

DEVELOPMENT OF A STRATEGIC MODEL FOR NEW STUDENT DORMITORY MANAGEMENT

Buldan Nurjaman¹, Abdul Hayyie Al Kattani², A. Rahmat Rosyadi³

Universitas Ibn Khaldun, Bogor¹²³

buldannurjaman12@gmail.com

ABSTRACT

The phenomenon of many new students who do not feel at home, have difficulty adapting, and choose to leave the pesantren is a serious problem faced by many pesantren. This is due to the weak dormitory management system that has not run strategically and directionally. In fact, the dormitory is a center for character development and habituation of Islamic values for students. Therefore, it is necessary to develop a dormitory strategic management model that is able to respond comprehensively to the adaptation needs of new students. This research aims to develop a strategic model of new student dormitory management at the MTs level in Islamic boarding schools, in order to optimize the adaptation process of new students in the pesantren environment. This research uses *the Research and Development* (R&D) approach with the ADDIE model and the strategic management theory approach of Fred R. David, which includes the stages of strategy formulation, strategy implementation, and strategy evaluation. The research also integrates Islamic values from the thought of Imam Al-Ghazali and Ibn Khaldun to strengthen the spiritual and moral dimensions in the management of the dormitory. The results of this research produce a strategic model that is not only operational, but also rooted in Islamic educational values, so that it can be a reference for Islamic boarding school institutions in improving the quality of dormitory management, especially in assisting new students to live the early life in Islamic boarding schools.

Keywords: Boarding, Strategic Management, Model

INTRODUCTION

Pesantren is an authentic educational institution that existed before independence. Islamic boarding schools have an important role in the process of independence of the Indonesian nation. Along the way, the pesantren has made many transformations according to the times. Students in Islamic boarding schools must carry out various activities together with others, so that the spatial conditions in the pesantren are so thick. Students must adapt to various diverse cultures. Especially for students in their teens, of course, they will experience many problems in their lives at the Islamic boarding school that will make them stressed, because in adolescence there are rapid changes in terms of physiology and emotions, coupled with the pressure to make decisions about education and future careers.

The activities of students at Islamic Boarding Schools are different from school activities in general. They have to get used to adapting to a new environment that they have never experienced before. Not only the environment, but also social and cultural differences. Differences in family educational backgrounds are sometimes also an obstacle for new students in adapting to the pesantren environment, because in Islamic boarding schools they are required to be independent in everything, of course this will make it difficult for those who are used to the habits of being served and spoiled by their family environment. However, many modern Islamic boarding schools still face challenges in terms of dormitory management. Most Islamic boarding schools rely on a managerial system that is not fully structured or less systematic in managing the welfare and development of students. This leads to ineffectiveness in supporting the adaptation process of new students, which

can affect the quality of education and their character development. A poor dormitory management system has the potential to hinder students in living the life of the pesantren comfortably and not optimally in achieving educational goals.

Various problems that arise, such as the mismatch between the management of existing resources and the needs of students, the lack of involvement of managers in assisting students in the adaptation process, and the lack of clear standard operational procedures in dormitory management, indicate that a more strategic and integrated dormitory management model is needed. For this reason, the development of a more modern and effective strategic management model is very important, in order to support not only the management of the dormitory administratively, but also to improve the adaptation process of students.

One of the models that can be applied is the strategic management model with a research and development (R&D) approach. This approach makes it possible to design and test a model that is more suitable for the conditions of modern Islamic boarding schools, so as to ensure that the management of the dormitory functions not only as a place to live, but also as a space conducive to the intellectual development and character of the students. The R&D approach provides space to test and develop managerial models based on valid and applicable research results. Based on the above explanation, the researcher will examine more deeply the management of the new student dormitory of modern Islamic boarding schools at the MTs level which is outlined in this study with the title Development of a Strategic Model for the Management of New Islamic Boarding School Dormitory at the Madrasah Tsanawiyah Level.

RESEARCH METHODS

The type of research used is research and development (*Research & Development*). According to Sukmadinata, Research and *Development* is a process or steps to develop a new product or improve an existing product, which can be accounted for (Sukmadinata, 2005). The development model used is the ADDIE (*Analysis, Design, Development, Implementation, Evaluation*) model developed by Reiser and Mollenda. One of the functions of ADDIE is to be a guideline in building research program tools and infrastructure that are effective, dynamic and support the learning process. The reason the researcher uses the model is because it is systematic, supports the learning process and has a high level of validation. The results of development research are not only the development of an existing product but also to find knowledge or answers to practical problems (Muhandisah, 2022).

RESULTS AND DISCUSSION

Strategic Formulation

The strategic formulation stage is a very important initial process in the development of a new student dormitory management model. The purpose of this stage is to develop strategically directional and steps that are systematic, measurable, and contextual with the adaptation needs of new students. In the context of the management of new student dormitories, the formulation of a strategy means developing the direction of the policy of nurturing and fostering students by considering the challenges of adaptation, the social dynamics of the dormitory, the values of the Islamic boarding school, and the potential of the institution. The results of this stage are the analysis of the adaptation needs of the dormitory, the formulation of the vision, mission, strategic objectives,

and strategic steps of dormitory development.

