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Innovation in Education Policy at Nurul Musthofa Islamic Boarding School

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Abstract. This research aims to determine the educational policies at the Nurul Musthofa Islamic Boarding School. This research uses qualitative research. Qualitative research contains complex images, examines words, and provides detailed reports from respondents' views. It also conducts research in natural situations. The research results explain that the vision and mission of the Nurul Musthofa Islamic boarding school, in general, cannot be separated from the superiority of this Islamic boarding school, which prioritizes the Tahfidz program. Takhassus Al-Qur'anul Karim, Amtsilati, and Nurul Mustofa Ekselensia are the flagship programs at this Islamic boarding school. Integrating religious knowledge and general knowledge is a characteristic of the Nurul Musthofa Islamic boarding school. Cultivating noble moral traits starts from the example given by the *ustadz-ustadzah*. The Islamic boarding school always evaluates the implementation of activities at the school.

Keywords: Educational Innovation, Education Policy, Islamic Boarding School

1. Introduction

Education is a consciously designed effort to create superior resources (Primayana, 2019). The government and society develop education through learning, guidance and training, which takes place at school and outside school throughout life to prepare students to play roles in various living environments appropriately in the future (I. Setiawan, 2016). Education is capital in building a country through superior human resources. Therefore, the size of a country that is said to be advanced can be measured by the extent to which people have access to education (B. Setiawan & Muhsinin, 2023). Education is a conscious and planned effort to build human resources through the process of learning and guidance to be able to create superior human resources. Education continues to experience development, one of which is the presence and development of Islamic boarding school educational institutions.

As one of the oldest educational institutions in Indonesia, Islamic boarding schools have a very important role in instilling the value of faith, increasing piety, fostering noble morals, developing the self-reliance of Indonesian society and participating in making the nation's life smarter through informal, non-formal and formal education (Fitri & Ondeng, 2022). *Pesantren* is classified as classical education, led by Kyai Existence (Aini, 2020). Education in Islamic boarding schools is character-building education, carried out continuously for 24 hours over a long period (Wulandari et al., 2022). Islamic boarding schools, one of Indonesia's oldest educational institutions, emphasise Islamic values teaching in their learning process. Islamic boarding schools are considered important because they play a role in forming students' Islamic character and prioritising noble morals.

The existence of Islamic boarding schools has entered a new era. It is proven by the emergence of modern Islamic boarding schools, which are developing. The subjects studied are not only

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religious but also include general subjects. It shows that the development of Islamic boarding schools in science and technology is very rapid. This statement implicitly indicates that in its development, Islamic boarding schools have demonstrated their independence as Islamic educational institutions in Indonesia (Suryana et al., 2020). As time went by, the management of Islamic boarding schools also developed into modern Islamic boarding schools. A formal curriculum is a characteristic of supporting religious and general knowledge in Islamic boarding schools. Not only using classical books and traditional recitation systems or studying Arabic and other foreign languages, students are also expected to be able to master technology (Ramadhan et al., 2022). Advances in time and technology have brought changes in education, including education in the Islamic boarding school environment. Islamic boarding schools, which were previously known to only teach religious education, have now transformed into education that successfully integrates religious values and general science values to prepare its students to face current developments.

Muhammad afi tegar, et al. In his research entitled Modern Islamic boarding school at Madrasah Aliyah level, *Adiwiyata* program with a green architecture approach in Kuningan, he explains that the existence of Islamic boarding schools is expected to be able to help the district's vision and mission in realizing a religious Kuningan district for 2018-2023 and Kuningan *Adiwiyata* district. The local government targets each sub-district to have at least 1 *Adiwiyata* program school. Therefore, we need a modern Islamic boarding school at the Madrasah Aliyah level with an *adiwiyata* program to support these two programs. This design object applies the principles of green architecture because of its harmony and ability to achieve the *Adiwiyata* program indicators. The research method used is qualitative descriptive, which consists of identifying issues and objectives, collecting data, conducting Analysis, and formulating concepts. Green architecture principles and *Adiwiyata* indicators are the design criteria applied in the analysis process. The analysis process resulted in the application of green architecture and *adiwiyata* indicators, which were realized with a site concept that pays attention to the environment, an energy-efficient space concept, a mass and appearance concept that takes advantage of climate conditions, an environmentally friendly structural concept, and a utility concept that is capable of producing alternative energy (Ramadhan et al., 2022).

