



# THE SPIRITUAL LEADERSHIP ROLE OF KH. MOH. HAFIDH SIBAWAYHIE IN EDUCATIONAL INNOVATION AT NURUL WAFU DEMUNG BESUKI SITUBONDO ISLAMIC BOARDING SCHOOL

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## Abstract

This study aims to determine the Spiritual Leadership Role of KH. Moh. Hafidh Sibawayhie in terms of 1) curriculum innovation initiatives, 2) human resource development, and 3) development of infrastructure facilities at Nurul Wafa Demung Besuki Situbondo Islamic Boarding School. This research uses a qualitative approach. Semi-participant observation, semi-structured interviews, and documentation carried out data collection techniques. At the same time, data analysis uses the attractive model of Miles Huberman and Saldana with steps: data collection, data condensation, data presentation, and concluding the data validity using triangulation and member check. There are three triangulations used, namely source triangulation and method triangulation. The results showed that: 1) In its goal as one of the Islamic Boarding Schools that prints students who *are tafaqquh fiddin*, various kinds of curriculum innovations carried out to enrich and as specific support for related pesantren in the process of transmitting Islamic religious knowledge *treasures* at the Nurul Wafa Demung Besuki Situbondo Islamic Boarding School; 2) Factors that encourage KH. Moh. Hafidh Sibawayhie in human resource development at Nurul Wafa Demung Besuki Situbondo Islamic Boarding School is to produce a generation that is *tafaqquh fiddin*, to provide knowledge and insight into the tasks and roles that must be carried out, as well as an effort to improve the quality of human resources in Nurul Wafa Islamic Boarding School so that pesantren can continue to exist amid society; and 3) Breakthroughs made by KH. Moh. Hafidh Sibawayhie in the development of infrastructure facilities is carried out thoroughly and gradually following the needs of pesantren as Islamic educational institutions. This can be seen from the various construction, addition, and rehabilitation of buildings in the pesantren environment in the context of education for

Nurul Wafa Demung Besuki Situbondo Islamic Boarding School students.

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## INTRODUCTION

Islamic boarding schools are the oldest educational institutions in Indonesia that are very interesting to be researched and discussed. Islamic boarding schools are Islamic religious, educational institutions that grow and develop in the community. Islamic boarding schools are traditional institutions inhabited by students seeking technical reading knowledge (Masyhud & Khusnuridlo, 2006). As the oldest educational institution, the Islamic boarding school is one of the public spotlights that also has characteristics in terms of education, namely *first*: establishing a very close relationship between kyai and *santri* and *santri* with *santri*. *Second*: kyai. Besides being the owner of the pesantren and a caregiver, educator, and parent for students with full authority and full of charm, kyai is the primary determinant of the pesantren. *Third*: robust maintenance of the classical literature known as the yellow books.

This pesantren Education follows Law of the Republic of Indonesia Number 18 of 2019 Article 1 Paragraph 2. Pesantren Education is Education organized by Pesantren and is within the Pesantren environment by developing a curriculum following the peculiarities of Pesantren based on the yellow book or Islamic *dirasah* with a *muallimin education pattern*. Islamic boarding schools are born as the embodiment of two desires that meet. The willingness of people who gain knowledge as a provision of life (*santri*) and the willingness of people who sincerely teach their expertise and experience to the people (Kyai).

Pesantren's education has a conducive learning climate. This is supported by the performance of kyai (as leaders), ustadz (teachers), students, and guardians synergistically according to their respective capacities and capabilities. The realization of such a climate must clearly demand the performance of Islamic boarding school caregivers in such a way that they can develop educational leadership and approaches that can stimulate the motivation of student teachers to work seriously.

The performance or leadership of kyai becomes the spearhead of the Islamic boarding school. As a leader, it functions to ensure that all duties and obligations are carried out in an educational institution. A leader has a mandate and must be able to bring change, because change is the main goal of leadership, as the hadith of the Prophet Muhammad SAW:

وَعَنْ ابْنِ عُمرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْأَمِيرُ رَاعٍ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَالْمَرْأَةُ رَاعِيَّةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ، فَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ. (متفق عليه)

Meaning:

"From Ibn Umar (r). From the Prophet (peace be upon him), he said: "You are all leaders and are asked for their leadership. A husband is the leader in his family and is responsible for his leadership, a wife is the leader of his household and is responsible for his leadership, a servant (employee) is the leader of his employer's property and is responsible for his leadership, and you are all leaders and asked what he leads". (HR. Bukhari Muslim), (Sati, 1999).