Imam Al-Ghazali emphasized the importance of wisdom in every step of life, including in formulating plans and policies. In the book *Ihya Ulumuddin*, he discusses the importance of intention, rational consideration, and thoroughness in making decisions that have a wide impact (Al-Ghazali, 2004). Several important principles according to Al-Ghazali are related to the formulation of strategies; a) Right intentions and goals, all forms of strategy must be based on the right goals and sincere intentions for the sake of Allah. The purpose of dormitory management is not only a technical arrangement, but also the moral and spiritual development of students, b) *Tadabbur* and deep consideration, in formulating a strategy, a leader must conduct deep *tadabbur* (contemplation) on the state and context of the institution. This is in line with the practice of SWOT analysis in modern management, c) *Shura* (Deliberation), Imam Al-Ghazali teaches the importance of asking for expert opinions and involving teams in formulating policies. This reflects the importance of collaboration and participation in the formulation of strategies., d) Balance between this world and the hereafter, The strategy formulated should not only pursue administrative efficiency, but also should consider spiritual, moral, and character formation aspects of students. The strategy formulation stage is a critical point in the strategic management cycle of dormitory management. In Fred R. David's view, this stage involves setting the institution's long-term direction, taking into account internal strengths and weaknesses as well as external opportunities and threats. The formulation of strategies must be able to answer real challenges in the field and be oriented towards improving the quality of student care.

In the Islamic perspective, especially Al-Ghazali's thought, this process is not only technocratic, but also spiritually valuable. Every strategy must be designed with the right intentions, carried out through deliberation, and consider the benefits for the life of this world and the hereafter. Thus, the dormitory management strategy is not only aimed at administrative order, but also to produce students who have balanced morals, knowledge, and discipline. The following is a description of each element:

a. An analysis of the adaptation needs of new students.

Needs analysis was carried out to identify the challenges faced by new students when they first entered the pesantren environment. Data was obtained through observations, interviews with dormitory coaches, and questionnaires on new and old students. The results of the analysis show that new students need support in terms of adjusting to the rules, social environment, and rhythm of daily activities at the pesantren. This analysis is the foundation in determining relevant coaching strategies and adaptation programs. The adaptation of new students in modern Islamic boarding schools, especially at the MTs level, is a crucial phase in the sustainability of educational development and the formation of student character. Students who come from different cultural backgrounds, family environments, and educational systems, suddenly have to live in a dormitory system with strict rules, tight time rhythms, and a structured collective life. Therefore, a strategic approach is needed to map their needs thoroughly through adaptation needs analysis. Adaptation needs analysis is the process of systematically identifying the gap between the ideal conditions expected of a new student who successfully adapts, and the real conditions they experience during the initial period of living in a pesantren. The results of this analysis are the basis for developing a dormitory management

program that is responsive to the reality and actual needs of students. 1) Identify the profile and background of new students. The first step is to identify who the students will undergo the adaptation period. These include; a) Regional origin, basic education background (SD/MI), and their previous life habits, b) Level of mental readiness and motivation to enter the Islamic boarding school, c) Family support for Islamic boarding school life. The goal is to find out the level of difference between previous experiences and the reality of pesantren life. 2) Primary and secondary data collection. Data collection is carried out through; a) Direct observation in the first weeks of the stay, b) In-depth interviews with students, guardians, caregivers, and dormitory heads, c) Questionnaires to assess students' perceptions and experiences. This can also be done by interviewing and filling out the DCM (Problem Checklist) when the list of new students collaborates with BK teachers, d) Documentation about orientation programs, rules, and daily activity schedules. 3) Analysis of the necessary adaptation aspects. The results of the data are analyzed by grouping needs in several aspects. 4) *Gap Analysis*. Comparison between ideal conditions (e.g.: students understand the rules, feel comfortable, are able to socialize) and actual conditions (e.g., students are anxious, do not know the rules, have difficulty participating in activities). Example: Students do not understand the division of schedules, often feel confused and anxious; have not been able to participate in routine activities with discipline. 5) Priority mapping of needs. Based on the results of the *gap analysis*, a list of strategic needs was compiled and sorted based on urgency and their impact on the adaptation process.

b. Formulation of the Vision and Mission of Student Nurturing

Vision and mission are strategic directions that become guidelines in the management of the dormitory. The vision is prepared to reflect the long-term goals of fostering new students to become religious, independent, and disciplined individuals. Meanwhile, the mission sets concrete steps in building an educational and spiritual parenting system, in line with Islamic boarding school values and teachings. The formulation of the vision and mission of parenting in pesantren is ideally based on: Islamic values: such as ukhuwah, morality, and spirituality. The purpose of Islamic Boarding School Education: to form believers who are knowledgeable, moral, and independent. Analysis of the adaptation needs of new students: findings about the challenges they face and the institutional context of the Islamic boarding school: the grand vision of the Islamic boarding school institution as an educational institution. Steps to formulate vision and mission; 1) Identifying the basic values of the pesantren, the first step is to explore the main values that are the foundation of parenting. For example, discipline and responsibility, compassion in parenting and independence and cooperation. 2) Reviewing the results of the analysis of adaptation needs, the results of the previous stage of analysis provide an overview of the real conditions of new students that must be responded to by the parenting vision. For example: there are still many students who feel anxious, not yet independent, and have difficulty socializing. 3) Prepare a draft vision and mission, prepared collaboratively with stakeholders (caregivers, dormitory heads, Islamic boarding school leaders) so that they have legitimacy and can be run together. 4) Validation test and reflection, vision and mission are reflected again to ensure that both: Relevant to the real condition of students, Reflect Islamic values and pesantren and can be measured in gradual success

c. Analisis SWOT (*Strengths, Weaknesses, Opportunities, Threats*)

SWOT analysis is used to map strengths, weaknesses, opportunities, and threats in the management of new student dormitories; 1) *Strengths*, example: There is a parenting system with an approach to Islamic values, Dormitory is integrated with the formal and early education system, Caregivers or *musyrif* come from alumni who understand the *pesantren* culture, discipline and daily routines are well scheduled. 2) *Weaknesses*, example: lack of a structured orientation program, lack of training for coaches. 3) *Opportunities* (Opportunities), example: Government regulatory support for the development of Islamic boarding schools (Law No. 18 of 2019), The availability of information technology to support the supervision and reporting system, Awareness of student guardians on the importance of dormitories in character formation. 4) *Threats*, for example: changes in the character of generation Z, the potential for boredom and adaptation stress, differences in the background of students can cause adaptation conflicts, competition between Islamic-based educational institutions that offer the concept of modern dormitories, high workload of caregivers can affect the quality of parenting, lack of a special budget for the development of dormitory management.

