internal strength factors of human resources and infrastructure as a support for the performance of planned programs that are considered good but need improvement. External forces are the supporting capacity for achieving the goals of Islamic boarding schools and the community as users with collaborative activities. Policies that are embedded in the program's future on environmental analysis to map strengths and overcome weaknesses in order to achieve independence. The improvement of human resources as the leading actor continues to be improved and is expected to increase. So that good management will provide changes towards the independence of the Islamic boarding school.

## KEYWORDS

Independence; Situation Analysis;  
Internal; external; competitor

Received: 1 November 2022

Accepted: 10 December 2022

Published: 30 January 2023

## Introduction

Islamic boarding schools are here to gain knowledge and life experience because they are known not only as educational institutions but also as religious and social institutions (T. Hidayat et al., 2018). The establishment of Islamic boarding schools cannot be separated from the social and cultural conditions of the community in the environment (Taufiqurrahman, 2019; Wiranata, 2019). Several Islamic boarding schools have sprung up in the area with the aim of overcoming problems related to religion to religious problems (Huda, 2020).

Pesantren education continues to develop with various patterns and names that vary, adjusting to the times to maintain a steadfastness to idealism, build intellectual networks, and uphold morals for its students (Yusuf, 2020). Although in its early days, pesantren was very thick with the tradition of recitation of classical books, nowadays, pesantren includes general lessons in other educational institutions developed (Akhiruddin, 2015). The history of education in Indonesia cannot be separated from the critical role of Islamic boarding schools because it contributes significantly to the movement and formation of the quality of human resources (Syamsuri, 2016). In its history in the past, pesantren has been able to produce reliable cadres who are not only known as potential (Mursidi, 2016). Human Resources (HR) quality in Islamic boarding schools is central to realizing development performance, which places humans in their functions as development resources (AMIN, 2018). For this reason, it is necessary to make good management in the management of Islamic boarding schools by strengthening human resources so that they do not become obstacles to the progress of the cottage. On research by Taufiqurrahman (2019), the inhibiting factor in human resource management is pesantren's lack of comprehensive understanding of human resource management theory.

A picture of the development of the world of Islamic education, especially in Islamic boarding schools, on different socio-cultural factors but in the substance of the pesantren institutions themselves that can follow the flow of demands of community needs (Thoaha, 2013). The development of community needs as users of educational institutions and Islamic boarding schools have severe challenges in meeting the increasing expectations of the

CONTACT Dwi Estiningsih  [bundha.dwlesty@gmail.com](mailto:bundha.dwlesty@gmail.com)

© 2022 The Author(s). Published with license by Lighthouse Publishing.

This is an Open Access article distributed under the terms of the Creative Commons Attribution-NonCommercial NoDerivatives License (<http://creativecommons.org/licenses/by-nc-nd/4.0/>), which permits non-commercial re-use, distribution, and reproduction in any medium, provided the original work is properly cited, and is not altered, transformed, or built upon in any way.

community (Hawi, 2017; Sukma, 2015). That way, Islamic boarding schools must strive to improve performance towards independence so that they are ready to enter the world of competition which is an educational institution currently developing and requires good management in its management. It is essential to manage Islamic boarding schools more professionally to create and adjust pesantren as educational institutions towards independence (Yaqin, 2016). Managerial and operational systems so the organization's vision, mission and goals can be achieved effectively and efficiently. Management of processes specific to planning, organizing, directing, and supervising activities that are carried out to determine and achieve predetermined targets (M. S. P. Hasibuan, 2011).

For this reason, human resource management needs to be carried out more effectively and efficiently as a force in facing competitive situations and conditions in society (Fernando et al., 2022; Yaqin, 2016). This aims to determine how far the educational process is running according to the plans that have been made and to find out how optimal the performance of all related components is, especially regarding teacher implementation. Then find the problems in the Santri Manjung Wonogiri Islamic Boarding School to help overcome the obstacles faced and improve the quality of all elements to achieve educational goals and improve the quality of education.

With the picture above, it can be said the developing world of pesantren is an internal responsibility of the pesantren, as well as the role of external support for the sustainability of the Islamic boarding school. This research focuses on internal and external studies of the Santri Manjung Wonogiri Islamic Boarding School based on the situation and existing competitors.

## Literature review

The development of human civilization, which is entering an era of transparency without tyranny, namely globalization, opens up opportunities to cross borders in almost all aspects of human life, without exception the world of education, particularly Islamic boarding schools (Indra, 2004). The role of Islamic boarding schools is needed to be consistent in packaging an education system that can equip students not only with worldly knowledge and skills but also equipped with brotherhood (T. Hidayat et al., 2018; Wekke & Busri, 2016). Pesantren is a traditional Islamic educational institution that studies, understands, lives and practices the teachings of the Islamic religion by emphasizing the importance of religious morals as a guide for daily behaviour (Indra, 2004). However, Islamic boarding schools must also be able to manage good management in order to produce students with character and culture so that they are able to attract community interest based on needs (Ali & Fahrurrozi, 2006). According to research by Handoko (2009), basically, management determines, interprets and achieves organizational goals in implementing the functions of leadership itself. According to Hasibuan (2011), the management function is called POAC, Planning, Organizing, Actuating, and Controlling.