Looking at the phenomenon above, of course, there are pretty significant differences between the research above and the research that researchers will carry out. While the study above focuses on modern Islamic boarding schools' role in creating *Adiwiyata* schools to help Kuningan district programs, the research that researchers will carry out focuses more on how to innovate educational policies more comprehensively, including aspects of vision and mission, superior programs. What the process of evaluating institutions at the Nurul Musthofa Islamic Boarding School is.

The Nurul Musthofa Integrated Islamic Boarding School is one of the modern integrated Islamic boarding schools in Tabalong. As an Islamic educational institution, Pondok Pesantren Nurul Mustofa is responsible for providing quality education in accordance with the demands of the applicable curriculum. Seeing the above phenomenon, the researchers finally became interested in studying the development of modern Islamic boarding schools in Indonesia more deeply, especially at the Nurul Musthofa Tabalong Islamic boarding school.

2. Research Methods

This study used qualitative research methods. Qualitative research is research where the results are written in words, not numbers (Budiman & Suparjo, 2021). Qualitative research is a process of research and understanding based on a methodology that investigates a social phenomenon and human problem. In this research, researchers create a complex picture, examine

words, provide detailed reports from respondents' views, and conduct studies in natural situations (Dodi, 2015).

Through qualitative research, Basrowi & Suwandi said that researchers can recognize the subject and feel what the subject experiences in everyday life. Qualitative research involves researchers so that they understand the context of the situation and setting of the natural phenomenon being studied. Every phenomenon is unique and different from others because the context is different. Qualitative research aims to understand the conditions of a context by directing a detailed and in-depth description of the portrait of conditions in a natural context regarding what happens according to what is in the field of study (Fadli, 2021).

The subject studied in this research is the Nurul Musthofa Islamic Boarding School. From this research, it is hoped that researchers can find out and obtain data related to education policies at the Nurul Musthofa Islamic Boarding School. Meanwhile, the object of the research is educational policy innovation at the Nurul Musthofa Islamic Boarding School.

Data collection techniques in this research include interviews, observations, and data collection from documentation. Then, after the data in the form of transcripts of interviews and observations, as well as pictures, photos, subject diaries and so on, are considered complete and perfect, the researcher analyses the data (Rahardjo, 2017). Qualitative Analysis relates to data in the form of words or sentences resulting from the subject and object of research. According to Dey, Analysis is the process of resolving data into its constituent components to reveal its characteristic elements and structure (Anggito & Johan Setiawan, 2018).

3. Results

Vision and Mission at Nurul Musthofa Islamic boarding school

Currently, the Nurul Mustafa Islamic boarding school has three institutions under it, namely MI Tahfidz Nurul Musthofa, SMP Tahfidz Nurul Musthofa and MA Tahfidz Nurul Musthofa. Regarding its vision and mission in general, of course, it cannot be separated from the superiority of this boarding school, which prioritizes the Tahfidz program, because the primary program of the Nurul Musthofa Islamic boarding school in it is inseparable from the Al-Qur'an, which aims to produce a civilized generation.

After analyzing the vision and mission above, it can be understood that the Nurul Musthofa Islamic boarding school has a clear vision and mission in carrying out its activities. As explained above, vision and mission are very important in educational institutions because they are considered the organization's way of moving so that achieving goals can run optimally**.**

Nurul Musthofa Islamic Boarding School's Flagship Program

Regarding superior programs, the Nurul Musthofa Islamic Boarding School also has its main superior programs, including;

1. *Takhassus Al-Qur'anul Karim*" is unique as a kind of *daurah*, so a particular class of *takhassus* was created using the *ummi* and *tilawati* methods.
2. "*Amtsilati*", when studying *Al-Qur'anul Karim* cannot be separated from Arabic because Arabic is the language of *alhul Jannah* (the language of heaven).
3. "Nurul Musthofa Ekselensia" is the newest flagship program from Nurul Mustofa. Because the people chosen at Ekselensia are truly excellent children. The children selected are children who have ratings 1, 2 and 3. Then, they are grouped into a neighbourhood, and all of them are excellent children. The place is in Maburai, namely Ustad Habib's place. Then, in Excelensia, there is a slight difference in learning from regular children.

