

The Management of *Pesantren* Education in Strengthening Community Religiosity

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Abstract: This study aims to analyze the education management of *Pondok Pesantren* Manbaul Ulum in Bojonegoro Regency in strengthening community religiosity. This research used a qualitative case study approach, involving seven research participants selected through purposive sampling, including the *pesantren* leader, management staff, and representatives of the community. Data was collected through in-depth interviews, participatory observation, and documentation studies, and were analyzed using the Miles and Huberman model to describe the aspects of planning, organizing, implementation, and supervision applied in the management process. The results show that *Pondok Pesantren* Manbaul Ulum manages its educational activities by implementing the planning function through the formulation of *da'wah* programs based on the *pesantren's* vision and community needs; the organizing function through a clear division of roles among the *pesantren* leader, administrators, students, and community figures; the implementation function through regular and sustainable *da'wah* activities; and the controlling function through periodic evaluation and deliberative meetings. It impacts strengthening community religiosity at both individual and social levels, as reflected in increased religious understanding, greater participation in worship activities, positive changes in religious behavior, and the reinforcement of social morality.

Abstrak: Penelitian ini bertujuan untuk menganalisis bagaimana Pengelolaan Pendidikan Pondok Pesantren Manbaul Ulum, Kabupaten Bojonegoro dalam penguatan religiositas masyarakat. Penelitian ini menggunakan pendekatan kualitatif-studi kasus, dengan subjek penelitian berjumlah tujuh orang yang dipilih secara purposive, yakni pengasuh pesantren, pengurus, dan perwakilan masyarakat. Pengumpulan data dilakukan melalui wawancara mendalam, observasi partisipatif, dan studi dokumentasi, kemudian dianalisis menggunakan model Miles dan Huberman untuk mendeskripsikan aspek perencanaan, pengorganisasian, pelaksanaan dan pengawasan yang diterapkan. Hasil penelitian menunjukkan bahwa Pondok Pesantren Manbaul Ulum mengelola pendidikan dengan menerapkan fungsi perencanaan melalui penyusunan program dakwah berbasis visi pesantren dan kebutuhan masyarakat;



fungsi pengorganisasian melalui pembagian peran yang jelas antara pengasuh, pengurus, santri, dan tokoh masyarakat; fungsi pelaksanaan melalui kegiatan dakwah yang rutin dan berkelanjutan; serta fungsi pengawasan melalui evaluasi dan musyawarah berkala. Pengelolaan pendidikan yang sistematis tersebut berdampak positif terhadap penguatan religiositas masyarakat secara individual dan sosial, yang tercermin dalam meningkatnya pemahaman keagamaan, partisipasi dalam kegiatan ibadah, perubahan perilaku religius, serta penguatan akhlak sosial.

INTRODUCTION

Pesantren are among the oldest Islamic educational institutions in Indonesia and play a strategic role not only in strengthening Islamic scholarship but also in shaping the character, morals, and religiosity of society. Historically, *pesantren* have functioned as centers of da'wah, moral development, and the reinforcement of religious values within communities, both in rural and urban areas (Ikmal & Noor, 2024).

As Islamic educational institutions that continue to exist amid social challenges and changes in Indonesian society, *pesantren* play an important role in helping to preserve societal religiosity. This is because ongoing modernization has led to a decline in religious practices, shifts in moral values, and an increase in individualistic attitudes within society. These conditions encourage *pesantren*, as institutions of da'wah, not only to focus on the internal education of their students but also to expand their socio-religious roles in a more structured and sustainable manner for the wider community (Priatna, 2025).

In order to become a reliable Islamic educational institution, *pesantren* cannot afford to overlook the management systems they implement (Sopwandin, 2025). The management of *pesantren* education is a key factor that determines the effectiveness of their roles in carrying out their functions, including their *da'wah* function in strengthening community religiosity (Ni'am & Arafah, 2024). Religiosity refers to an individual's understanding and practice of the religious teachings they adhere to in everyday life. Religiosity is not limited to ritual aspects or formal worship; it also encompasses beliefs, moral values, attitudes, and behaviors that reflect religious teachings in one's relationship with God, with other human beings, and with the environment (Ancok & Suroso, 2011).

