



An Integrative Management Model for Islamic Boarding Schools: Enhancing Religious Education through Systemic Governance

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ABSTRACT

Keywords:

Islamic Boarding School; Educational Management; Islamic Religious Education; Integrative Management Model

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This study aims to analyze pesantren management practices in developing Islamic Religious Education (PAI) and to formulate an integrative management model that enhances the effectiveness and sustainability of PAI implementation in Islamic boarding schools. This research employed a qualitative approach with a case study design. Data were collected through observations, semi-structured interviews, and document analysis. The collected data were analyzed using an interactive analysis model consisting of data condensation, data display, and conclusion drawing and verification. The findings indicate that effective pesantren management is developed through the integration of planning, organizing, implementation, and supervision, supported by curriculum integration, teacher development, student character formation, religious habituation, and educational activities. PAI implementation extends beyond classroom instruction by facilitating the internalization of Islamic values, including faith, worship, morality, discipline, responsibility, and leadership. This study proposes an Integrative Management Model for Islamic Boarding Schools in the Development of Islamic Religious Education, which provides a conceptual and practical framework for strengthening pesantren governance and improving the quality of Islamic Religious Education.

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INTRODUCTION

Religious education has become increasingly important in contemporary society as nations face challenges related to moral degradation, value conflicts, and the need for human resources who possess both intellectual competence and ethical responsibility. Islamic education, in particular, is expected to contribute not only to the transmission of religious knowledge but also to the formation of individuals capable of integrating faith, knowledge, and social responsibility.

Mukhlis et al. (2026) emphasize that Islamic Religious Education (PAI) plays a strategic role in responding to globalization, multiculturalism, and ideological challenges by strengthening religious understanding and moral awareness. Therefore, the development of effective Islamic education institutions is essential for maintaining social harmony and producing generations with balanced intellectual and spiritual capacities. Pesantren, as one of Indonesia's most influential Islamic educational institutions, have historically served this purpose by combining religious learning, character formation, and community-oriented education (Muhidin et al., 2025; Dahlan et al., 2025).

The importance of pesantren in contemporary society extends beyond their traditional function as centers of Islamic learning. These institutions represent educational ecosystems that integrate curriculum, leadership, institutional culture, and daily religious practices to shape students' character and identity. Recent studies demonstrate that pesantren continue to transform themselves through curriculum innovation, organizational development, and strategic management while maintaining their Islamic values (Darwanto et al., 2024; Sodikin, 2026). This transformation indicates that pesantren are not static institutions but dynamic educational systems capable of responding to societal changes. Consequently, strengthening pesantren management becomes a critical issue because institutional effectiveness determines the extent to which Islamic Religious Education can achieve its objectives. Effective management ensures that religious education is systematically planned, implemented, evaluated, and continuously improved to meet the educational needs of modern society.

Despite their significant contribution, pesantren currently encounter various challenges in maintaining educational quality and ensuring that religious learning produces measurable behavioral outcomes. One major problem is the increasing complexity of managing Islamic educational institutions in an era characterized by technological development, social transformation, and changing expectations toward educational quality. Pesantren are required to preserve their religious identity while simultaneously developing professional management systems capable of supporting institutional sustainability. Studies on pesantren management reveal that many institutions still experience difficulties related to organizational governance, leadership transition, quality assurance, and curriculum integration (Zakaria et al., 2025; Wafa et al., 2026). These challenges demonstrate that the success of Islamic Religious Education cannot depend solely on religious instruction but requires a comprehensive management framework that connects institutional planning, human resource development, educational programs, and value internalization processes.

The complexity of pesantren management problems can also be observed in practical educational realities. Several Islamic boarding schools continue to face difficulties in ensuring consistency between religious knowledge and students' daily behavior, indicating that educational outcomes are influenced by

broader institutional systems rather than classroom learning alone. Research by Arroisi et al. (2025) highlights the discrepancy between intellectual achievement and moral development, showing that educational institutions must bridge the gap between academic competence and ethical practice. Similarly, Jamil et al. (2025) found that pesantren-based Islamic education requires continuous evaluation and adaptation to address educational degradation in the digital era. These conditions suggest that pesantren need management approaches capable of strengthening religious culture, supervision mechanisms, character development, and educational innovation simultaneously. Therefore, investigating how management systems support the development of Islamic Religious Education becomes highly relevant for improving pesantren quality.