Based on the results of the SWOT analysis, the formulation of a new student dormitory management development strategy is carried out through the SWOT matrix approach as follows; a) The SO (*Strength-Opportunities*) strategy is focused on optimizing internal strengths such as an established parenting system, as well as strengthening a disciplined culture that can be used to strengthen student adaptation by utilizing technology and external collaboration. Examples: Utilizing the existing parenting system to support new technology-based adaptation programs, Using the existing discipline schedule as the basis for the preparation of written SOPs for dormitory management, b) The WO (*Weakness-Opportunities*) strategy is directed to overcome weaknesses by taking external opportunities, such as utilizing government policies (Law No. 18 of 2019 concerning Islamic Boarding Schools) to strengthen training and improve the quality of dormitory human resources. Examples: Involving guardians of students in partnership-based adaptation programs through communication applications, holding managerial training for caregivers with the support of government regulations, c) ST (*Strength-Threat*) strategies are used to deal with threats with their strengths, such as potential conflicts of student adaptation that can be overcome with a personal approach by *musyrif* from alumni. Example: Alumni caregivers who understand culture can be used to reduce conflicts between students, the internal discipline system is used as a tool to compete with other Islamic boarding schools in the quality of care, d) The WT (*Weakness-Threat*) strategy aims to prevent management failures by developing written strategic guidelines and allocating special funds, so that weaknesses do not become vulnerable points in facing threats. Example: Develop strategic management guidelines to reduce caregiver workload and prevent irregularities, provide a special budget from BOS or CSR funds to support dormitory management.

d. Formulation of Strategic Goals for Dormitory Management

Strategic objectives are prepared to provide clear direction in the implementation of the dormitory program. The strategic goal in the management of new student dormitories is the result of a formulation that departs from the vision and mission of nurturing students in Islamic boarding schools, as well as paying attention to the adaptation needs of new students to the *pesantren* environment they have just entered. These goals must be measurable, relevant, and

results-oriented that have an impact on the formation of character, independence, and integrity of students.

e. Preparation of the Adaptation Induction Program

The adaptation induction program is an initial strategic program in dormitory management that aims to help new students adapt quickly and healthily to the pesantren environment. This program contains a series of structured activities that include environmental orientation, value coaching, and habituation to independent and Islamic dormitory life. Through this program, caregivers not only introduce rules, but also create a positive initial experience for students so that they do not experience culture shock and are able to build discipline from the beginning. This program is also a real implementation of a management strategy based on an adaptive and humanistic approach that is in accordance with the values of the pesantren.

Strategy Implementation

Strategy implementation is a stage where all strategic plans that have been prepared in the planning stage are implemented in the form of real activities in the dormitory environment. This stage is very important because a good strategy will only have an impact if it is executed effectively and consistently. In the context of the management of new student dormitories, the implementation of the strategy is directed at the formation of an operational system that supports the student adaptation process, strengthening Islamic character development, and creating a safe, disciplined, and conducive dormitory environment.

Imam Al-Ghazali in his work *Ihya Ulumuddin* explained the importance of charity or real implementation as a form of implementation of knowledge and right intentions (Al-Ghazali, 2004). According to Imam Al-Ghazali, knowledge that is not practiced is like a tree that does not bear fruit. In the context of management, this means that good planning and strategy must be embodied in tangible and responsible actions. Imam Al-Ghazali emphasized several key values in implementation (Al-Ghazali, 2004); a) Sincerely, the implementation of the strategy must be based on sincere intentions for the benefit of the students and not just formal compliance, b) Tawakkal and actions, after careful planning, the manager must immediately act while surrendering himself to Allah, because actions without charity will only waste opportunities, c) Discipline in charity, a leader must exemplify discipline and morals in the implementation of strategies in order to be an example for his subordinates, d) *Tarbiyat Al-Ruh* (spiritual education), the implementation of strategies in the dormitory is not only technical, but must also contain spiritual guidance so that students grow in noble character.

The implementation of the dormitory management strategy is not just the technical implementation of the plan that has been made, but is a crucial phase in ensuring the achievement of the vision and mission of student care. In Fred R. David's approach, successful implementation is greatly influenced by the readiness of organizational structures, human resources, and aligned operational policies. Furthermore, if viewed from an Islamic perspective, especially Al-Ghazali's thought, the implementation of the strategy must reflect the value of sincerity, charity discipline, and the orientation of moral development. This makes the implementation process not only a managerial step, but also part of the mission of spiritual and moral education of students in the framework of Islamic boarding schools.

Some of the important elements in the strategy implementation stage include:

Formation of the Student Parenting Structure

In Fred R. David's strategic management approach, one of the main aspects in the strategy implementation stage is the formation of an organizational structure that supports the effective implementation of the strategy (Fred R. David, 2017). A good organizational structure will reflect the chosen strategy, clarify roles and responsibilities, and create clear lines of communication and oversight. The structure of student care in the context of Islamic boarding schools must be designed based on the principles; a) Conformity of the structure with the strategy, the parenting structure must support the strategic goals of parenting, such as character development, discipline, and adaptation of new students, b) Role specialization, there needs to be a clear division of duties between the head of the dormitory, conjurer, roommate, and senior students who act as mentors or supervisors, c) Coordination and communication, an efficient vertical and horizontal communication system must be built between caregivers, Islamic boarding school leaders, and other units, d) Flexibility and adaptation, the structure must be able to adapt to the dynamics of needs and the number of students. Without the right structure, the strategy will not run operationally because roles and responsibilities are not well organized. *"Structure should be designed to facilitate the strategic goals, not to hinder them"* (David, 2017).