So that management cannot be separated from human resources and others through a systematic, coordinated, and cooperative process of activities (Wijaya & Rifa'i, 2016). Related to this, management is necessary To achieve goals, maintain balance, and maintain efficiency and effectiveness (Abidin, 2015). So management is all efforts in utilizing institutional resources to realize the desired goals with the six elements in question: men, money, methods, mechanics and markets. Meanwhile, management is a person to determine, interprets, and achieves goals (Handoko, 2009). Human resources are the centre of attention in organizational management and management because it ensures the sustainability of executive movements, and the study of internal and external factors of the organization is carried out as an effort to formulate strategic policies of the institution (Tampubolon, 2004).

## Situation Analysis of Islamic Boarding Schools

Analysis of the situation for problems and needs must be anticipated as soon as possible because it is the beginning of the strategy formulation process. According to Hamel & Prahalad (1995), Strategy is an incremental (constantly increasing) action and continuously carried out based on the expected point of view in the future. Strategy planning almost always starts from 'what can happen' not starts from 'what happens. Understanding the concept of Strategy largely determines the success of the plan that is drawn up because Strategy is an essential tool for achieving competitive advantage. For this reason, situation analysis is a critical effort for formulating strategies and running the wheels of an organization or institution to realize the vision and mission and achieve its goals effectively and efficiently.

The analysis becomes an external opportunity and an internal force while still paying attention to the threats. Analysis of the situation recognizes and understands the environmental conditions of educational institutions. The changes that occur demand a paradigm shift in looking at the surrounding environment. The external and internal environment in educational institutions must be understood by all existing stakeholders because it will significantly affect the formulation of strategic policies on the direction to be taken and the actions to be taken to develop managed institutions acting the achievement of the goals of educational institutions;

**Internal environment**, educational institutions include the structure of educational institutions, systems of educational institutions, internal communication systems, human resources, Operational and Financial Costs, and performance support to the mission that has been determined by the educational institution (M. Hasibuan, 2008).

**External Environment**, elements outside the organization or educational institution, most of which cannot be influenced by the decisions of leaders such as government policies, socio-cultural, competitors and the development of science and technology (M. Hasibuan, 2008).

Internal and external factors to carry out management functions to set goals and develop the institution's mission, with the presence of leaders being a critical role needed (Pananrangi, 2017; Yaqin, 2016). Transformative leadership is a model required to face the complexity of the problem of Islamic boarding schools as educational institutions to formulate goals (Bashori, 2017). The formulation of the cottage's vision, mission and objectives become

a reference for the cottage leader in creating a work program that includes the short, medium and long term that is creatively and innovatively compiled.

### **Competitors to Win the Competition**

The concept of marketing states that in order to successfully provide more excellent customer value and satisfaction than its competitors, this is inseparable from this Islamic boarding schools (Barokah et al., 2022; Iffah & Fauziyah, 2019). Mistreating competitors will have profound impacts, starting from the move; on the contrary, competitors provide a competitive spirit which has an effect on improving the performance of Islamic boarding schools. The benefits of competitors in the environment of Islamic boarding school educational institutions are providing motivation, evaluating, improving business performance, always thinking better than competitors, and Getting loyal customers (I. N. Hidayat, 2021). According to Soekanto (1990) Competition is a social process of seeking profit through a field of life that, at a specific time, becomes the centre of public attention of both individuals and human groups. The terminology of competition that was once known in economic activity, over time, its development penetrated other fields, such as socio-politics, including education, especially Islamic boarding schools (Bashori, 2017; Takdir, 2018).

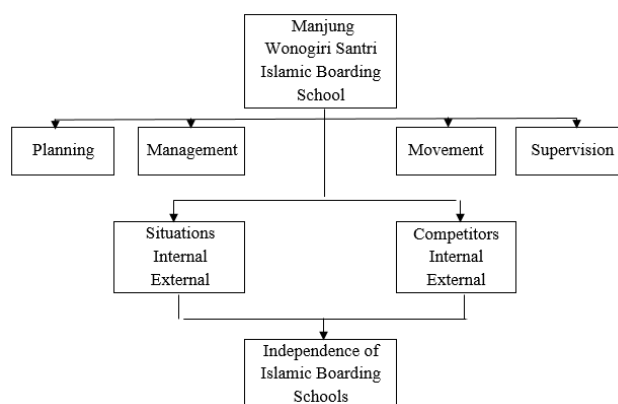
Social process, As an institution whose activity is to implement the concept of management, there is a process of interaction between individuals personally and groups involved in the institution (Nurdin & Hartati, 2019). Looking for profit, although profit is not the main goal, we agree that financial management must be managed properly for the development and continuity of the organization in a sustainable manner and to maintain the existence of the institution for a long time (Nurdin & Hartati, 2019). The centre of public attention is related to the community's interest. It has become a law of nature that when an institution begins to show progress and become the choice of society, similar or existing educational institutions will try their best to align and even outperform it to get public attention and become an option anyway (Nurdin & Hartati, 2019).