Pesantren that are managed with sound governance tend to be able to develop religious programs that are adaptive, participatory, and relevant to the needs of the surrounding community (Nuzum & Noor, 2026). Educational management is a systematic process aimed at achieving educational goals effectively and efficiently through the application of the POAC principles, namely planning, organizing, actuating, and controlling (Terry, 2013). Through proper management, *pesantren* can exert a positive influence on the quality of educational services and the success of community religious development programs (Zildana, 2023). However, not all *pesantren* have optimally structured educational management. Some still rely on traditional, informal management patterns, resulting in programs that are not implemented in a systematic and measurable

manner (Halim, Luneto, Yahiji, Hula, & Pateda, 2024). Consequently, the contribution of *pesantren* to fostering the religious life of the community has not yet reached its full potential in terms of reach, sustainability, and socio-religious impact (Rusmiaty, Aras, Nurfadhil, Arnadi, & Hadade, 2025).

Pondok Pesantren Manbaul Ulum, located in Jamberejo Village, Kedungadem District, Bojonegoro Regency, is one of the *pesantren* that has begun to adopt modern management principles without abandoning the distinctive values of the *pesantren* tradition in its governance. This *pesantren* has started to design educational and *da'wah* programs based on community needs, establish partnerships with various stakeholders, and conduct continuous evaluations of its *da'wah* programs aimed at strengthening religiosity.

Several previous studies indicate that the management of *pesantren* education is important to ensure that *pesantren* can manage education effectively through the integration of socio-religious values, thereby providing benefits to the community (Selvia, 2024). In addition, the application of management principles grounded in religious values can enhance teacher professionalism and the quality of learning within *pesantren* institutions (Akbar, Raharjo, Supriadi, Wahidin, & Hanafiah, 2023). Although *pesantren* play a strategic role in community religious education, the implementation of their educational management often still exhibits limitations, such as the suboptimal use of learning facilities, poorly structured planning, and limited technological support, which in turn affect the overall quality of *pesantren* education (Halim et al., 2024). Therefore, this study seeks to obtain a comprehensive understanding of how *pesantren* educational management contributes to strengthening community religiosity, particularly at *Pondok Pesantren* Manbaul Ulum in Jamberejo Village, Kedungadem District, Bojonegoro Regency.

METHOD

This study used a qualitative case study approach, with the research conducted at *Pondok Pesantren* Manbaul Ulum, located at Jl. PPMU No. 01, Sumbergirang Hamlet, Jamberejo Village, Kedungadem District, Bojonegoro Regency, East Java Province. The case study approach was chosen because the researcher seeks to comprehensively examine the management of *pesantren* education in strengthening community religiosity. The study was carried out from early December 2025 to early January 2026.

This study involved seven research participants selected through purposive sampling (Noor, 2025) KH. Fadhulloh Aminudin as the *pesantren* leader, Bu Nyai Maimunatun as the female students' caregiver, Mr. Masran as the public relations officer, Mr. Fatihin as the person in charge of the *pesantren*, Mrs. Muhimatun Mudawamah as the treasurer of *Pondok Pesantren* Manbaul Ulum, and two representatives from the local community surrounding the *pesantren*.

In the data collection process, the researcher employed three main techniques: in-depth interviews, participatory observation, and documentation study. Data gathered through these three methods were then analyzed in an integrated manner using the Miles and Huberman analysis model, which includes data condensation, data display, and

conclusion drawing. During the data condensation stage, the researcher transcribed interview results, conducted open coding, grouped categories, and filtered out irrelevant data. Data display was organized in the form of thematic matrices and conceptual narratives based on the concepts of planning, organizing, actuating, and controlling to facilitate the identification of emerging patterns. Conclusion drawing was carried out through cross-source data confirmation and repeated, in-depth contextual interpretation (Miles, Huberman, & Saldana, 2020).

RESULT AND DISCUSSION

Result

Educational Management of Pondok Pesantren Manbaul Ulum, Bojonegoro Regency, in Strengthening Community Religiosity

Pesantren have a strategic role in education, particularly in teaching and nurturing Islamic teachings within the community. One such institution, Pondok Pesantren Manbaul Ulum, plays an active role in providing non-formal education that is recognized as part of the national education system

In managing its educational activities within the framework of community *da'wah*, *Pondok Pesantren* Manbaul Ulum applies management principles such as planning, organizing, actuating, and controlling as a foundational framework, which are outlined as follows:

Planning

Based on the research data, it is illustrated that *Pondok Pesantren* Manbaul Ulum, Bojonegoro, carries out systematic planning as an initial foundation for determining community *da'wah* programs aimed at strengthening community religiosity. The planning activities begin with aligning the *da'wah* programs with the *pesantren's* vision, mission, and objectives (Interview S1: PPMU, December 2025). *Da'wah* planning is carried out through deliberative discussions involving the *pesantren* caregivers, administrators, and community leaders to map local potentials, religious issues, and the social characteristics of the community. The planned *da'wah* programs include regular classical text study sessions, *majelis sholawat*, incidental religious guidance during Islamic holy days, as well as socio-religious activities aimed at instilling the values of creed, worship, and morals in a sustainable manner (Interview S1: PPMU, December 2025).