In *Ihya Ulumiddin*, Al-Ghazali emphasized the importance of order and leadership in the community as part of maintaining manners, discipline, and the sustainability of moral education. Al-Ghazali stated that leadership must be built on the basis of sincerity and trust, the task of a leader (including caregivers) is to educate with compassion, not just to supervise authoritatively, the organization in education must pay attention to the element of *spiritual tarbiyah* (spiritual guidance). The establishment of a student care structure is an important part of the implementation stage of the dormitory management strategy. Based on Fred R. David's approach, the structure designed must be in accordance with the direction of the institution's strategy, ensure clarity of roles, and facilitate coordination between elements of parenting. This structure becomes an operational framework so that the vision and mission of parenting can be carried out effectively and measurably. In an Islamic perspective, Al-Ghazali emphasizes the importance of trust, sincerity, and spiritual education in the leadership structure. The ideal structure reflects the synergy between managerial aspects and spiritual values, so that the care of students is not only technically effective, but also deeply spiritual and social. In determining the structure of the dormitory care manager should be required the following steps; 1) Analysis of the parenting needs of students, the goal is to understand the extent of the complexity of the care needed. Assess the number of new students and the total student population. Some things that need to be considered include: assessing the number of new students and the total student population, identifying the characteristics of the students (age, background, special needs) and determining the type of parenting services: moral guidance, discipline, worship, daily life, adaptation. 2) Elaboration of the strategic goals of parenting, that the organizational structure must be designed in accordance with the strategic goals that have been set (David, 2017). 3) Identify roles and duties, each position should have a clear description of duties and responsibilities. 4) Establishment of a hierarchy and coordination mechanism, namely determining the vertical command line and determining the horizontal coordination flow. 5) Management

recruitment, which is compiling criteria for managing selection and selection process. 6) Preparation of SOPs and work guidelines, each section needs to be given guidelines for the implementation of tasks and guidelines are prepared so that the system runs consistently and professionally.

In the management recruitment stage, in order for management to be effective and harmonious, it is necessary to pay attention to the following things; 1) Understand the needs of the position, namely using a simple analysis based on the needs of the institution and the condition of the students, identify in advance the functions and responsibilities of each position, adjust personal criteria to technical and spiritual needs. 2) Prioritize morals and examples, choose individuals who have good morals, can be an example, and worship discipline, because the task of parenting is not just administrative but character building. 3) Pay attention to track record and integrity, trace leadership history or responsibilities that have been carried out and pay attention to attitudes of responsibility, consistency, and social interaction. 4) Test managerial and communication skills, assess how he delivers instructions, solves problems, and works in a team. 5) Prioritize readiness and commitment, don't just appoint people who are "smart", but look for people who are willing to learn, highly committed, and able to withstand pressure. Use a readiness statement or integrity pact. 6) Avoid conflicts of interest, make sure there is no overlap in relationships (for example, between direct supervisors and roommates) that can interfere with objectivity. 7) Involve a small team in the selection, form an internal selection team so that the decision is more objective and include input from other parties such as the kiyai council, madrasah head, or other heads of institutions.

- a. Scheduling of Daily Activities of Students. In the context of pesantren education, the arrangement of the daily activities of students is not just a technical agenda, but is an integral part of the process of forming Islamic character. Islamic boarding schools not only produce a generation that is intellectually intelligent, but also excels in morals and spirituality. Therefore, every student activity—from waking up to going back to sleep—needs to be designed in such a way as to become a medium for internalizing Islamic values. *Habitualization* is a very effective educational method in instilling values. Imam Al-Ghazali in *Ihya' Ulumuddin* emphasized that the human soul can be formed through repeated practice of righteous deeds, so that it is accustomed to doing good automatically. In this case, regular and meaningful daily activities can be a means to train the soul of students to become accustomed to the values of honesty, discipline, responsibility, and self-control. In addition, the arrangement of daily activities also reflects good education management, where the students' time is optimized for spiritual, social, and intellectual education. With a directed routine, students can learn to manage time, prioritize obligations, and avoid useless or useless behavior (*laghwu*). The habituation of values through this daily program is also in line with the Islamic psychopedagogic approach, which emphasizes the importance of the stages *of tadrīb* (practice), *ta'wīd* (habit), and *tazkiyah* (purification of the soul). By integrating Islamic values in activities such as congregational prayers, cleanliness pickets, weekly mentoring, and self-reflection, students not only know Islamic values, but also feel them in real life in their daily behavior. Therefore, the regulation of daily activities and habituation with Islamic values is not just a routine, but a holistic and sustainable character development strategy, which will have a long-term impact on the lives of students both in Islamic boarding schools and in the community in the future. There are several important values that

need to be emphasized in fostering students, especially in the dormitory, which can be applied in daily activities.

- b. *Tazkiyatun nafs* (Purification of the Soul). The concept of *Tazkiyatun Nafs* or purification of the soul is an essential aspect in the spiritual and moral development of students. Imam Al-Ghazali (d. 1111 AD), a great thinker and Sufi, explained that the human soul is inherently sacred, but it can be tainted by lust and sin. Therefore, Islamic education must be focused on the process of purification of the soul so that a person is able to achieve closeness with Allah (Al-Ghazali, 2005). In *Ihya' Ulum al-Din*, Imam Al-Ghazali mentioned that the heart is like a mirror that if not guarded, will be covered by the rust of vice. Therefore, it is important to make continuous efforts to *tazkiyah* through repentance, *muhasabah* (self-introspection), *mujahadah* (struggle against lust), and *riyadhah* (spiritual practice) (Al-Ghazali, 2005). Allah SWT says in the Qur'an surah Al-Shams verses 9 and 10 which reads:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا

"Blessed is the one who purifies it (the soul), and what a loss is the one who defiles it." (Q.S. Al-Shams : 9-10)

This verse is the main postulate in soul education according to scholars including Al-Ghazali, that the success of human life is highly determined by the cleanliness of the soul and the purity of the heart. This concept of cleansing the soul can be applied in morning-evening dhikr activities, tahajjud prayers, tausyiah or advice on purification of the soul and other forms of worship.