As explained by Rivai and Arifin, Leadership is the capability of persuading others to work together under their direction as a team to accomplish designated objectives (Rivai & Arifin, 2023). Thus a leader is someone unique and not inherited automatically. However, a leader must have specific characteristics that arise in different situations.

Apart from being a scholar in the Islamic boarding school kyai also serves as a leader of educational organizations. So Arifin revealed that: "in pesantren kyai has authority, the authority that determines all aspects of educational activities and religious life on its responsibility" (Arifin, 1993). Leadership must exist if an organization is to be effective. Therefore, leadership in organizations is administrative or managerial leadership because leaders in organizations are managers who carry out management functions from planning, organizing, mobilizing, and supervising to achieve organizational goals effectively and efficiently.

Arifin says, these pesantren institutions determine the Islamic character of Islamic kingdoms and hold an essential role in spreading Islam to remote areas. From these pesantren institutions, a limited number of manuscripts on Islamic teaching in Southeast Asia were collected by the first nomads of Dutch and English trading companies since the late 16th century. To truly understand the history of Islamization in this region, we must begin to study these pesantren institutions because these institutions are the arrows of the spread of Islam in this region (Arifin, 1993).

Nurul Wafa Islamic boarding school is an Islamic boarding school in Situbondo Regency, East Java. The Islamic boarding school in Demung Village is approximately 7 km from downtown Besuki. Nurul Wafa Islamic boarding school is an Islamic boarding school that still maintains the salaf system in every teaching and learning activity, prioritizing religious education and yellow book study by separating male and female students in different rooms and buildings. Nurul Wafa Demung Besuki Situbondo Islamic Boarding School was founded by KH. Ahmad Sibawayhie Syadly, in 1977 started with ordinary studies. After the death of KH. Ahmad Sibawayhie Syadly in 2018, in general, the management is carried out collectively by the four sons of KH. Moh. Hafidh

Sibawayhie, KH. Moh. Mahfudh Sibawayhie , KH. Moh. Mas'ud Sibawayhie and KH. Abdul Fatah

According to Ust Rasyid, one of the teachers at Nurul Wafa Demung Besuki Situbondo, "the founder and caretaker of Nurul Wafa Demung Besuki Situbondo hut used to be KH. Ahmad Sibawayhie Syadly survived until he died, if now in the second generation, there is KH. Moh. Hafidh Sibawayhie, KH. Moh. Mahfudh Sibawayhie, KH. Moh. Mas'ud Sibawayhie and KH. Abdul Fatah, only of these, the dominant is KH. Moh. Hafidh Sibawayhie, assisted by his younger brother" ([Interview, abd. Rashid 2023](#)). The figure of KH. Moh. Hafidh Sibawayhie, KH. Moh. Mahfudh Sibawayhie and KH. Moh. Mas'ud Sibawayhie according to Ustad Abdul Rashid "he is a leader who puts forward problems. He is a motivator for all students and a decision-maker. Because of all problems in the cottage, the final decision is in KH. Moh. Hafidh Sibawayhie is an Innovator" ([Interview, Rashid, 2023](#)).

Today there is indeed a process of change in the body of the Islamic boarding school, both changes due to external influences and from within the pesantren itself. The question is whether these traditional educational institutions will be able to withstand social changes and modernization currents that are currently underway. The answer depends on the ability and responsiveness of the institution itself in responding to these challenges.

In the educational strategy to maintain the distinctiveness of KH. Moh. Hafidh Sibawayhie uses several strategies, one of which is the quality strategy, as Moh narrates. Hafidh Sibawayhie, one of the administrators of the Nurul Wafa Demung Besuki Situbondo Islamic boarding school, "Abah KH. Moh. Hafidh Sibawayhie for innovation strategies using quality strategies, the proof is that Special Education and *Bahtsul Masail* are maintained", ([Interview, Rasyid, 2023](#)).