### **Methods**

The phenomenology qualitative descriptive research method is based on case studies because it intends to analyze a phenomenon you want to study, including describing and analyzing the management process to achieve the objectives (Nurdin & Hartati, 2019). The research was conducted at the Santri Manjung Wonogiri Islamic Boarding School on the basis of considering the unique aspects of the cottage, including the heterogeneity of students based on regional origin and age level. Research sources were conducted on cottage caregivers, foundation chairmen, ustadz/ustadzah, students and walisantri, and the community around the cottage as primary data and secondary data obtained from books, literature, brochures and relevant articles related to the object of study. Research data collection techniques from observation, interviews and documentation. Power analysis using the Interactive Analysis model has three components: data reduction, data presentation, and drawing conclusions or verification (Sugiyono, 2013).

### **Results**

Several analyses were successfully collected to answer about the situation and competitors at the Santri Manjung Wonogiri Islamic Boarding School. The study led to internal and external factors in the Islamic boarding school towards the independence of the cottage. Sources obtained from interviews with cottage caregivers, teaching staff, cottage leaders, cottage administrators, assatidz and administrative staff were also strengthened by coming directly to the Islamic Boarding School. An overview in management towards an independent Islamic boarding school.



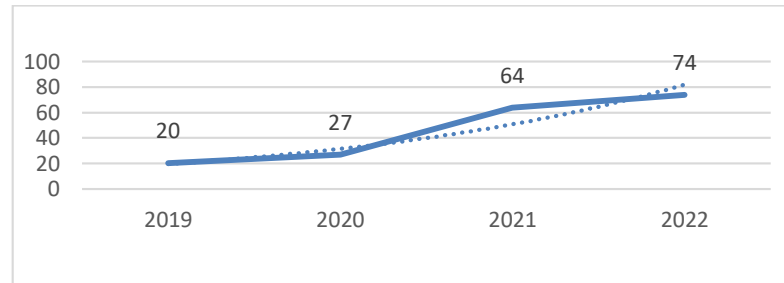
**Figure 1.** Management of Santri Manjung Wonogiri Islamic Boarding School towards Independence

### **Situation Analysis of Santri Manjung Wonogiri Islamic Boarding School**

Planning, Santri Manjung Wonogiri Islamic Boarding School, established in 2013, is located on the edge of the village and directly adjacent to the residents' homes. Islamic boarding schools are also equipped with dormitory buildings and are estimated to be sufficient to accommodate existing students. Currently, Islamic boarding schools also have dormitories for boys and girls. The location of the girls' dormitory, which is called the bhayangkari dormitory, is located directly integrated with the nanny house of the Islamic boarding school with the facilitation of the kitchen, lobby and living room of the cottage. Meanwhile, the boys' dormitory is called the bhayangkara dormitory, opposite the girls' dormitory but is still bordered by a mosque with a two-story building. The construction of Islamic

boarding school facilities is currently being accelerated, judging from the construction of a new two-story dormitory with the target of being a place to live because it is seen as high enthusiasm. The building is also prepared for study rooms because it is currently hitchhiking on several terraces of residents' houses around the cottage. Islamic boarding schools also have large yards with parking lots and places for students in activities, socialization, and play activities.

Management, Pondok, led by Brigadir Eko Juliato, SH., MPd, which is a young policeman, is a dhuafa cottage that waives fees for his students so that the house every year has additional students;



**Figure 2.** Addition of students at the Santri Manjung Wonogiri Islamic Boarding School in the last four years

Based on the data above, it is recorded that the number of students currently reaches 185, consisting of 100 male students and 84 female students, and one female toddler student (three years old). The surging number of students is predicted to grow yearly due to the openness of the Islamic boarding school. However, the Islamic boarding school is assisted by ten *assatidz* consisting of eight sons and two daughters with boarding school graduates at the same level as Madrasah Aliyah, and it can be said that all of them have memorized the Qur'an 30 Juz. Apart from being teachers, this *assatidz* also concurrently hold positions in the management of the cottage. Currently, the direction of the house is still limited to the need to maintain the continuity of cottage activities. Meanwhile, the finances are held directly by the wife of the caretaker of the Islamic boarding school with the help of one administrative worker. All responsibilities are currently regulated now by the caretaker of the cottage.