- c. Self-reflection. *Muhasabah* in language means introspection or self-calculation. In the context of Islamic education, *muhasabah* is one of the most important spiritual methods to assess and improve one's behavior continuously. Imam Al-Ghazali gave strong emphasis on the importance of *muhasabah* in the process of purification of the soul (*tazkiyatun nafs*). In *Ihya' 'Ulumuddin*, Imam Al-Ghazali explained that a believer should daily examine himself, evaluate his words, actions, and intentions, just as a merchant calculates profits and losses (Al-Ghazali, 2005). He wrote that a person who neglects to meditate will be mired in sin without realizing it, and gradually his heart will harden. Therefore, *muhasabah* is an important tool to prevent moral and spiritual deterioration. Allah SWT says in the Qur'an.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِإِعَادٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

"O you who have believed, fear Allah and let everyone pay attention to what he has done for tomorrow (the Hereafter). Fear Allah. Indeed, Allah is Thorough in what you do." (QS. Al-Hashr (18).

This verse encourages every individual to do self-evaluation (*muhasabah*) of his deeds, because the life of this world is a field for the hereafter. *Muhasabah* dir can be applied in programmed activities such as writing a journal before bed, weekly mentoring (self-evaluation), and evening *muhasabah* periodically.

- d. *Mujahadatu Al-Nafs* (Controlling lust). *Mujahadah Al-Nafs* means the struggle against lust. In the perspective of Imam Al-Ghazali, *mujahadah* is one of the main pillars in the process of *tazkiyatun nafs* (purification of the soul), and is the greatest jihad that every believer should do. Imam Al-

Ghazali stated that lust is the most severe internal enemy of man, and its control is the key to achieving closeness with Allah (Al-Ghazali, 2005). The basis of this mujahadah is also found in the words of Allah SWT:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

"Those who earnestly seek (to seek pleasure) We will show them Our ways. Indeed, Allah is with those who do good." (QS. Al-Ankabut : 69)

This verse is the spiritual foundation that mujahadah (jihad) against oneself will be rewarded by Allah with guidance and ease towards goodness. The practice of habituation against lust can be applied in student activities such as sunnah fasting, restraining anger when in conflict, prohibition of carrying and using gadgets.

- e. *Shidq* (Honesty). Honesty (*shidq*) is one of the main values in Islamic teachings. Honesty reflects the integrity of the heart and the harmony between words, intentions, and deeds. In the context of character education for students, honesty must be the main value that is instilled from the beginning, because it is the foundation of all commendable morals. Imam Al-Ghazali in *Ihya' 'Ulumuddin* emphasized that honesty is the basis of goodness and is the nature of the prophets. He distinguishes between honesty in speech, behavior, intention, and commitment to promise. An honest person not only speaks the truth, but also aligns all aspects of his life with the truth. This honest attitude can be applied in student activities such as assessing honesty in life in the dormitory, simulating ethical dilemma situations and other activities.
- f. Trust. Amanah is one of the main pillars in building the character of a true Muslim. Amanah comes from the word amuna which means trustworthy. In the context of pesantren education, mandate is not only interpreted as responsibility for goods or entrustment, but also includes the implementation of obligations, duties, and honesty in carrying out roles. According to Imam Al-Ghazali, trust is a very important part of morality in building relationships between servants and Allah and with fellow humans. He explained that every human being holds a mandate, both in the form of religion, social responsibility, and personal. In the character education of students in the dormitory, the value of trust can be formed through responsibility in daily activities, such as maintaining the cleanliness of the room and environment, carrying out picket duties and worship schedules on time. Be responsible for the tasks assigned to the caregiver and not abuse the trust of friends and coaches.
- g. Manners and Morals. Manners and morals are the two main concepts in Islamic education that function to form the personality of a perfect Muslim. In the context of pesantren education, manners and morals are not only theoretical lessons, but also applied practically in the daily lives of students, both to Allah, teachers, parents, fellow students, and the environment. Adab refers more to subtle behavior, manners, manners in acting and interacting, especially to older and knowledgeable. Morality is an inner quality that encourages a person to behave well consistently, as exemplified by the Prophet PBUH. Imam Al-Ghazali emphasized that noble morals are the core of the perfection of faith and the success of education. He explained that forming morals is the main goal of science and education. Moral education must begin early with habituation and example. Allah swt. Said:

وَأَنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"Indeed you are truly of great virtue." (QS. Al-Qalam: 4)

This verse shows that the morals of the Prophet PBUH are the highest standard, and Muslims are commanded to emulate his morals. The Prophet (peace and blessings of Allaah be upon him) said: *"Indeed, I was sent only to perfect noble morals."* (HR. Al-Bukhari). In the pesantren environment, the cultivation of manners and morals is the main program that is integrated in daily activities (congregational prayers, greetings and manners to teachers), the enforcement of discipline and discipline, the habituation of noble morals such as honesty, tawadhu', patience, and respect for parents and teachers, parenting programs such as character development and moral evaluation. With good morals and manners, students are not only intellectually intelligent but also excel spiritually and socially.