Previous studies have provided valuable insights into pesantren leadership, institutional management, curriculum transformation, and educational innovation. Research on visionary leadership demonstrates that effective leadership practices contribute significantly to institutional development and organizational management in Islamic boarding schools (Hamdanah et al., 2025; Rohmatulloh et al., 2026). Meanwhile, studies on curriculum management reveal that pesantren have attempted to integrate Islamic knowledge with contemporary competencies to prepare students for changing societal demands (Junaedi et al., 2025; Maskuro & Abrori, 2026). Although these studies enrich understanding of specific aspects of pesantren development, they generally examine individual components separately. Limited attention has been given to how managerial functions, educational programs, and value internalization operate as an interconnected system in supporting the effectiveness of Islamic Religious Education.

Furthermore, existing literature indicates that pesantren research has not sufficiently addressed the development of an integrated management framework that explains the relationship between institutional governance and PAI development. Previous studies have emphasized leadership authority, curriculum innovation, organizational resilience, or religious moderation independently (Ma'arif et al., 2025; Misdah et al., 2025). Such approaches provide important findings but leave a theoretical gap regarding how different management elements collectively contribute to sustainable Islamic education outcomes (Afandi & Affan, 2026; Lisah & Baharun, 2025). The implementation of pesantren management requires a holistic perspective that incorporates planning, organizing, implementation, evaluation, and cultural processes within a unified educational ecosystem. Addressing this gap is important because pesantren require conceptual models that are applicable not only for maintaining institutional identity but also for improving educational effectiveness in contemporary contexts.

This study introduces an Integrative Management Model for Islamic Boarding Schools in the Development of Islamic Religious Education as a new conceptual approach that views pesantren management as an interconnected educational system. Unlike previous studies that analyze separate managerial dimensions, this research emphasizes the integration of institutional governance, Islamic educational programs, leadership practices, and students' value internalization processes. The proposed model seeks to explain how management mechanisms within pesantren contribute to the achievement of Islamic Religious Education objectives through systematic and sustainable processes. By developing this perspective, the study provides a broader understanding of pesantren as educational ecosystems rather than merely religious learning institutions. This approach is important because contemporary pesantren require adaptive management frameworks that maintain Islamic identity while responding effectively to educational challenges.

Based on this perspective, the central problem addressed in this research concerns how pesantren management can effectively support the development of Islamic Religious Education through an integrated institutional system. This study argues that the quality of PAI development is strongly influenced by the alignment between managerial practices, educational implementation, and the internalization of Islamic values in students' everyday lives. Therefore, this research aims to analyze the management practices of PKP Al-Hidayah Islamic Boarding School and formulate an Integrative Management Model for Islamic Boarding Schools in the Development of Islamic Religious Education. The study contributes theoretically by expanding discussions on Islamic educational management and practically by providing a framework that may assist pesantren administrators in designing sustainable management strategies to improve the quality of Islamic Religious Education.

RESEARCH METHODS

This study employed a qualitative approach with a case study design to explore the management system of PKP Al-Hidayah Islamic Boarding School in developing Islamic Religious Education (PAI). A qualitative case study was selected because it enables researchers to understand educational phenomena comprehensively by examining institutional practices, social interactions, and management processes within their natural settings. This approach is appropriate for investigating pesantren as complex educational ecosystems in which leadership, curriculum implementation, organizational culture, and value internalization are interconnected (Sugiyono, 2023). Furthermore, previous studies on pesantren transformation emphasize that institutional development should be examined through contextual analysis because pesantren management

practices are strongly influenced by organizational characteristics, leadership patterns, and educational objectives (Darwanto et al., 2024; Zuhri & Huda, 2024). Therefore, the case study design was considered suitable for identifying how management practices contribute to the development of Islamic Religious Education at PKP Al-Hidayah Islamic Boarding School.