In education, *pesantren* apply formal and non-formal education that can be followed. In general, Islamic boarding schools have implemented scheduling in accepting students. However, in the process in the field, it can be done flexibly by still taking students outside the established scheduling process that applies to non-formal education. However, formal education still follows the process that has been scheduled for the government agency through the local education office. Formal education is also divided based on the level of public schools taken, with the location of the school not far from the cottage area.

Meanwhile, Madrasah diniyah learning is carried out in the cottage area based on the understanding of religious knowledge that has been previously possessed. One of the extraordinary things is at the junior high school (SMP) level, because of the large number of students, a policy from the school for teachers to come directly to the boarding school for learning. Some guidelines help Islamic boarding schools because some are said to be ineligible to enter state schools; Islamic boarding schools collaborate with the Joint Work Unit for learning to pursue package A or B.

Evaluation and disciplinary learning in life are compiled into a schedule of student activities starting from 03.30 WIB for tahajud prayers until 22.00 WIB as a mandatory time to rest; it continues to take place every day. Pondok Pesantren adheres to simplicity and gratitude by manifesting in loyal friends the form of eating together in groups, one of which is eating in one tray of six students with a simple menu. The cottage also has rules for students by not being allowed to bring money more than Rp. 20,000.00 a week, so that students who have more pocket money must be entrusted with the person in charge of the room. His religious learning activities are carried out after *ashar* prayers at the level of *diniyah* and madrasah, which are divided into several classes. The lodge also provides extra-curricular activities to counterbalance formal learning activities, including tambourine, Sufi dance, Qur'an *tajfidzul* and sports.

### ***World competitors compete in Islamic boarding schools***

Entering the competition in the world of education, Islamic boarding schools are also required to strategize and recognize their competitors (Halim, 2005). Because competitors are an encouraging factor or an obstacle to the success of Islamic boarding schools. It takes a strategy to know and map out competitors to position themselves ahead. The advantages of Islamic boarding schools are attracting greater attention and interest (Djuwita, 2014). To overcome competition, Islamic boarding schools must improve in line with the demands of society without having to distance themselves from the noble goals of education (Park & Niyozov, 2008). Some of the dominant factors of Islamic boarding schools based on interviews with cottage caregivers, teaching staff, cottage chairmen, cottage administrators, *assatidz* and administrative personnel are also strengthened by directly coming to the Islamic Boarding School, obtaining several analyzes for competition in Islamic boarding schools;

**The location of Islamic Boarding Schools**, easy to reach and access to other sectors is one of the comparative advantages of an educational institution. However, a comfortable and safe environment for studying and living is a potential location that beats the radius/distance and ease of access. This situation can be seen from the first time students of the Wonogiri Islamic boarding school did not only come from around the boarding school but covered the entire Wonogiri district. Pondok Pesantren Santri Manjung is located in Manjung village, surrounded by rice fields and a typical rural community environment. The natural atmosphere that surrounds this *pesantren* provides a comfortable atmosphere for studying and living.

**Value Excellence** is a comprehensive curriculum for classical learning and life learning and its learning process (Hayden & Thompson, 2008). Facilities and infrastructure that are increasingly complete and continue to be developed in line with technological developments, namely living spaces and supporting components, worship facilities and parking lots, and more cooperation. This element of value excellence annulled the concept that value guarantees the absorption of graduates to a higher level of education. Pondok Pesantren Santri Manjung provides two types of education: formal and non-formal. Formal education is given so students can still follow the development of science and technology in general. In contrast, non-formal education, in this case, dinniyah, is prepared to provide spiritual guidance, namely religious education. It is hoped that students will get a briefing on afterlife knowledge and world knowledge.

Community Needs, More precisely the demands of people who choose educational institutions on the grounds of quality by only looking at the results, namely values that ensure certainty to climb the level of education above them as expected. Often forgotten grades are not one of the indicators of educational success. The development of skills and spiritual provision, as well as life experiences in the cottage, is one of the advantages of the Islamic boarding school as an educational institution (Astuti, 11 CE; Bashori, 2017). For this reason, in addition to formal knowledge learning, there are also several extra-curricular and skill training, Extra-curricular provided to provide a forum for creation and recreation, including; Hadroh art, Sufi Dance, Karate, Football, Calligraphy and tahfidzul Qur'an. While skills training is more aimed at honing the potential of student entrepreneurs to actualize the purpose of skills development as part of entrepreneurial learning. Establish cooperation with several private parties and the government. In this case, one of them is collaborating with the PT Parnaraya group, which provides facilities for training in the batik process. Meanwhile, the Study Group Unit (SKB) prepares several skill classes such as fashion sewing, makeup, and makeup. SKB also provides package chase education facilities that we provide for students who cannot take part in learning in formal schools.