The Nurul Wafa Demung Besuki Situbondo Islamic boarding school has made innovations in its education system so that the boarding school is enough to influence the educational thinking of the community and the surrounding cottages. According to Ust. Abdur Rasyid "The innovation is in the form of a "*reasonable education*" establishment based on the drastic decline in the number of students" ([Interview, Rasyid, 2023](#)). This Innovation caused several changes, including increasing student activity hours.

With these data, there are indeed innovations made by Abah KH. Moh. Hafidh Sibawayhie at Pesantren Nurul Wafa, so that the education system at Pesantren Nurul Wafa Demung Besuki Situbondo is different from before, these steps are an indication of the leadership of an Abah KH. Moh. Hafidh Sibawayhie is a caregiver, so through these indications, there are still many more steps and strategies carried out by KH. Moh. Hafidh Sibawayhie made the Nurul Wafa pesantren under his leadership different from the leadership of the founder.

One of the innovations that became interesting was the strategy of including formal institutions in pesantren Education, which at that time incorporating formal education into pesantren was taboo and considered out of

the ideals of the struggle of the previous leadership, namely his father. Interestingly, he only graduated from Madrasah Tsanawiyah in Demung village and did not receive formal education higher than that. Still, he created several educational institutions, from MI, MTs, and MAN 1 Situbondo to college, namely Ahmad Sibawayhie Islamic High School. Abah KH. Moh. Hafidh Sibawayhie in leading pesantren with his Spiritual Leadership Role model and Innovation that makes Nurul Wafa Demung Besuki Situbondo pesantren increasingly developed and accepted by the community needs to be studied by pesantren and educational institutions in pesantren because the times require pesantren to continue to develop according to their times, and Abah KH. Moh. Hafidh Sibawayhie, with his Innovation and leadership in the Nurul Wafa Demung Besuki Situbondo pesantren, can be a reference and example for other institutions.

The above thoughts underlie the need to study the Spiritual Leadership Role of KH. Moh. Hafidh Sibawayhie in Educational Innovation at Nurul Wafa Demung Besuki Situbondo Islamic Boarding School. So that Islamic educational institutions can be seen in the quality of education by producing a reliable and competitive generation in community life.

## METHOD

This research uses a qualitative approach. The type of research the researcher conducts is the type of Case Study descriptive research on the problem being studied. The location of the study is the Nurul Wafa Demung Besuki Situbondo Islamic Boarding School. Data Source: The research data sources or informants in this study are *the community* or caregivers, four administrators, 2 *Asatdidz*, and two students. At the same time, additional data sources are those outside words and actions, namely written data sources, including organizational structure, vision, and mission, conditions at the Nurul Wafa Demung Besuki Situbondo Islamic Boarding School.

Data analysis in this study uses the Miles and Huberman model, which divides the analysis steps into three parts: data reduction, data display, and conclusion/verification (Miles & Huberman, 2014). Data reduction, including selection activities for data collected from research results adjusted to the research focus. Presentation of data by describing data or information on research results following what it is. Conclusions are drawn through the following stages: (1) record all findings in the field both through interviews and documentation studies in the form of field notes, (2) review interview notes and documentation to separate data that is considered relevant and data that are not relevant to the research focus, (3) describe data that has been classified by taking into account the focus and objectives of the study, (4) make a final analysis to write a report.

The data's validity is tested in three ways: triangulation, member check, and a detailed description (Rukajat, 2018). Triangulation is carried out in the following ways: (1) comparing interview results between research subjects and



(2) comparing interview results and documentation obtained. Member check is the process of checking data from researchers to data providers. The purpose of the member check is to determine how far the data obtained is following what the data provider provides. If the data providers agree with the data found, it means that the data is valid so that it is more credible. The researcher carries out the description so that the process of reporting research results is more careful and meets all the data collected. This is done so that the Spiritual Leadership Role of KH Moh. Hafidh Sibawayhie in Educational Innovation at Nurul Wafa Demung Besuki Situbondo Islamic Boarding School.

## RESULT AND DISCUSSION

### **An initiative of KH. Moh. Hafidh Sibawayhie in curriculum innovation at Nurul Wafa Demung Besuki Situbondo Islamic Boarding School**

Pesantren Nurul Wafa Demung Besuki Situbondo, like Islamic boarding schools in general, has a system of recitation or learning by reciting or studying directly with kyai / caregivers of pesantren, better known as the *bandongan* and *sorogan* systems. The pesantren curriculum is simple, but it can produce graduates who later become great and charismatic kyai (Qomar, 2007). The pesantren curriculum is closely related to traditional learning methods. Bruinessen explained the conventional approach is a departure from a straightforward learning pattern and from the beginning of its arising, namely the design of learning *sorogan*, *bandongan*, and *wetonan* in studying religious books written by medieval scholars and those books with the term "*kitab kuning*."