The research was conducted at PKP Al-Hidayah Islamic Boarding School, which was purposively selected as the research site because the institution implements an integrated management system that combines pesantren governance, Islamic educational programs, and student character development. The selection of this site was based on its relevance to the research objectives, particularly in examining how managerial processes support the implementation of Islamic Religious Education within a boarding school environment. Data were collected through observations, semi-structured interviews, and document analysis. Observations were conducted to identify educational activities, religious practices, management processes, and the daily learning environment of santri. Semi-structured interviews were conducted with selected informants, including the Madrasah Aliyah principal and two teachers (ustaz) who were directly involved in educational management and student guidance. Document analysis was also conducted by examining institutional documents, such as organizational structures, curriculum documents, educational programs, and institutional profiles. The use of multiple data sources aligns with pesantren management studies that highlight the importance of examining institutional practices through various perspectives, including leadership, curriculum, and organizational systems (Hamdanah et al., 2025; Zakaria et al., 2025).

Data were analyzed using the interactive analysis model consisting of data condensation, data display, and conclusion drawing and verification. Data condensation involved selecting, focusing, simplifying, and organizing information obtained from interviews, observations, and documents to identify relevant patterns related to pesantren management and PAI development. The condensed data were then displayed systematically through thematic categorization to facilitate interpretation of relationships among management practices, educational implementation, and value internalization processes. The final stage involved verification and conclusion drawing by continuously reviewing the emerging findings and comparing them with empirical evidence from various data sources. This analytical process was supported by source and methodological triangulation to ensure data credibility and strengthen the validity of the findings. Such an analytical strategy is relevant for studies examining pesantren transformation, where institutional sustainability depends on the interaction between leadership, management systems, and educational practices (Wafa et al., 2026; Muis et al., 2026).

RESULTS AND DISCUSSION

Overview of PKP Al-Hidayah Islamic Boarding School

PKP Al-Hidayah Islamic Boarding School (*Pondok Pesantren Karya Pembangunan* [PKP]) in Jambi Province is an Islamic educational institution established under Governor of Jambi Decree No. 226 of 1983, dated June 14, 1983. As a *pesantren*-based educational institution, PKP Al-Hidayah provides a continuous educational pathway from *Madrasah Tsanawiyah* (MTs) to *Madrasah Aliyah Negeri* (MAN), enabling *santri* (students) to undergo a comprehensive educational experience within a unified institutional system. This integrated educational structure facilitates the continuous development of students' academic competencies, religious knowledge, and character throughout their educational journey.

A distinctive characteristic of PKP Al-Hidayah Islamic Boarding School is its implementation of an integrated educational system that combines the formal national curriculum with the *pesantren* curriculum. This integration enables students to acquire both academic competence and comprehensive Islamic knowledge in a balanced manner. Upon graduation, students receive two certificates: a formal educational diploma officially recognized by the government and a *pesantren* diploma certifying their mastery of Islamic studies. This educational model reflects the institution's commitment to producing graduates who possess not only strong academic qualifications but also a sound understanding of Islamic teachings, equipping them to contribute meaningfully to society.

Beyond formal classroom instruction, PKP Al-Hidayah promotes the development of Islamic Religious Education (Pendidikan Agama Islam/PAI) through a variety of structured student development programs embedded within daily *pesantren* life. These programs include congregational prayers (*salat berjamaah*), *Qiraati* learning, *tahfiz* (Qur'an memorization), *istigasah* (collective supplication), literacy activities, Qur'anic reading and writing enhancement, charitable initiatives such as *infak* and *sedekah*, parenting programs, and educational study tours. Collectively, these activities demonstrate that the development of Islamic Religious Education extends beyond classroom learning by incorporating the habituation of worship, spiritual enrichment, character formation, and the cultivation of social responsibility in students' everyday lives.