- h. *Sorry. Tawadlu'* means humble, not arrogant, and realizing that all advantages are the gift of Allah SWT. This attitude is the core of the personality of a true believer. A person who tawadhu' does not feel better than others, even though he has knowledge, wealth, or a high position. Tawadhu' is the opposite of *takabbur* (arrogance), which is one of the despicable traits and is hated by Allah SWT. Imam Al-Ghazali in *Ihya' Ulum al-Din* explained that tawadhu' is one of the commendable qualities that must be possessed by a student of knowledge and a person of knowledge. For him, knowledge that is not decorated with an attitude of tawadhu' is actually the cause of pride and self-destruction (Al-Ghazali, 2005). According to Al-Ghazali, tawadhu' does not mean humiliating oneself, but rather placing oneself fairly and proportionately without feeling more than others. Allah SWT said:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

"The servants of the Most Merciful God are those who walk on the earth humbly and when fools greet them (with insulting words), they say, "Greetings." (QS. Al-Furqan 63)

In the context of habituation in the dormitory, tawadhu' is instilled from the beginning in the form of: respect for the teacher (*ta'dzim*), simplicity in daily life, not feeling better than his friends or juniors, accepting criticism and advice with an open heart and not boasting about knowledge, memorization, or achievements.

- i. *Patience and Discipline.* Imam Al-Ghazali stated that patience is a very great part of morality and is half of faith. He emphasized that patience must be instilled in three aspects: First, patience in obedience to God. Second, be patient in staying away from vices. Third, patience in facing calamities (Al-Ghazali, 2005). Allah swt. Said:

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

"..... Indeed, Allah is with those who are patient." (QS. Al-Baqarah 153)

Discipline in Islam is obedience to rules, time commitment, and consistency in worship and daily activities. Although the term "discipline" is not directly mentioned in classical texts, this value is strongly reflected in the sharia, such as the five-time prayer, fasting, and the timing of life. Al-Ghazali in *Ihya'* emphasizes the importance of *istiqamah* (consistency) and self-control in walking the spiritual path (Al-Ghazali, 2005). He stated that the management of time and the

regularity of charity is a sign of the seriousness of a servant in *taqarrub* (getting closer) to Allah. These two values can be habituated through consistent scheduling, fair sanctions and rewards, habituation of worship and structured activities and regular reflection (*muhasabah*) to strengthen commitment.

- j. Sincere. In language, sincerity means pure, clean from mixture. In sharia terms, sincerity is purifying one's intention only for Allah in every deed, without expecting praise, recognition, or return from creatures (Al-Ghazali, 2005). Al-Ghazali distinguishes between innately righteous deeds (*ṣaḥīḥ*) and acceptable deeds (*maqbul*) in the sight of Allah. What determines the acceptance of charity is sincerity. He stated that many deeds appear good in the eyes of humans, but lose their value because they are not based on sincerity. Allah swt. Said:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

"Say, 'Verily, my prayer, my worship, my life, and my death are for Allah, the Lord of the worlds.'" (QS. Al-An'am 162).

Imam Al-Ghazali emphasized that sincerity is the essence of all charity, because without sincerity, charity will lose value in the sight of Allah. The development of sincere values in the care of students can be done through: Muhasabah and reflection on intentions on a regular basis, providing examples of examples from teachers and coaches, inserting sincere values in study materials and advice and other habituation. This habituation does not have to be done simultaneously, but is integrated into daily, weekly, and monthly programs gradually. Teachers or musyrif play a big role as role models (*uswah hasanah*).

Training and Assistance of Musyrif

Musyrif or daily coaches play an important role in the success of parenting. Therefore, special training is carried out to: Understand the psychology of adolescent adaptation, Master guidance techniques and personal approaches, Strengthen Islamic leadership values, Prepare reports and evaluate student development. This training improves the quality of interaction between coaches and students and creates a friendly but firm dormitory atmosphere.

According to Fred R. David, the success of the implementation of the strategy is highly dependent on the readiness of the implementers' human resources (HR). In this context, musyrif is the main implementer of the adaptation and development strategy of students. Therefore, the development of musyrif capabilities is part of the systematic implementation of the strategy. "Strategy implementation involves managing people, resources, and change. Successful implementation depends on the commitment and capabilities of personnel." (David & David, 2017). The objectives of training and mentoring the musyrif are as follows; 1) Improving the competence of the musyrif in accompanying students. 2) Instilling Islamic values, such as sincerity, trust, and compassion. 3) Improve communication, leadership, and problem-solving skills. 4) Ensure that the musyrif understands the visions, missions and programs of student adaptation. Training is not the only form of strengthening. Ongoing mentoring by the management team or senior coaches is important for; a) Providing feedback and solutions to challenges in the field, b) Becoming a space for musyrif to vent so as not to be emotionally exhausted (*emotional burnout*), c) Overseeing the implementation of student values and adaptation programs.

Pattern of Handling Problems of Students

In the context of nurturing new students in modern Islamic boarding schools, various challenges often arise, both from aspects of environmental adjustment, social pressure, academic difficulties, to discipline and spirituality issues. Students who are not fully mature emotionally and spiritually often experience turmoil that, if not handled properly, can have an impact on their comfort of living, educational attainment, and character formation.

The implementation of a dormitory management strategy does not only include routine activities or activity schedules, but must also have a comprehensive, responsive, and humane problem handling system, in accordance with the strategic approach offered by Fred R. David, namely through *action-oriented strategies* that contain tactical planning and reactions to internal and external environmental dynamics. This handling model is not enough to be reactive, but must be proactive and preventive. This approach is based on the principles of conflict management, Islamic counseling, and the values of compassion and wisdom as taught by Al-Ghazali and Ibn Khaldun. Handling problems must be done wisely, oriented towards awareness and self-improvement, not just punishment. In each stage, caregivers are encouraged to internalize Islamic values such as; 1) Patience and affection (*rahmah*) in fostering. 2) Responsibility (*amanah*) in maintaining the confidentiality and dignity of students. 3) Honesty and justice (*'adl*) in treating all students equally. 4) *Muhasabah* and *tazkiyah* in guiding self-improvement. The purpose of this handling is not just to resolve conflicts or problematic behaviors, but to; 1) Guiding students towards self-awareness (*muhasabah*) and character improvement. 2) Build a fair, educational, and coaching-oriented dormitory system. 3) Creating a calm, orderly and conducive parenting environment.