In achieving the desired educational goals, Nurul Wafa Demung Besuki Situbondo Islamic Boarding School applies several teaching methods or methods that are practical and efficient, effective and operational. With several methods used, it is expected to be able to present religious, general, and skill education materials to students of Nurul Wafa Demung Besuki Situbondo Islamic Boarding School. The teaching methods are like Islamic boarding schools, such as *wetonan*, and *sorogan*. Still, in addition to these methods, the Nurul Wafa Demung Besuki Situbondo Islamic Boarding School also applies several methods that are expected to support the delivery of material at the Nurul Wafa Demung Besuki Situbondo Islamic Boarding School. Learning the yellow book at the Nurul Wafa Demung Besuki Situbondo Islamic boarding school is carried out through two forms, namely the *Ma'hadiyah* and *Madrasah* systems. *Ma'hadiyah* is learning the yellow book programmed by the pesantren, while *madrasah* is learning the yellow book carried out in the *Diniyah Madrasa*.

From the statement above following the theory, according to Syafaruddin, the curriculum is also often interpreted as a subject that students must take to obtain a diploma. This view has implications for learning activities in schools/madrasahs, referring to the material's completeness. Thus, causing the output produced to be more focused on students' cognitive abilities. The

main task of schools, madrasahs, and pesantren is to carry out the teaching and learning process according to the applicable curriculum. That is, one of the core activities directly related to the need to foster student potential is the implementation of teaching activities as the creation of conditions that support students to carry out learning activities based on the educational curriculum. Here it is understood that the education curriculum (Schools, Madrasah, and Pesantren) is the entire program given to students both in the classroom and outside the school in the management and responsibility of Islamic educational institutions so that students obtain specific diplomas (Syafaruddin, 2005).

Strategy is an effort to translate the material listed in the curriculum into a student experience (Syarief, 1993). A curriculum is a design, idea, or hope that must still be realized in fundamental educational institutions, schools, and pesantren. So that it will be able to deliver students achieve academic goals at Nurul Wafa Islamic Boarding School, one of which is to pay attention to teaching strategies so that they run with the curriculum goals that have been set.

The curriculum development of the Nurul Wafa Demung Besuki Situbondo Islamic Boarding School, which is one of the objects of research in this scientific work, is very complex because this is the beginning of the developments carried out in education at the Nurul Wafa Demung Besuki Situbondo Islamic Boarding School. In its goal as one of the Islamic Boarding Schools that prints students who are *tafaqquh fiddin*, various kinds of curriculum innovations carried out are to enrich and as specific support for related pesantren in the process of transmitting Islamic religious knowledge *treasures* at Nurul Wafa Islamic Boarding School.

From the statement above following the theory according to Miles, M. B., *Innovation in Education*, Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual strength, religion, self-control, personality, intelligence, noble character, and the skills they need. Innovation is a species of the genus "change." Generally speaking, it seems helpful to define Innovation as a deliberate, novel, specific change that is thought to be more productive in accomplishing the system's goal. From the point of view of this book (*Innovation in Education*), it seems helpful to consider innovations as being willed and planned for rather than as accruing haphazardly (Huberman & Miles, 2013).

Planning is an activity to find out whether or not students have achieved the educational goals that have been set at the Nurul Wafa Islamic Boarding School, or in other words, to find out the level of mastery of students over the material from the learning outcomes at the Nurul Wafa Demung Besuki Situbondo Islamic Boarding School With the results of this evaluation, the pesantren will be able to make it a foundation for further curriculum improvement.

Like Islamic boarding schools in general in the past, Nurul Wafa Demung Besuki Situbondo Islamic Boarding School does not know or even

does not know the assessment system (evaluation) as it is today. The increase in level is quite marked by the change of books studied by students, and this is assessed and felt by the students concerned based on mastery of the material (text) of past studies and feeling able to follow the research or analysis of the book at the next level.