### ***Boarding School Management Towards Self-Reliance***

The implementation of the management of the Santri Manjung Wonogiri Islamic boarding school requires independence to have careful planning. The Santri Manjung Islamic Boarding School caregivers and the cottage management formulate goals and prepare future strategic programs by identifying the needs to facilitate implementation. Organizing the performance of activities that have been determined per the schedule and priority scale on incidental activities to facilitate supervision. Cottage caregivers with their authority carry out guidance in optimizing all administrators so that they can work together to realize the goals that have been formulated in the work program. Supervision and guidance continue to carry out the cottage caregivers as the prominent leader of the cottage to all elements involved in the management of the house so that the work program. That has been set can be carried out properly so that the goals of the Islamic boarding school can be achieved effectively and efficiently beyond the financial barriers that are the classic obstacles of the dhuafa Islamic boarding school.

Meanwhile, the evaluation at the Islamic boarding school is a management stage that can be a correction point for the conformity that has been carried out with the planned program and collect obstacles that occur in the field (Iffah & Fauziyah, 2019). In addition to financing, another problem is the incompatibility of the number of teaching staff available with the increasing number of students and the need for scientific upgrading for teachers and non-educators to achieve the expected level of professionalism. With this condition, solutions are sought as corrective steps to achieve the goals more optimally.

## **Discussion**

From the research results above, the application of management concepts at the Manjung Wonogiri Islamic Boarding School has good and mature planning. This is evidenced by the routine meeting agenda at least once a year and additional coordination meetings every semester, which are chaired directly by the boarding school administrators. The meeting results formulated a futures work program while coordinating consultatively with the foundation. Sessions also involve the surrounding community on a regular basis as well as incidental and large. The conference is usually accompanied by the commemoration of the day of the students and the youth oath. The meeting also formulated a learning program and activities for the next year divided into two semesters, with the application adjusted to the priority scale, including financing.

Organizing is carried out by providing direction and mobilizing all members to carry out the activities that have been prepared, both internal to the cottage and activities involving the external environment. Collaborative activities with outside parties are the carrying capacity of cottage activities by creating differentiators as well as the excellence of the house. Briefing cottage caregivers through providing motivation, guidance on the implementation of activities, and maintaining harmony with all elements of the cottage as well as the surrounding community. Islamic boarding schools also strengthen cooperation with the health office, such as Puskesmas Wonogiri and formal education with SDN, SMPN, MAN, SMK and SKB. Pondok Pesantren also collaborates with several government agencies and private institutions that help provide places for skills training.

Supervision of the implementation of activities is carried out either directly or indirectly. Direct control is carried out by the caretakers of the Manjung Wonogiri Islamic Boarding School onboarding activities and provides appropriate instructions and seeks solutions if problems occur in their implementation. Natural stewardship is more about maintaining facilities and infrastructure, and activities to increase comfort and tranquillity for cottage elements, especially students and the surrounding community. Meanwhile, indirect supervision is carried out by looking at the documentation report of the person in charge of the activity. Management can be seen in the program plan of activities following implementation standards. Supervision supports achieving organizational goals by taking action and setting performance standards. The objectives of management are to avoid deviations, errors and misappropriation of the plans to be completed (Abidin, 2015).

Supervision of the implementation of activities is carried out either directly or indirectly. Direct control of the caregiver on daily activities of the cottage to give appropriate instructions to find a solution in case of problems in the implementation. Natural stewardship is more about maintaining facilities and infrastructure, and activities to increase comfort and tranquillity for cottage elements, especially students and the surrounding community. While indirect supervision looks through the documentation of activities reported by the person in charge of the movement. Management can be seen in the program plan of activities following implementation standards. Supervision supports achieving organizational goals by taking action and setting performance standards. The objectives of management are to avoid deviations, errors and misappropriation of the plans to be completed.

### ***Internal Environment***

The structure of the educational institution is structured simply by including elements of the community at large, which provides for government elements ranging from the highest regional policymakers, namely the Regent of Wonogiri, to the Head of Manjung Village and community leaders around the cottage. No exception is the participation of private partners in developing houses.

As an Educational Institution, it requires a legal umbrella to ensure flexibility in carrying out the vision, mission, and achievement of the goals of Islamic boarding schools as educational institutions in the form of a Deed of Establishment of the Foundation. Determination of the Main Number of Islamic Boarding Schools, Waqf Deeds for cottage land, and even the decision of feuds Pondok by the Ministry of Religion already exists. In addition, PPSM also has several MOUs or agreements with several governments agencies and agencies to legitimize several cooperation programs, including Puskesmas Wonogiri I, SKB, KPAI, SD Manjung I, SMPN 4 Wonogiri, SMPN 7 Wonogiri, MAN Wonogiri, SMK Pancasila, and PT. Parnaraya Group.