Students' holistic development is further supported through a wide range of extracurricular activities encompassing religious, athletic, linguistic, artistic, and leadership domains. Religious activities include Qur'anic recitation (*tilawah*), *tahfiz*, Islamic calligraphy, *hadrah*, *berzanji*, *hadith* memorization, and *fahmil Qur'an* competitions. To enhance practical skills, the *pesantren* offers scouting, *Tapak Suci* martial arts, marching band, horseback riding, archery, and various

sports. Meanwhile, communication skills are strengthened through the English Club, Arabic Club, *muhadatsah* (Arabic conversation), *ilqā' mufradāt* (Arabic vocabulary enrichment), and *muhāḍarah* (public speaking) conducted in three languages. The diversity of these programs demonstrates that student development is designed not only to strengthen religious commitment but also to foster social competence, leadership, communication skills, and broader life skills.

Overall, the institutional characteristics of PKP Al-Hidayah Islamic Boarding School demonstrate that the development of Islamic Religious Education is implemented through a holistic educational approach. Education is not confined to formal classroom instruction but is integrated into every aspect of students' daily lives within the *pesantren* environment. These characteristics make PKP Al-Hidayah an appropriate research setting for examining how an integrated *pesantren* management system contributes to the development of Islamic Religious Education while simultaneously fostering character development and effective supervisory mechanisms, which constitute the central focus of this study.

Islamic Boarding School Management in the Development of Islamic Religious Education

The findings reveal that PKP Al-Hidayah Islamic Boarding School implements an integrated management system to support the development of Islamic Religious Education (PAI). The management practices extend beyond administrative responsibilities by incorporating organizational governance, curriculum implementation, teacher development, student supervision, and the cultivation of Islamic values within daily activities. These interconnected components demonstrate that *pesantren* management functions as an educational ecosystem in which institutional structures and educational processes mutually reinforce each other. Previous studies indicate that effective *pesantren* development requires strategic management practices that integrate organizational planning, leadership, quality improvement, and educational sustainability (Hamdanah et al., 2025; Zakaria et al., 2025). The main management components identified from the research findings are presented in Table 1.

Table 1. Pesantren Management Components for PAI Development

Management Component	Implementation at PKP Al-Hidayah	Contribution to the Development of PAI
Organizational structure	Secretariat Team, Teaching Team, Student Affairs Team, and Security Unit	Clarifies the division of responsibilities and enhances institutional coordination
Integrated curriculum	Integration of the national curriculum and the <i>pesantren</i>	Balances academic competence with Islamic knowledge and values

	curriculum	
Teacher development	Regular evaluation and professional development conducted every two weeks	Enhances teachers' professionalism and exemplary conduct
Integrity pact	Signing of an integrity pact by students and parents	Promotes a culture of discipline and responsibility
Supervision system	Student mentors reside in the dormitories and are supported by the Security Unit	Ensures continuous student guidance and maintains order within the pesantren environment

Source: Compiled from the researcher's observations, interviews, and document analysis.

Table 1 illustrates that the management system at PKP Al-Hidayah Islamic Boarding School consists of several interconnected components that collectively support the implementation of Islamic Religious Education. The organizational structure represents a fundamental element because it establishes clear responsibilities among institutional units. The Secretariat Team manages administrative affairs, the Teaching Team coordinates instructional activities, the Student Affairs Team supervises students' development outside classroom activities, and the Security Unit ensures safety and discipline within the boarding environment. This division of responsibilities enables institutional coordination and prevents educational activities from depending solely on individual leadership authority. Such findings support previous research emphasizing that sustainable pesantren management requires structured governance systems and organizational mechanisms that strengthen institutional resilience (Darwanto et al., 2024; Wafa et al., 2026).

Another important finding concerns the implementation of an integrated curriculum combining the national curriculum with the pesantren curriculum. This integration reflects an institutional effort to balance academic competencies with Islamic knowledge, religious understanding, and character formation. Through curriculum integration, Islamic Religious Education is not limited to religious subjects but becomes embedded within the broader educational process and students' daily experiences. This approach is consistent with previous studies showing that contemporary pesantren increasingly develop integrative curricula to maintain Islamic identity while responding to modern educational demands (Mahmud & Nufus, 2025; Maskuro & Abrori, 2026). Therefore, curriculum integration serves as a strategic mechanism for ensuring that students acquire both intellectual competence and Islamic values required in contemporary society.