In addition to deliberating on community *da'wah* programs, the *pesantren* management also undertakes planning related to the technical implementation of the programs that have been designed. This technical planning includes determining the human resources who will lead the activities, the *da'wah* materials, methods, and the preparation of promotional media to be used. These efforts are intended to ensure that *da'wah* implementation runs effectively and reaches various segments of the community. This careful planning serves as an important foundation for optimizing the *pesantren's* *da'wah* function as a center for fostering community religiosity (Interview S3: PPMU, December 2025).

Organizing

After the management of *Pondok Pesantren Manbaul Ulum*, Bojonegoro, formulates the *da'wah* program plans, this is followed by the implementation of organizing functions to strengthen community religiosity. Through internal coordination, the division of tasks and responsibilities is established for each element, ranging from the *pesantren* caregivers, daily administrators, the *da'wah* division, to the *santri* involved in community activities. The purpose of this function is to ensure that each *da'wah* program operates according to the respective roles and to minimize overlapping duties in its implementation (Interview S2: PPMU, December 2025).

When this organizing function is implemented, the *pesantren* management optimizes both internal and external potentials. Internal optimization involves maximizing the *pesantren's* human resources in the process, such as *kiai* and *ustadz* who lead the scholarly study sessions. However, external potential is also taken into account, such as inviting religious figures from outside *Pondok Pesantren Manbaul Ulum* to serve as speakers in *majelis taklim* (Interview S5: PPMU, December 2025).

These religious activities include public religious lectures, *majelis taklim* for regular classical text discussions, religious sermons, commemorations of Islamic holy days, and other religion-based social activities. Some of these activities are conducted daily, while others are held on an annual basis. *Da'wah* activities are carried out within the *pesantren* environment and occasionally in other social spaces, such as government and private institutions (Interview S7: PPMU, December 2025). The Islamic *da'wah* materials delivered are first adapted to the level of understanding and the needs of the community, so that religious messages can be more easily accepted and practiced in everyday life (Interview S1: PPMU, December 2025).

Actuating

After the planning and organizing processes were carried out, it was found that *Pondok Pesantren Manbaul Ulum*, Bojonegoro implements the management function related to execution in strengthening community religiosity through various religious activities conducted regularly and on a sustainable basis (Documentation: PPMU, December 2025).



Figure 1.
Da'wah activity of *Pesantren* Manbaul Ulum

Controlling

As part of efforts to improve and enhance each program implemented, *Pondok Pesantren* Manbaul Ulum, Bojonegoro has gradually begun to carry out supervision through the evaluation of its *da'wah* activities. Although not all *pesantren* programs are evaluated in a fully structured manner, the management periodically conducts deliberative meetings involving the caregivers, administrators, and *da'wah* implementers. These meetings aim to obtain guidance from the *kiai*, as the *pesantren* leader, regarding the effectiveness of *da'wah* programs in strengthening community religiosity. In addition, activity evaluation is usually carried out by observing the level of community participation in the religious activities conducted (Interview S3: PPMU, January 2026).

To ensure that evaluations are objective, the *pesantren* management also, at certain times, collects feedback from the community as a basis for improving future *da'wah* programs. It is expected that through a systematic and participatory evaluation process, the *pesantren* will be able to maintain the relevance and sustainability of its *da'wah* function, so that efforts to strengthen community religiosity can be carried out more effectively and produce tangible impacts (Interview S5: PPMU, January 2026).

Community Religiosity as an Outcome of the Educational Management of *Pondok Pesantren* Manbaul Ulum, Bojonegoro Regency

Based on the research findings, it is shown that community religiosity has experienced positive development after being strengthened through *pesantren da'wah* programs. *Da'wah* programs that are implemented in a planned and sustainable manner are able to increase public awareness of the importance of religious values in everyday life. The presence of the *pesantren* as a center for religious development has brought the community closer to religious activities that are educational and guiding in nature (Interview S1: PPMU, December 2025).