Communication and Reporting System

The implementation of the strategy is strengthened by an effective communication system between coaches, pesantren leaders, and student guardians. The reporting mechanism is used to record: The development of adaptation of new students, Evaluation of daily activities, Record of behavior and character progress and Follow-up on problems or obstacles. This documentation is very useful in the evaluation process and continuous improvement at a later stage. The implementation of an effective strategy is highly determined by the readiness of human resources, clarity of structure, and consistency in the implementation of activities. Therefore, the success of this stage requires the commitment of all elements of pesantren management. Communication systems in dormitory management include; 1) Vertical communication structure: between the musyrif and the core management to the pesantren leadership. 2) Horizontal communication structure: between fellow believers or room managers. 3) Communication media: daily report books, official WhatsApp groups, dormitory information boards, and parenting journals. 4) Regular communication forums: weekly musyrif meetings, monthly evaluation meetings, and meetings with guardians of students if needed.

Reporting is an important part of control and evaluation. From the perspective of Islamic management, the principles of trust and responsibility (*mas'uliyah*) require honest and accurate reporting. Reporting formats may include; 1) Daily report (per musyrif): documentation of student activities, attendance, violations, or achievements. 2) Weekly report: a recap of the character development and morals of the students. 3) Incidental report: reporting of disciplinary cases, health

conditions, or conflicts between students. 4) Monthly evaluation report: prepared for the purpose of reflection and policy improvement. In practice, communication and reporting systems should; 1) Standardized in SOP (*Standard Operating Procedure*). 2) Involve feedback mechanisms, for example through musyraf meetings and student aspiration forums. 3) Supported by effective communication training for the congregation. 4) Strengthened with a monitoring system by core management and dormitory leaders.

Strategy Evaluation

Strategy evaluation is a process to assess the success of the implementation of the strategy and ensure that the goals of managing new student dormitories are optimally achieved. This evaluation also aims to detect barriers, measure the effectiveness of the program, and make continuous improvements in the parenting system. Within the framework of this model, strategy evaluation includes three main components as affirmed by Fred R. David (2017), namely: Review the external and internal factors that form the basis of the strategy, measure performance and take corrective actions. *"Strategic evaluation is necessary because organizations face dynamic environments in which key external and internal factors often change quickly and dramatically."* (Fred R. David, 2017). In Islam, evaluation (*muhasabah*) is an integral part of management and leadership. Imam Al-Ghazali emphasized the importance of muhasabah as a form of moral and spiritual responsibility in every leadership mandate. Evaluation does not only measure external results, but also morals and intentions (Al-Ghazali, 2005).

Review external and internal factors

The evaluation begins with a review of external conditions (social environment, student development, student guardian support) and internal conditions (dormitory resources, coach performance, organizational culture). This is important to ensure that the strategies implemented remain relevant and adaptive to change. According to Fred R. David (2017), strategy evaluation begins with a re-evaluation of the internal and external environment because the dynamics of these factors can change the effectiveness of the strategy that has been set (David, 2017). *"The strategic-management process is dynamic and continuous; a change in one component can necessitate a change in one or all of the other components"* (David, 2017). 1) External Factors that need to be reviewed; Education and government policies: changes in laws, curriculum, policies on Islamic boarding schools (e.g. Law No. 18 of 2019 concerning Islamic Boarding Schools), Social and cultural pressures: expectations of guardians, technological developments, adolescent lifestyles, Competition between educational institutions: quality of programs, facilities, competitiveness, and global trends and challenges: issues of morality of the younger generation, digitalization, social media. Internal Factors that need to be reviewed; Quality of human resources, musyraf capabilities, nurturing management, Organizational structure: clarity of roles, SOPs, internal communication systems, Facilities and facilities: dormitories, places of worship, activity spaces. Institutional culture: the spirit of ukhuwah, example, Islamic values instilled. Tools that can be used to review include a re-SWOT analysis by considering the latest data, holding FGD (*Focus Group Discussion*) with teachers, musyraf and pesantren leaders or conducting a survey of student satisfaction and guardians as an indicator of the external environment.

Dorm management performance measurement

The next step is to measure the results of the strategy implementation based on the indicators that have been determined in the planning stage. These indicators include: The level of adaptation of new students (based on observations and questionnaires), Discipline and participation of students in daily activities, Satisfaction of students with the dormitory environment, Reports of discipline and violations, Coach's notes and monthly reflections. Data was collected through interviews, observations, daily journals of students, and evaluation meetings with caregivers and pesantren leaders. Performance measurement is a systematic process to assess the effectiveness and efficiency of management in achieving organizational goals. In the context of Islamic boarding schools, performance measurement aims to evaluate whether dormitory management supports the process of coaching, character education, and the formation of student morals optimally. According to Kaplan & Norton, effective performance measurement should include four main perspectives: finance, customer, internal processes, and learning & growth (*Balanced Scorecard*) (Kaplan & Norton, 1996). In dormitory management, this approach can be modified into aspects of service, student satisfaction, program effectiveness, and development of dormitory human resources. To implement a performance measurement system, the dormitory manager can use the following steps; 1) Setting Performance Goals: Adjusted to the visions and missions of parenting and the results of strategic planning. 2) Define Performance Indicators: Specific, measurable, relevant, and achievable. 3) Collecting Data: Using observations, surveys, interviews, logbooks, and activity documentation. 4) Analyze Data: Compared to predetermined targets or standards. 5) Compile an Evaluation Report: Contains strengths, weaknesses, recommendations for improvement, and follow-up. 6) Follow-up and Improvement of Strategies: The measurement results are the basis for future program revisions.