The study also highlights the importance of human resource development and institutional discipline in strengthening PAI implementation. Teacher development programs through regular evaluations and professional improvement activities indicate that the institution considers educators as key actors in transmitting Islamic values through teaching practices and personal

example. This finding confirms that teacher quality and professional capacity significantly influence the effectiveness of Islamic educational institutions (Roswaidah, 2025; Muis et al., 2026). Furthermore, the implementation of an integrity pact involving students and parents demonstrates the pesantren's effort to establish a culture of responsibility, discipline, and accountability. Such practices illustrate that character formation is supported not only through classroom learning but also through institutional regulations and consistent supervision, as emphasized in studies on educational discipline and organizational culture in Islamic institutions (Rozek, 2025; Zuhri & Huda, 2024).

Overall, the findings demonstrate that the management of PKP Al-Hidayah Islamic Boarding School operates as an integrated system consisting of organizational structure, curriculum integration, teacher development, institutional regulations, and continuous supervision. These components collectively create an educational environment that supports the internalization of Islamic values, including faith, worship, morality, discipline, responsibility, and leadership among students. The results indicate that effective pesantren management requires synergy between managerial functions and educational practices rather than isolated implementation of individual programs. Thus, the management model identified in this study reinforces the perspective that pesantren transformation depends on the ability of institutions to develop adaptive governance systems while preserving their Islamic educational identity (Sodikin, 2026; Arroisi et al., 2025). This integrated approach provides a foundation for strengthening the quality and sustainability of Islamic Religious Education in pesantren institutions.

Implementation of Islamic Religious Education Development at PKP Al-Hidayah Islamic Boarding School

The implementation of Islamic Religious Education (PAI) demonstrates that pesantren education extends beyond formal classroom instruction and operates as a comprehensive process of value formation embedded within students' daily lives. The findings indicate that PAI development is realized through religious habituation, moral education, character development, and continuous learning experiences within the pesantren environment. This approach reflects the fundamental objective of Islamic education, which seeks to integrate intellectual development, spiritual awareness, and ethical behavior in forming individuals with balanced competencies. Previous studies emphasize that Islamic Religious Education should not only focus on transmitting religious knowledge but also facilitate the internalization of Islamic values through educational experiences and institutional culture (Mujahid & Madum, 2025; Mukhlis et al., 2026). The implementation components of PAI development identified in this study are presented systematically in Table 2.

Table 2. Implementation of Islamic Religious Education Development

Dimension of PAI Development	Forms of Implementation	Expected Outcomes
Strengthening aqidah (Islamic creed)	Religious studies, tausiyah (religious sermons), istigasah (collective supplication)	Strengthens faith and understanding of Islamic teachings
Habituation of worship	Congregational prayers, tahfiz (Qur'an memorization), Qiraati learning	Develops discipline and consistency in religious worship
Moral development	Teachers' exemplary conduct, dormitory mentoring, and a culture of discipline	Cultivates akhlakul karimah (noble character) and responsibility
Character development	Scouting, Tapak Suci martial arts, hadrah, and community service activities	Develops leadership, independence, and teamwork
Competency development	English Club, Arabic Club, muhāḍarah (public speaking), and literacy programs	Enhances academic achievement and communication skills

Source: Compiled from the researcher's observations, interviews, and document analysis.

Table 2 illustrates that the implementation of PAI development involves multiple dimensions, including spiritual strengthening, worship habituation, moral formation, character development, and competency enhancement. These dimensions indicate that pesantren implement Islamic education through a holistic educational framework where religious values are continuously practiced and reinforced through various institutional programs. The findings demonstrate that the development of PAI is not limited to religious subject delivery but is embedded within the broader educational ecosystem of the pesantren. Such an approach aligns with the concept of transformative Islamic education, in which learning processes are designed to create changes in students' attitudes, behaviors, and worldview through meaningful educational experiences (Ju'subaidi et al., 2024; Arroisi et al., 2025). Therefore, the effectiveness of PAI development depends on the institution's ability to integrate knowledge, practice, and character formation within daily educational activities.