This strengthening of religiosity is reflected in the increased public understanding of Islamic teachings, particularly in the aspects of *aqidah* (creed), *ibadah* (worship), and *akhlaq* (morality). Community participation in regular study sessions, *majelis taklim*, and religious guidance activities encourages a more comprehensive understanding of religious teachings. This is because the *da'wah* materials delivered are relevant to the social realities of the community, thereby facilitating the internalization of religious values into everyday patterns of thought and behavior (Interview S6: PPMU, December 2025).

In addition, the increased public understanding of Islamic values is also reflected in changes in community religious behavior. There has been an increase in community participation in congregational worship, greater involvement in religious activities, and heightened awareness in practicing Islamic teachings within social life (Observation of Study Activities: PPMU, December 2025). Religious habits that were previously individual in nature have begun to develop into collective practices that strengthen the community's religious identity.

Pesantren da'wah programs also contribute to the formation of the community's social morality, as seen in the strengthening of values such as honesty, social concern, tolerance, and a spirit of togetherness in interactions among residents. The exemplary conduct demonstrated by the *kiai* serves as an important factor in building a living religious culture that is genuinely practiced within the community. As a result, the religiosity that develops is reflected not only in the intensity of worship but also in social attitudes and behaviors grounded in Islamic values (Interview S7: PPMU, January 2026).

Discussion

As illustrated by the research findings, *Pondok Pesantren Manbaul Ulum, Bojonegoro*, as a non-formal educational institution, holds a highly strategic position in the social and religious life of the community. The presence of this *pesantren* functions not only as a place for learning Islamic sciences for *santri* but also as a center for moral, spiritual, and social development for the surrounding community (Gamar & Maliki, 2025).

As a flexible non-formal education institution that supports lifelong learning for the community, *Pesantren Manbaul Ulum, Bojonegoro* is able to reach various segments of society regardless of age, educational background, or social status. This condition positions the *pesantren* as an Islamic educational institution that is closely connected to the community and relevant in addressing religious needs, thereby strengthening community religiosity (Yusuf, 2021).

To achieve these *da'wah* objectives, educational management applies management functions to ensure that institutional programs are implemented in a focused, effective, and sustainable manner. *Pondok Pesantren Manbaul Ulum, Bojonegoro* is able to fulfill its role as a center of non-formal education and a *da'wah* institution that is responsive to the dynamics of community life by implementing the functions of planning, organizing, actuating, and controlling (Terry, 2013).

The planning function in the educational management of Pesantren Manbaul Ulum, Bojonegoro serves as the initial process that must be undertaken to determine the institution's direction, objectives, and strategies in achieving predetermined targets. For an Islamic educational institution such as a *pesantren*, planning becomes the primary foundation for designing *da'wah* and religious development programs aimed at strengthening community religiosity (Sopwandin, 2025). The *pesantren* formulates *da'wah* objectives oriented toward strengthening *aqidah*, improving the quality of worship, and shaping the moral character of the community (Jalaluddin, 2016).

This planning is formulated by considering the *pesantren's* Islamic vision, the socio-cultural characteristics of the community, and the actual needs of the ummah, so that the *da'wah* programs designed are contextual and relevant (Bakri, 2017). Effective planning requires the determination of programs, target groups, methods, and the appropriate allocation of resources. The *pesantren* conducts mapping of community religious potentials and issues as the basis for designing *da'wah* programs, such as determining themes and materials to be delivered through regular study sessions, *majelis taklim*, and socio-religious activities (Islami, Aini, Rosyida, Arifa, & Machmudah, 2021). The planning function carried out by Islamic educational institutions is not merely administrative but also strategic, as it serves as an instrument to ensure the sustainability of *da'wah* and the effectiveness of strengthening community religiosity (Noor, Inayati, & Bakri, 2021).

The organizing function carried out by Pesantren Manbaul Ulum, Bojonegoro is manifested as a process of structuring institutional resources and activities through the division of tasks, as well as the assignment of authority and responsibility to achieve the planned objectives. The organizing function serves as an important instrument in strengthening community religiosity through well-managed *da'wah*. This is realized through a clear *da'wah* organizational structure, ranging from the *pesantren* caregivers and administrators to *santri* who are involved as implementers of religious activities. This division of roles enables each element of the *pesantren* to work in a coordinated manner in carrying out programs for fostering community religiosity (Nuzum & Noor, 2026).

Effective organizing requires alignment between tasks, competencies, and available resources. It is important for *pesantren* to implement this principle by empowering *santri* and administrators according to their respective abilities, whether in delivering sermons, guiding worship, or conducting socio-religious activities. The aim is not only to achieve work efficiency but also to strengthen synergy and collective participation in instilling religious values in a sustainable manner, thereby reaching broader and more diverse segments of the community (Mursi, 1997).