The internal communication system is well implemented by the cottage caregivers to maintain harmonization and be open with all existing elements (Doppelt & McDonough, 2017). This is necessary for the effectiveness and efficiency of work programs set at the beginning of planning. In addition to internal communication, with the guardians of students once a year and the community is carried out to foster good relations in order to get public support.

Human Resources is the driving force of the organization and implementation of the program of activities compiled together in planning. The self-motivation of the assatidz and the entire management ranks is the cause of togetherness in moving the cottage organization by implementing the planned work programs.

Financial management, Islamic boarding schools are essential to maintain the continuity of the operation of cottage activities and the preparation of long-term investments for the development of cottages. Kyai is very careful in carrying out financial management because of limited income and high expenses. Islamic boarding schools for the poor exempt their students from the obligation to pay syahriyah. Of course, this condition requires a careful and careful strategy starting from planning, implementing, supervising and accounting for the finances of Islamic boarding schools.

Performance support for the mission has been determined by the educational institution, for the involvement of all elements of the organization is an extraordinary work motivation. The spirit of togetherness and sincerity of service is the main capital for Islamic boarding schools in implementing the conception of their management (Benzing et al., 2009).

### ***External Environment***

Government policies, in the form of legislation and their derivatives, must receive attention because they will be a direction for formulating and implementing educational programs in the cottage. Law No. 2 of 2003, concerning the National education system, is the primary reference in implementing education management, especially in several articles that mention Islamic boarding schools. The EMIS system, which is a system of controlling and supervising educational institutions under the Ministry of Religious Affairs, is also one of the activity programs that are adhered to by the Santri Manjung Islamic boarding school, Wonogiri. The implementation is in the preparation of madrasah and diniyyah learning syllabi.

The adjustment of the cottage to the socio-culture that exists in the community as the end user (user) of the institution needs to get immediate attention so that the policies of the institution that are manifested in various cottage activity programs can be achieved properly (Julaiha et al., 2022; Rachman, 2015). Some of the cottage activities that involve the community include the regular recitation of Rawwatibban every Tuesday legi, the distribution of basic necessities before Ramadan and even the involvement of the community in the annual activities of the cottage by holding a grand recitation by presenting a national class mubaliq (Gus Ali and Habib Sheikh). Community shaman gains are an essential agenda for the Santri Manjung Wonogiri Islamic Boarding School to maintain good relations and to attract public sympathy.

Santri Manjung Islamic Boarding School strives to adapt to the rapid pace of science and technology development and anticipates its transformation by providing religious education with adabul kharimah habituation. This is carried out in the cottage environment and formal education through public schools closest to the cottage's location. Selina, the place, also provides skills training and entrepreneurship coaching. This activity is carried out in the house by presenting practitioners such as hairdressing and cooking or participating in skills training outside the cottage, batik, for example, carried out at the Parnaraya Sidoarjo Palace.

The presence of integrated and boarding modern Islamic schools and Islamic boarding schools is the answer to the phenomenon to seize this opportunity. This reality spurs cottage caregivers as cottage policymakers to formulate strategies to compete and not be left behind. At least the Santri Manjung Islamic Boarding School can show

its advantages compared to the two nearest Islamic boarding schools within a radius of only one km. Namely PP Putri Ar Rayyan and PP Hanacaraka, among the 46 Islamic boarding schools in the Wonogiri regency area, registered with the Ministry of Religion of Wonogiri Regency.

The young caregiver of the cottage fully understands the internal and external situation of the institution he leads (Julaiha et al., 2022). Visionary, creative and innovative provide many opportunities for existing human resources to move forward together (Julaiha et al., 2022). The lodge leader realizes the need for change, opens himself up to receive input and gives assatidz the opportunity to upgrade himself and develop his knowledge.

Transformative cottage leaders continue to improve and try to exert all organizational potential to prepare themselves to become educational institutions. They concentrate on efforts to form a generation with character, noble character and dignity, understand the development of science and technology, and have life skills to prepare themselves to become agents of goodness and change, agents of nation-building and human civilization.

Synergy with several institutions, government and private agencies is an external factor that provides the impetus for the pace of development of the cottage. Negeri schools from elementary to higher education levels, SKB, KPAI, Dinas Kesehatan/Puskesmas, and PT Parnaraya Grup are examples of external support for Manjung Wonogiri Santri Islamic Boarding School.

The management function carried out by the Santri Manjung Wonogiri Islamic Boarding School is basically to mobilize the potential and resources owned by the cottage to realize the vision, mission, and goals to be achieved. Human resources are the main drivers for implementing Islamic boarding school management to optimize other resources, especially facilities and infrastructure, to support the implementation of planned work programs. To provide appropriate services to students and improve cottage performance as a reason to be able to enter the competition.