Corrective actions and strategy improvements

According to Fred R. David, the evaluation of an effective strategy must be followed by realistic, specific, and continuous corrective actions to ensure that the strategy remains relevant to changes in external and internal conditions (David, 2017). *"Corrective actions should be aimed at making strategy more effective in achieving organizational objectives and responding to environmental changes."* (David & David, 2017). Based on the results of performance measurement, the evaluation continued by compiling recommendations for program improvement. Corrective actions can be in the form of: Revising the daily activity schedule to be more flexible, Improving the training of dormitory coaches, Improving the orientation module for new students and Strengthening spiritual or psychological coaching. With this evaluation cycle, the management of the dormitory does not run static, but always moves towards continuous quality improvement. Strategy evaluation is not the final stage, but rather part of an ever-repeating strategic management cycle. With routine and systematic evaluation, pesantren can maintain the relevance and effectiveness of the parenting system, as well as create a dormitory environment that is educational, comfortable, and in accordance with the goals of Islamic education.

CONCLUSION

The development of dormitory management with a strategic management approach initiated by Fred R. David as the main framework in the development of the management model, this research

is then integrated with the concept and thinking of management in Islam allowing opportunities to improve the management of new student dormitories that are effective and efficient can be realized. The development of the strategic management of the new student dormitory consists of 3 main stages, namely *strategic formulation*, *strategic implementation*, and *strategic evaluation*.

BIBLIOGRAPHY

- Al-Ghazali. (2005). *Ihya' 'Ulum al-Din (Vols. 1–4)*. Beirut: Dar al-Kutub al-'Ilmiyyah.
- Aqil, S. (2004). *Future Islamic Boarding School*. Cirebon: Pustaka Hidayah.
- Daft, R. L. (2021). *Management (14th ed.)*. Cengage Learning.
- Daryanto, & Karim, S. (2017). *Islamic Boarding School Learning Model*. Yogyakarta: Gava Media.
- David, F. R. (2011). *Strategic Management: Concepts and Cases (13th ed.)*. Pearson Education.
- Department of Religion of the Republic of Indonesia. (2007). *The Qur'an and Its Translation*. Bandung: Syamil Qur'an
- Dhofier, Z. (1994). *Pesantren Tradition: A Study of Kiai's Life View (Cet. IV)*. Jakarta: LP3ES.
- Drucker, P. F. (2007). *The essential Drucker: The best sixty years of Peter Drucker's essential writings on management*. Harper Business.
- Fadli, A. (2012). *Pesantren: History and Development*. Cirebon: El-Hikam Press.
- Fatah, N. (2009). *Education Policy Analysis*. Bandung: Remaja Rosdakarya.
- Halim, A., Suhartini, R., & et al. (2005). *Islamic Boarding School Management*. Yogyakarta: Pustaka Pesantren.
- Hidayatullah, F. (2019). *Integration of Islamic Values in Education Management*. *Journal of Islamic Education*, 6(2), 101–115. <https://doi.org/10.51192/jpi.v6i2.101>
- Ibn Khaldun. (2004). *Muqaddimah Ibn Khaldun (Translated by F. Rosenthal)*. Princeton University Press.
- Ministry of Religion of the Republic of Indonesia. (2013). *Islamic Boarding School and Madrasah Diniyah Education: Policy and Implementation*. Jakarta: Directorate of Early Education and Islamic Boarding School.
- Machali, I. (2012). *Education Management: Basic Concepts and Principles*. Yogyakarta: Ar-Ruzz Media.
- Madjid, N. (1997). *The Rooms of the Islamic Boarding School: A Portrait of a Journey*. Jakarta: Paramadina.
- Mastuki, (2016). *The Rise of Scholarly Students*. Jakarta: Pustaka Kompas
- Mulyasa, E. (2013). *Management and Leadership of the Principal*. Jakarta: Bumi Aksara.
- Mukti, A. A., & Susanto, H. (2020). *Management of Islamic Boarding School Education in the Era of Modernization*. *Scientific Journal of Islamic Education*, 5(2), 145–159. <https://doi.org/10.51192/jipi.v5i2.145>
- Nasution, S. (2011). *Research Method*. Jakarta: Bumi Aksara.
- Purnomo, M. H. (2017). *Islamic Boarding School Education Management*. Yogyakarta: Bildung Nusantara.
- Robbins, S. P., & Coulter, M. (2021). *Management (15th ed.)*. Pearson.
- Rusdiana, D. (2014). *Strategic Management of Islamic Education*. Bandung: Pustaka Setia.
- Sauri, S. (2018). *Character Education in Islamic Boarding Schools: A Strategic Approach*. At-Tajdid: *Journal of Islamic Education and Thought*, 2(1), 22–34.

- Syamsudduha, S. (2004). *Islamic Boarding School Management: Theory and Practice*. Makassar: Grha Guru.
- Sugiyono. (2016). *Research and Development (R&D) Methods*. Bandung: Alfabeta.
- Law of the Republic of Indonesia Number 18 of 2019 concerning Islamic Boarding Schools.
- Wahid, A. (2018). *Adaptation Strategy for New Students in the Islamic Boarding School System*. Journal of Islamic Education, 10(1), 77–89.
- Zarkasyi, A. S. (2005). *Islamic Boarding School Management: A Modern Pond Experience of Gontor*. Copyright © 2019 Trimurti Press. All Rights Reserved.
- Zuhairini, et al. (2000). *History of Islamic Education*. Jakarta: Bumi Aksara.