The existence of this superior program also directly serves as branding for the Nurul Musthofa Islamic boarding school in promoting its educational institution. This exceptional program, of course, cannot be separated from how the boarding school develops strategies so that parents or the community are interested in enrolling their children in the Nurul Musthofa Islamic boarding school.

Integration of Islamic and General Curriculum at the Nurul Musthofa Islamic Boarding School

The Nurul Musthofa Islamic Boarding School prioritises religious knowledge and adheres to a general curriculum. They also adhere to the principle, "If we want the world, then it must be with knowledge. If we want the afterlife, it must also be with knowledge, and if we want both, then it must be with knowledge" The hope is that with this opinion, there will be no comparison between religious knowledge and general knowledge. In fact, with such understanding, you can integrate both into your life.

Learning Environment at The Nurul Musthofa Islamic Boarding School

The Nurul Musthofa Islamic Boarding School, in its practice of experiencing noble character values, prioritizes direct practice by the *ustadz or ustadzah*. By providing direct examples in the Islamic boarding school environment by the *ustadz-ustazdzah*, it is hoped that applying Islamic values can become an example for Nurul Mustofa's students. Devotion to teachers is one example of how morals are taught and applied in everyday life, plus the study of books in the program "*amtsilati*", which studies the yellow book containing the knowledge of manners and morals for teachers and parents, one example of which is the book "*Akhlaqulil Banin*" which is expected to be able to be practised by the students of the Nurul Musthofa Islamic boarding school, this kind of thing, of course, needs to be given and practised every day so that they can become a habit for every student.

Evaluation at The Nurul Musthofa Islamic Boarding School

The Islamic boarding school always evaluates activities at the boarding school. This evaluation includes evaluation with direct caregivers, evaluation with the director, evaluation with the foundation, evaluation with all madrasa heads and evaluation with the teacher council. In practice, we carry out routine monthly evaluations, which we report to the foundation, and daily evaluations related to KBM activities. This evaluation is intended to help improve the quality of education at the Nurul Musthafa Islamic Boarding School.



Picture 1. Nurul Musthofa Islamic Boarding School



Picture 2. Interview with the Nurul Musthofa Islamic Boarding School

4. Discussion

Etymologically (the origin of the word), the policy is derived from the Greek word "Polis," which means city. In this case, the policy is an idea effort aimed at government institutions or confident policymakers to achieve goals directly (Pusdiana, 2018). Policies are often translated as

politics, rules, legal decisions, convention regulations, understandings and other strategic plans. (F. Setiawan et al., 2021).

Policies are often translated as politics, rules, legal decisions, convention regulations, understandings and other strategic plans. In another context, policy regulates operational systems internally and conceptual functions between systems (F. Setiawan et al., 2021). From this statement, it can be understood that policy is an idea in the management of an organization. Policy can also be interpreted as an effort to organize strategic plans.

Policies that regulate the education system are called education policies. Many education policies have made it easier for education administrators and the community to develop education innovatively to achieve national education goals (Elwijaya et al., 2021). Educational policy is a combination of the words education and policy. Policy is a set of rules, while education refers to the field. Thus, education policy is not too different from government policy in the education sector (Merentek et al., 2023). Educational policy is a rule aimed at academic institutions to achieve a goal.