Several evaluation systems or methods applied at the Nurul Wafa Demung Besuki Situbondo Islamic Boarding School show that these practices have led to an ideal evaluation system where there is a form of process evaluation during learning and product evaluation (educational outcomes). Nurul Wafa Demung Besuki Situbondo Islamic Boarding School caregivers initiate all programs in Islamic boarding schools and madrasahs with adequate planning, management, and evaluation by optimizing available resources.

From the statement above, according to the theory Huberman, Solving Educational Problems," Innovation is the creative selection, organization, and utilization of human and material resources in new and unique ways which will result in the attainment of a higher level of achievement for the defined goals and objectives, ([Havelock, R. G., & Huberman, 1977](#)).

Thus, it can be concluded that Nurul Wafa Demung Besuki Situbondo Islamic Boarding School has tried its best to realize the best results from the curriculum contained in the pesantren in the hope that it can improve the quality of education at the Nurul Wafa Demung Besuki Situbondo Islamic Boarding School so that it can produce *output* quality in accordance to establish the Nurul Wafa Demung Besuki Situbondo Islamic Boarding School and produce *output* that can be sensitive to diversity in the midst of society.

### **Encouragement KH. Moh. Hafidh Sibawayhie in Human Resource Development at Nurul Wafa Demung Besuki Situbondo Islamic Boarding School**

The recruitment of teachers, as well as boarding school administrators, is based on the analysis of the institution's personnel needs. If the institution needs new educators and education staff, the institution will recruit new personnel according to the caregiver's approval. From this statement following the theory, according to Edwin B. Flippo, quoted by Sadili Samsudin, recruitment is gathering prospective office holders following the human resource plan to occupy a particular position or job ([Samsudin, 2006](#)).

One of the characteristics of the education system in Indonesia is religious and religious Education in Nurul Wafa Islamic Boarding School, in which there is a close relationship between institutions, educators (teachers / ustadz / kyai), and students and other elements related to the education system in pesantren. In developing human resources (HR), several stages are carried out by the Nurul Wafa Islamic Boarding School, including; The Need for Human Resource Development (HR) at Nurul Wafa Islamic Boarding School.

As one of the Islamic educational institutions, Nurul Wafa Demung Besuki Situbondo Islamic Boarding School, which has been established for a long time and is one of the oldest Islamic boarding schools in Besuki



(established in 1977) is a boarding school that still exists in advancing Education in Besuki. This can be seen from the many students registered at the Nurul Wafa Islamic Boarding School. In 2020, 1200 students from various regions in the archipelago stayed at the Nurul Wafa Demung Besuki Situbondo Islamic Boarding School.

Whether we realize it or not, Nurul Wafa Demung Besuki Situbondo Islamic Boarding School has made a considerable contribution to the progress of the nation's children. Still, on the other hand, the large number of students who are lodged does not automatically improve the quality of students at the Nurul Wafa Demung Besuki Situbondo Islamic Boarding School So. That it is necessary to develop human resources (HR) to maintain the existence of the Islamic boarding school, students, and alums or graduates from Nurul Wafa Demung Besuki Situbondo Islamic Boarding School during the community.

In general, human resources (HR) owned by the Nurul Wafa Demung Besuki Situbondo Islamic Boarding School can be divided or grouped into three parts, including; 1) teaching staff resources (teachers/ustadz/kyai), 2) student management resources (*mudabbir*), and 3) student resources. Human resources (HR) have different roles and responsibilities among the three. Nurul Wafa Demung Besuki Situbondo Islamic boarding school is quite thorough in recruiting teachers or ustadz because the quality of professional teachers or ustadz will produce competent students. The most important is the ability of academics, religion, and commitment to service, and have the required qualifications.

From the above statement following the theory according to Mitton M. Mandel, "The careful selection and placement of employees to make sure that they are physically, mentally and temperamentally fitted to the jobs they are expected to do; to make sure that new employees can reasonably be expected to develop into desirable employees, and so that there will be a minimum number of square pegs in round holes." Careful selection or placement of employees makes them physically, mentally, and temperamentally follow the work they expect, making new employees able to develop as they wish. It will minimize the number of employees who are not in place (Soedarmayanti, 2018).