## Conclusion

From the results of the discussion above, it is stated that the management towards the independence of the Santri Manjung Islamic Boarding School, based on the analysis of the situation and competitors, has made rapid progress both internally and externally. This progress is expected to continue to be improved as part of developing the times from all aspects. Islamic boarding schools are also likely to continue to be able to analyze the situation that will be faced in the future. Management of Islamic boarding schools, especially situation analysis, can be a reference material in making strategic policies in managing Islamic boarding schools.

The attachment of social phenomena to the reality of life and the development of science and technology is a stimulus for researchers to continue to study from several dimensions. It is hoped that the description of the analysis of the situation and competitors of the Islamic boarding school will be an opening study for further development. More exciting research is material for scientific discussion for the campus academic community and is expected to contribute to the institution that can be used in real terms.

## References

- Abidin, Y. (2015). *Pembelajaran multiliterasi (sebuah jawaban atas tantangan pendidikan abad ke-21 dalam konteks keindonesiaan)*. PT.Refika Aditama.
- Akhiruddin, K. (2015). Lembaga Pendidikan Islam di Nusantara. *Jurnal Tarbiyah*, 1(1), 212-213.
- Ali, R. A., & Fahrurrozi. (2006). *Total Quality Management In Education*. IRCiSoD.
- AMIN, M. (2018). Konstruksi pengembangan sumber daya manusia dalam pendidikan di pondok pesantren. *Al-Mutharahah: Jurnal Penelitian Dan Kajian Sosial Keagamaan*, 15(2), 39-64.
- Astuti, S. A. (11 C.E.). Pesantren dan Globalisasi. *Tarbawiyah : Jurnal Ilmiah Pendidikan*, 11(01), 16-35.
- Barokah, A., El Widdah, M., & Huda, S. (2022). *Strategi marketing pondok pesantren dalam meningkatkan mutu layanan pendidikan (Studi Kasus Pondok Pesantren Raudhatul Mujawwidin Kec. Rimbo Bujang Kab. Tebo)*. UIN Sulthan Thaha Saifuddin Jambi.
- Bashori, B. (2017). Modernisasi Lembaga Pendidikan Pesantren Perspektif Azyumardi Azra. *Nadwa: Jurnal Pendidikan Islam*, 11(2), 269-296. <https://doi.org/10.21580/nw.2017.11.2.1881>
- Benzing, C., Chu, H. M., & Kara, O. (2009). Entrepreneurs in Turkey: A factor analysis of motivations, success factors, and problems. *Journal of Small Business Management*, 47(1), 58-91. <https://doi.org/10.1111/j.1540-627X.2008.00262.x>
- Djuwita, D. (2014). Strategi positioning pesantren Al-Multazam Kuningan Jawa Barat. *Holistik*, 15(2), 217-239.
- Doppelt, B., & McDonough, W. (2017). *Leading change toward sustainability: A change-management guide for business, government and civil society*. Routledge Publication.
- Fernando, R., Hasanuddin, T., Rangga, K. K., & Utama, D. D. P. (2022). Professional Mosque Management Model Based on Religious and Academic Activities in the Community. *Khalifa: Journal of Islamic Education*, 6(2), 196-216.
- Halim, A. (2005). *Manajemen Pesantren*. Pustaka Pesantren.
- Hamel, & Prahalad. (1995). *Management*. Tata McGraw Hill.
- Handoko, T. H. (2009). *Manajemen*. BPFY-Yogyakarta.
- Hasibuan, M. (2008). *Manajemen Dasar, Pengertian, dan Masalah*. PT Bumi Aksara.
- Hasibuan, M. S. P. (2011). *Manajemen: Dasar, Pengertian dan Masalah*. Bumi Aksara.
- Hawi, A. (2017). Tantangan lembaga pendidikan islam. *Tadrib*, 3(1), 144-161. <https://doi.org/https://doi.org/https://doi.org/10.19109/Tadrib.v3i1.1388>
- Hayden, M., & Thompson, J. (2008). International schools: Growth and influence. In *UNESCO: International Institute for Educational Planning* (Issue January). UNESCO: International Institute for Educational Planning.
- Hidayat, I. N. (2021). *Strategi pemasaran pendidikan pesantren dalam meningkatkan minat masyarakat di Pesantren Al-Kahfi Somalangu Kebumen*. Institut Agama Islam Nahdlatul Ulama (IAINU) Kebumen.
- Hidayat, T., Rizal, A. S., & Fahrudin, F. (2018). Peran Pondok Pesantren Sebagai Lembaga Pendidikan Islam di Indonesia. *Ta'dib: Jurnal Pendidikan Islam*, 7(2), 1-10. <https://doi.org/10.29313/tjpi.v7i2.4117>
- Huda, M. (2020). Komunikasi dakwah pemerintah dalam membangun desa religius di Jepara. *Jurnal Mediakita: Jurnal Komunikasi Dan Penyiaran Islam*, 5(3), 248-253. <https://doi.org/https://doi.org/10.30762/mediakita.v4i2.2622>
- Iffah, F., & Fauziyah, Y. (2019). Marketing Management of Boarding School in Increasing Community Interest. *Nidhomul Haq: Jurnal*