A significant finding of this study concerns the role of religious habituation as a central strategy in internalizing Islamic values. Students participate regularly in congregational prayers, Qur'anic learning, tahfiz programs, Islamic studies, and collective religious activities, creating a learning environment where religious practices become part of their daily routines. This continuous practice strengthens the relationship between religious understanding and actual behavior because students experience Islamic values through direct participation rather than merely receiving theoretical explanations. The habituation approach also contributes to the development of discipline, responsibility, and spiritual awareness among students. This finding

supports Rozek's (2025) argument that consistent educational practices and repeated value-based activities contribute significantly to the formation of responsible behavior. Furthermore, the *pesantren* ecosystem strengthens this process by providing continuous guidance and role modeling through interaction between students, teachers, and supervisors (Fitriani et al., 2026).

Beyond religious habituation, the boarding school environment functions as an extended educational space that facilitates character development and social competence. The residential system allows students to experience continuous mentoring, exemplary behavior from educators, and collective life practices that strengthen cooperation, leadership, independence, and responsibility. In addition, extracurricular activities such as scouting, martial arts, hadrah, literacy programs, English and Arabic clubs, and public speaking activities demonstrate that PAI development is connected with broader competency development. These programs show that *pesantren* education seeks to prepare students with religious commitment while also equipping them with contemporary skills required in society. This finding supports studies emphasizing the importance of integrating Islamic values with modern competencies through innovative curriculum and educational programs (Junaedi et al., 2025; Maskuro & Abrori, 2026). Therefore, extracurricular activities serve not merely as additional programs but as strategic instruments for strengthening the objectives of Islamic education.

Overall, the findings reveal that the implementation of Islamic Religious Education is achieved through the integration of formal learning, religious habituation, exemplary conduct, character development, and competency-oriented activities. The educational model demonstrates that successful PAI implementation requires an institutional culture that consistently connects religious knowledge with students' lived experiences. This finding strengthens previous research suggesting that *pesantren* can cultivate moderate, inclusive, and socially responsible Muslim identities through comprehensive educational systems (Setiawan et al., 2026; Ma'arif et al., 2025). Thus, the development of Islamic Religious Education in *pesantren* should be understood as a continuous process of value internalization supported by management systems, educational programs, and social environments that collectively shape students' intellectual, spiritual, and moral development.

An Integrative Management Model of Islamic Boarding Schools for the Development of Islamic Religious Education

The synthesis of the overall research findings resulted in a conceptual model that illustrates the relationship between *pesantren* management and the development of Islamic Religious Education (Pendidikan Agama Islam/PAI). This model was formulated based on observations, semi-structured interviews, document analysis, and a comprehensive examination of both the management

system and the implementation of Islamic Religious Education at PKP Al-Hidayah Islamic Boarding School. Unlike the preceding sections, which present the findings separately, this section integrates all components into a unified conceptual framework that explains how *pesantren* management supports the achievement of the objectives of Islamic Religious Education.

The proposed model demonstrates that the successful development of Islamic Religious Education is not determined by any single component but rather by the integration of *pesantren* management functions with the continuous implementation of educational programs. The managerial functions of planning, organizing, actuating, and controlling constitute the institutional foundation of educational administration, while the integrated curriculum, teacher development, student development, the habituation of worship, and extracurricular activities represent the practical mechanisms through which educational objectives are realized in students' daily lives. The interaction among these elements facilitates the internalization of Islamic values, which constitutes the core objective of Islamic Religious Education.

To clarify the relationships among these components, the conceptual model developed in this study is presented in Figure 1.