Teachers or ustadz, as a means of delivering knowledge to students, then of course that teachers / ustadz an educational institution, both Islamic and general, must choose the quality and amount according to the lessons and hours needed. Nurul Wafa Islamic boarding school adding teachers / Ustadz is one of the success factors in the teaching and learning process at Nurul Wafa Demung Besuki Situbondo Islamic Boarding School.

Nurul Wafa Demung Besuki Situbondo Islamic boarding school is also quite thorough in recruiting teachers or ustadz because the quality of professional and proportional teachers or ustadz will produce competent and qualified students. The recruitment of teachers for the madrasah is taken from senior students who graduated from Nurul Wafa Demung Besuki Situbondo madrasah who are undoubtedly capable in their fields. Besides that, it also

raises teachers from outside, namely students or alums who have studied in the middle east, such as alumni of Yemen, Makkah, and others.

From the statement above, according to Schermerhom, the following theory defines recruitment as attracting a group of candidates to fill vacant positions. Effective recruitment will bring job opportunities to the attention of people whose abilities and skills meet job specifications (Masram & Mu'ah, 2017).

The recruitment program for educators and young people at the Nurul Wafa Demung Besuki Situbondo Islamic Boarding School aims to meet the ideal standard between the number of teaching staff and young people with the number of students at the Nurul Wafa Demung Besuki Situbondo Islamic Boarding School. Recruitment is also carried out in relation to how the efforts or efforts of the Nurul Wafa Demung Besuki Situbondo Islamic Boarding School to obtain quality human resources following the needs of the pesantren. Both recruitment objectives are carried out based on the needs of pesantren for teaching staff and young people because the number of students continues to increase yearly. Another strategy carried out by the Nurul Wafa Demung Besuki Situbondo Islamic Boarding School to improve the ability and sensitivity of students is the holding of assignment teachers to various areas in need. The delivery of teachers on this assignment is carried out to improve students' ability, experience, professionalism, and sensitivity in the midst of the community directly.

Another program that is an effort to develop human resources at the Nurul Wafa Demung Besuki Situbondo Islamic Boarding School is the establishment of pesantren culture. The purpose of this program is to instill the values of pesantren and the togetherness of every pesantren resident in carrying out all its activities. In this case, the formation of culture at the Nurul Wafa Demung Besuki Situbondo Islamic Boarding School is one of the steps for pesantren residents, especially educators, and young people, to continue to improve their professionalism, abilities, and potential. Through this program, it is also hoped that the Nurul Wafa Demung Besuki Situbondo Islamic Boarding School can produce national cadres who behave like Islamic boarding school residents who generally uphold the values of gratitude towards others and Allah SWT. Thus, the Nurul Wafa Demung Besuki Situbondo Islamic Boarding School within the community is maintained.

### **The breakthrough made by KH. Moh. Hafidh Sibawayhie in the development of infrastructure facilities at Nurul Wafa Demung Besuki Situbondo Islamic Boarding School**

The procurement process of facilities and infrastructure must be thorough, follow applicable procedures, and be in accordance with the work program that has been deliberated together. So, we arranged the following steps: (1) caregivers of Nurul Wafa Islamic boarding school, teacher council, and together with the madrasah committee, formed a facilities and infrastructure committee by knowing the chairman of the committee and

related agencies. (2) The executive committee that has been formed analyzes and compiles the requirements; The equipment follows the madrasah activity plan and pays attention to the equipment that is still there and can still be used. (3) Estimating costs by considering the cash of madrasahs and foundations. (4) Establish a priority scale according to available funds. (5) After all the plans are matured, the next step is procurement through purchase with existing sources of funds in the madrasa.

From the statement above following the theory according to Barnawi & M. Arifin, entitled the book *Management of School Facilities and Infrastructure* to achieve financing management strategies in improving facilities and infrastructure, there are three indicators, namely: (1) fund disbursement planning; (2) budget implementation; (3) School Financial Responsibility. Through these three indicators, it can improve adequate facilities and infrastructure for an educational institution. It can be said that generally, in the school/madrasah environment, all educational institutions need sufficient infrastructure to bridge the course of the teaching and learning process and support the teaching and learning process (Barnawi & Arifin, (2012)).