Education policy is, of course, a system, too; the system must prioritize aspects of high effectiveness, efficiency and sustainability so that education policy is not pragmatic, discriminatory and fragile (Rozak, 2021). According to George Edward III, several aspects must be considered in formulating policies in the education sector, including effectiveness, efficiency and sustainability so that policies are not pragmatic and discriminatory towards one group or another (Lukitasari et al., 2017). The formulation of an education policy proceeds through long stages, from formulation, legitimacy, communication and socialization, implementation, and monitoring to the evaluation of education policy. (Baharuddin & Saidang, 2020).

Regarding the government's attitude toward education policy, the direction of government policy in the education sector is towards expanding and equalizing quality educational opportunities, development of academic and professional abilities of education personnel, curriculum renewal, renewal and consolidation of the education system, improvement of the quality of educational institutions, development of the quality of human resources as early as possible, mastery-development and use of technology, with the target of increasing participation rates, equal access to quality education, and school organization. Democratic, transparent, efficient and accountable (Yufarika, 2023).

Vision and mission are very important elements in madrasas, where vision and mission are used so that operations move on the track mandated by stakeholders and hope to achieve the desired conditions in the future as an embodiment of the goals (Afifah et al., 2022). Vision is a collection of words and sentences describing dreams, aspirations, plans, and hopes for the future of associations, companies and organizations (Hafizin & Herman, 2022).

Management or strategy is very important to be implemented in various dimensions. Especially in education, management with good strategy has become the main focus for implementing the entire existing education system, especially in implementing marketing strategies for educational institutions. Marketing is the activity of introducing products to consumers with the aim that they will be interested in the product and buy it (Indriani et al., 2021).

The modern Islamic boarding school curriculum is a series of objectives, methods, materials and content of education designed through an approach that emphasises the needs of today's society and the society of the future while not abandoning good old traditions (Suparji & Julianto, 2023). As time progresses, the types of learning methods and management of Islamic boarding schools have also developed into modern Islamic boarding schools. The characteristics of modern Islamic boarding schools are that they use a formal curriculum to support religious and general knowledge, and students are expected to be able to master technology. (Ramadhan et al., 2022).

To optimally realize educational goals in Islamic boarding schools, a conducive learning process that optimally involves all learning components is needed (Ma'ruf, 2019). One of these components is how Islamic boarding schools strive to create students with good morals so that the learning process can occur in a conducive and optimal manner.

In Arabic, character contains the meaning of morals, which comes from the word *khuluk*, namely character or the habit of doing good things. According to experts, morals are inherent in the human soul, from which actions are born quickly, without going through the process of thought (spontaneously), consideration, or research. Morals are also known as the impulses of the human soul in the form of good and bad actions (Juwita, 2018).

Program evaluation is a process of searching for information, finding information and establishing information that is presented systematically about planning, values, objectives, benefits, effectiveness and suitability of something to the criteria and goals set (Munthe, 2015). An evaluation is needed to measure whether an institution has carried out its activities per the initial provisions that have been planned.

5. Conclusion

Based on the research findings above, several conclusions can be drawn, including the following: The vision of the Nurul Musthofa Islamic boarding school is to produce a civilized generation with a spirit of ethics and morals from the Koran. Mission: Producing a generation of civilized *huffadz*, implementing competitive, innovative and creative learning, and implementing multicultural-based learning. Nurul Musthofa Islamic Boarding School has a clear vision and mission in carrying out its activities. There are three superior programs at the Nurul Mustofa Islamic Boarding School: Takhassus Al-Qur'anul Karim, Amtsilati, and Nurul Mustofa Ekselensia. The Nurul Musthofa Integrated Islamic Boarding School adopts an approach that fully combines religious knowledge and general knowledge.

The Nurul Musthofa Islamic Boarding School adheres to noble moral values, prioritizing direct practice carried out by ustadz or ustadzah. By providing direct examples in the Islamic boarding school environment by ustazdzah, it is hoped that applying Islamic values can become an example for Nurul Mustofa's students. The Islamic boarding school always evaluates the implementation of activities at the school. This evaluation includes evaluation with direct caregivers, evaluation with the director, assessment with the foundation, evaluation with all madrasa heads and assessment with the teacher council.

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