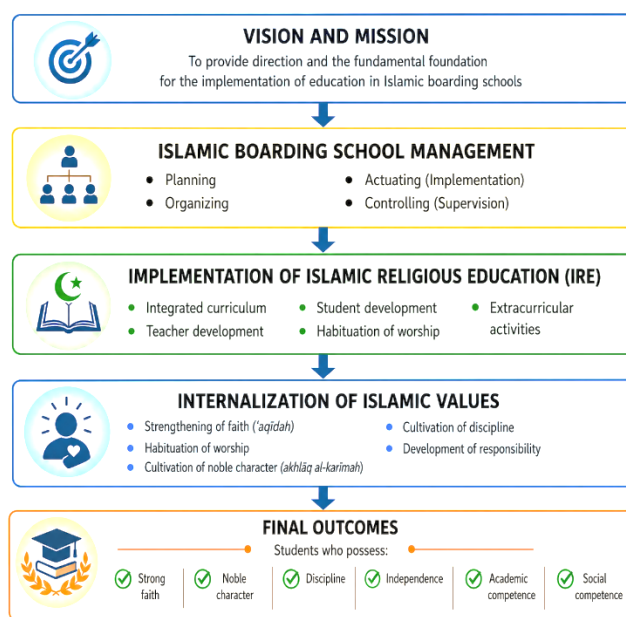


Figure 1. An Integrative Management Model of Islamic Boarding Schools for the Development of Islamic Religious Education

Figure 1 illustrates that the managerial functions of the *pesantren* serve as the starting point for the implementation of Islamic Religious Education. Planning establishes the strategic direction of educational programs, organizing ensures an effective distribution of responsibilities, actuating translates planned

programs into practice, and controlling maintains the consistency of program implementation in accordance with the *pesantren*'s vision and objectives. Collectively, these four managerial functions establish an institutional foundation that enables all educational activities to be implemented systematically and coherently.

This managerial foundation is subsequently translated into a range of complementary Islamic Religious Education programs. The integration of the national curriculum with the *pesantren* curriculum provides a balanced approach to the acquisition of academic knowledge and Islamic scholarship. Teacher development enhances educators' professional competence and strengthens their role as moral exemplars, while student development, the habituation of worship, and extracurricular activities provide meaningful opportunities for learners to practice Islamic values across diverse educational contexts. Consequently, the implementation of Islamic Religious Education is not confined to scheduled classroom instruction but is embedded within every aspect of students' lives throughout the *pesantren* environment.

The integration of institutional management with educational program implementation facilitates the internalization of the core values of Islamic Religious Education. At this stage, the values of *aqidah* (Islamic creed), worship, moral conduct, discipline, and responsibility evolve into a living institutional culture that shapes the daily lives of *santri*. This process of internalization indicates that Islamic Religious Education has progressed beyond the mere transmission of religious knowledge to become a continuous process of character formation (Mujahid & Madum, 2025).

Based on this synthesis, the present study confirms that *pesantren* management is closely associated with the effectiveness of Islamic Religious Education development. The more closely managerial functions are integrated with the implementation of educational programs, the greater the potential for creating a learning environment capable of comprehensively internalizing Islamic values. Accordingly, *pesantren* management should be understood not merely as an administrative mechanism but as a strategic instrument for achieving the broader objectives of Islamic Religious Education.

The principal conceptual contribution of this study lies in the formulation of the Integrative Management Model of Islamic Boarding Schools for the Development of Islamic Religious Education, which conceptualizes *pesantren* management as a comprehensive system that connects managerial functions, educational program implementation, and the internalization of Islamic values within a unified framework. Unlike previous studies, which have tended to examine leadership, curriculum, or instructional processes as separate domains, the proposed model demonstrates that the effectiveness of Islamic Religious

Education emerges from the synergy of all management components operating in an integrated manner. Consequently, this model provides both a conceptual framework and a practical reference for developing *pesantren* governance systems aimed at enhancing the quality of Islamic Religious Education.

CONCLUSION

This study highlights that effective *pesantren* management requires an integrated institutional approach in which managerial functions, educational programs, and Islamic value internalization operate synergistically to strengthen the development of Islamic Religious Education. The main lesson derived from this research is that the success of PAI implementation is not determined solely by classroom instruction but by the consistency of institutional governance, curriculum integration, teacher development, student character formation, religious habituation, and supportive educational environments. The scientific contribution of this study lies in the formulation of an Integrative Management Model for Islamic Boarding Schools in the Development of Islamic Religious Education, which expands existing perspectives on *pesantren* management by conceptualizing it as a holistic system rather than separate managerial components. However, this study is limited by its qualitative case study design within a specific institutional context, which may restrict the broader generalization of the findings. Future research is recommended to test, refine, and validate the proposed model through comparative studies involving diverse *pesantren* characteristics, larger research contexts, or mixed-method approaches to strengthen its applicability in Islamic educational management.

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