Facilities in the world of education are one of the determinants of the success or failure of the educational process in achieving academic goals. Some examples of facilities needed in education in the pesantren environment are the existence of dormitories for students to carry out activities other than school activities, the existence of school buildings and tools needed for the smooth teaching and learning process, *mushalla* as a place for students to carry out worship activities in congregations as well as a place to recite to caregivers / kyai, and other facilities needed to achieve educational goals at the Nurul Wafa Islamic Boarding School institution Demung Besuki Situbondo. Physical Evidence / physical evidence is an essential indicator in achieving facilities or infrastructure owned by the Nurul Wafa Demung Besuki Situbondo Islamic boarding school, which can be in demand by educator customers to get satisfaction with the physical evidence of existing facilities.

Zeithaml and Bitzer define physical evidence as the environment in which the service is delivered. Where the firm and customer interact, and any tangible components that facilitate the performance or communication of the service. *Physical* evidence is an environment in which services provided by educational institutions to service users interact with each other, and each component is used to facilitate the performance or communication of services. *Physical evidence* is the environment in which learning activities are carried out in schools. In the context of SFI (Standard Facilities and Infrastructure) is related to the minimum criteria regarding learning spaces, sports venues, toilets, places of worship, libraries, laboratories, places to play and create, as well as the use of technology needed to support the learning process, (Machali, 2018).

Educational innovations carried out through infrastructure are in the form of media and buildings. As is known, the buildings in the Nurul Wafa Demung Besuki Situbondo Islamic Boarding School have undergone several additions and rehabs in stages which are planned to be completed by the end of

Ramadan this year (30 Ramadhan 1442 H.), in terms of media, the Nurul Wafa Demung Besuki Situbondo Islamic Boarding School applies it by making a bulletin or special magazine published once every one year which is also compiled by the Nurul Wafa Demung Besuki Situbondo students itself, in the *musabaqoh* which is included in year-end activities or commonly called *akhirussanah*, the Nurul Wafa Demung Besuki Situbondo Islamic boarding school also experienced additions in terms of learning media such as the purchase of several benches, library books, several computer units, the addition of printer units, whiteboards, library cupboards, and several other facilities that were made additions according to existing needs.

From some of the explanations mentioned above, it can be seen that the physical components of the Nurul Wafa Demung Besuki Situbondo Islamic Boarding School consist of Mushalla, Dormitory, Kyai/Ustadz Housing, Education/Class Building, Library, Hall (leadership training/entertainment/meetings/other activities), Health Center, and Cooperative/workshop/training ground. The head of the madrasah entirely holds control of education costs through the foundation. The foundation's role is only to provide advice and infrastructure in the form of study room buildings, laboratories, and several other heavy and significant developments.

However, the lack of fulfillment of educational facilities in Islamic boarding schools does not necessarily hinder the quality of education at an institution in Nurul Wafa Demung Besuki Situbondo Islamic Boarding School. This is proven by the limited facilities in Islamic boarding schools that do not inhibit students from carrying out the teaching and learning process and achievement. A common thing, and even considered commonplace, is in boarding schools with a high number of students or many they sleep in one room inhabited by more than ten people, although this is not an obstacle for students in learning as long as there is a will. It is not uncommon for students to rest or sleep in the sky-roofed dormitory at night.

From the above statement following the theory, Nawawi in Ibrahim Bafadal classifies educational facilities. The facility's function is as a tool in teaching and learning activities. For school infrastructure facilities to be adequately managed, management is needed, and each person in charge bears maintenance of facilities and infrastructure in madrasahs and cottages. Educational facilities and infrastructure are supporting tools for the teaching and learning process or all facilities needed in the teaching and learning process, both moving and immobile, so educational goals are achieved smoothly, regularly, effectively, and efficiently (Bafadal, 2008).

Various improvements, additions, and other innovations are made to the facilities and infrastructure at Nurul Wafa Islamic Boarding School to facilitate the needs and development of pesantren in the present and the future. This development can be felt when in the past, the students who stayed at the Nurul Wafa Demung Besuki Situbondo Islamic Boarding School were students who came from the surrounding area. Still, in the present, the students who remained at the Nurul Wafa Demung Besuki Situbondo Islamic Boarding

School did not only come from within the region. They even to the extent that came from outside the province and the island. Thus, developments to dormitory buildings, educational buildings, halls, libraries, and so on are needed for the smooth teaching and learning process at the Nurul Wafa Demung Besuki Situbondo Islamic Boarding School.

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