- Manajemen Pendidikan Islam*, 6(2), 309–322.
- Indra, H. (2004). *Pesantren dan Transformasi Dalam Tantangan Modernitas dan Tantangan Komlesitas Global* (Third Edit). IRP Press.
- Julaiha, S., Gafur, A., Hasnawati, Shobri, M., Nahdiyah, N., Fauzi, F., Ubaidillah, M., Yusuf, M., Yunita, A. R., Ks, M. M., Ritonga, M., Nurcholih, M., & Irpani, A. (2022). *Kepemimpinan dan Perilaku Organisasi dalam Pondok Pesantren*. Media Sains Indonesia.
- Mursidi, A. (2016). Dominasi Kiai Dalam Pendidikan Di Pondok Pesantren Ihya'Ulumiddin. *Historia*, 4(2), 91. <https://doi.org/10.24127/hj.v4i2.543>
- Nurdin, I., & Hartati, S. (2019). *Metodologi Penelitian Sosial*. Media Sahabat Cendekia.
- Pananrangi, A. R. (2017). *Manajemen pendidikan*. Celebes Media Perkasa.
- Park, J., & Niyozov, S. (2008). Madrasa education in South Asia and Southeast Asia: Current issues and debates. *Asia Pacific Journal of Education*, 28(4), 323–351. <https://doi.org/10.1080/02188790802475372>
- Rachman, F. (2015). Manajemen Organisasi Dan Pengorganisasian Dalam Perspektif Al-Qur'an Dan Hadith. *Ulumuna: Jurnal Studi Keislaman*, 1(2), 291–323.
- Soekanto, S. (1990). *Sosiologi Suatu Pengantar*. Raja Grafindo Persada.
- Sugiyono. (2013). *Metode penelitian pendidikan pendekatan kuantitatif, kualitatif dan R&D*. Bandung: Alfabeta.
- Sukma, M. (2015). Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 8, 85–103.
- Syamsuri, J. (2016). Eksistensi dan Kontribusi Pondok Modern Darussalam Gontor Dalam Pembangunan Sumber Daya Manusia. *At Ta'Dib*, 11(2). <https://doi.org/10.21111/at-tadib.v11i2.776>
- Takdir, M. (2018). *Modernisasi kurikulum pesantren*. IRCiSoD.
- Tampubolon, R. (2004). *Risk Management*. Elex Media Komputindo.
- Taufiqurrahman, M. (2019). Manajemen Sumber Daya Manusia Dalam Meningkatkan Mutu Pendidikan Di Pondok Pesantren Ar-Rahmah Curup, Kab. Rejang Lebong Bengkulu. *At-Ta'lim: Media Informasi Pendidikan Islam*, 18(1), 203. <https://doi.org/10.29300/attalim.v18i1.1950>
- Toha, M. (2013). Orientasi Santri Dalam Menempuh Pendidikan Pesantren Di Pamekasan. *NUANSA: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam*, 10(1). <http://www.ejournal.stainpamekasan.ac.id/index.php/nuansa/article/view/162>
- Wekke, I. S., & Busri, M. (2016). *Kepemimpinan Transformatif Pendidikan Islam: Gontor, Kemodernan, dan Pembelajaran Bahasa*. Deepublish.
- Wijaya, C., & Rifa'i, M. (2016). *Dasar Dasar Manajemen Mengoptimalkan Pengelolaan Organisasi Secara Efektif dan Efisien*. Perdana Publishing. <http://repository.uinsu.ac.id/2836/>
- Wiranata, R. R. S. (2019). Tantangan, Prospek dan Peran Pesantren dalam Pendidikan Karakter di Era Revolusi Industri 4.0. *Jurnal Komunikasi Dan Pendidikan Islam*, 8(1), 56–74. <https://doi.org/https://doi.org/10.36668/jal.v8i1.99>
- Yaqin, N. (2016). Manajemen Lembaga Pendidikan Islam. *Madinah: Jurnal Studi Islam*, 3(2). <http://ejournal.iai-tabah.ac.id/index.php/madinah/article/view/178>
- Yusuf, M. (2020). Pendidikan Pesantren Sebagai Modal Kecakapan Hidup. *INTIZAM: Jurnal Manajemen Pendidikan Islam*, 3(2), 1–16.