In the actuating function, *Pesantren* Manbaul Ulum, Bojonegoro carries out the process of mobilizing and directing all organizational resources so that the plans that have been formulated can be realized in practice. To perform this function, leadership, motivation, communication, and coordination are required in executing the programs (Rohani, 2024). The implementation stage is a crucial phase in efforts to strengthen community religiosity because it is at this stage that planned *da'wah* activities and religious values are translated into concrete activities and guidance in the field, such as

regular study sessions, *majelis taklim*, worship guidance, and socio-religious activities that directly involve the community (MK, 2009).

An effective implementation function requires exemplary conduct and active participation from all elements of the institution. The involvement of the *pesantren* caregivers, administrators, and *santri* as *da'wah* implementers is not limited to conveying teachings verbally, but also includes providing concrete examples through attitudes and behavior. In addition, the *da'wah* methods employed are persuasive, dialogical, and contextual, enabling religious messages to be easily understood and practiced by the community (Wahid & Prasetya, 2024).

In addition, *Pondok Pesantren* Manbaul Ulum, Bojonegoro, as an institution that continuously seeks to improve and enhance each program implemented, systematically applies the controlling function in its management. The controlling function is a process of assessing the implementation of activities to ensure alignment between plans, execution, and the objectives that have been established (Islami et al., 2021).

Supervision through evaluation activities plays a strategic role in strengthening community religiosity, because through evaluation the *pesantren* can assess the extent to which *da'wah* activities and religious guidance have an impact on improving the community's religious understanding, practice, and awareness. Evaluation functions as a measure of program success as well as a means of identifying obstacles and weaknesses that arise during the program implementation process (Azman & Saputra, 2023).

An effective evaluation is one that is continuous, participatory, and improvement-oriented (Arikunto, 2013). This approach is important for institutions to implement in order to conduct regular reflection, both through deliberations between caregivers and administrators and by receiving feedback from the community as the target of *da'wah*. The results of such evaluations will support the sustainability of *da'wah* activities and the strengthening of community religiosity in a more effective and contextual manner.

The strengthening of community religiosity as an outcome of the systematically and sustainably implemented *da'wah* programs of *Pondok Pesantren* Manbaul Ulum, Bojonegoro is evident, among others, in the internalization of religious values through consistent processes of learning, habituation, and exemplary conduct (Djazilan, 2018). *Pesantren da'wah* programs function as a medium for transmitting religious values that emphasize not only cognitive aspects but also affective and behavioral dimensions, thereby encouraging the community to internalize and practice religious teachings in everyday life (Mubarok, 2014).

In addition, the presence of a conducive religious environment has a strong influence on the formation of religious attitudes and behaviors, both at the individual and group levels (Noor, 2021). This emphasizes that the existence of *pesantren* as centers of *da'wah* creates spaces for religious interaction through study sessions, *majelis taklim*, and socio-religious activities that actively involve the community. Such intensive and repeated interactions strengthen religious awareness and shape collective religious habits through the *pesantren's da'wah* programs that are implemented (Utami & Safei, 2020).

Glock dan Stark (dalam Ancok & Suroso, 2011) propose that religiosity consists of five main dimensions: the dimension of belief, religious practice, experience, religious knowledge, and enactment. The belief dimension relates to an individual's faith in the core teachings of their religion. This dimension includes belief in God as well as belief in elements of faith, such as the existence of angels, prophets and messengers, the Day of Judgment, heaven, and hell. The dimension of religious practice is associated with an individual's observable behavior in carrying out religious teachings as a form of commitment to their beliefs. This dimension is reflected in the performance of ritual worship, such as prayer, fasting, and pilgrimage, as well as in non-ritual religious practices, such as doing good to others, being courteous, and maintaining harmonious social relationships. The experience dimension relates to an individual's feelings and inner experiences as a consequence of practicing religious teachings. This dimension includes emotional experiences such as feelings of calm and tranquility after worship, as well as feelings of anxiety or guilt when engaging in behaviors that contradict religious values. The religious knowledge dimension describes the extent to which an individual understands the basic teachings of their religion. This dimension is demonstrated through a person's interest and efforts in learning, understanding, believing in, and practicing religious knowledge. The final dimension, the enactment dimension, reflects how religious values are manifested in everyday attitudes and behaviors. This dimension is evident in how individuals behave and act in social life, such as showing mutual respect, sharing with others, and building social relationships grounded in religious values.

CONCLUSION

Based on the research findings, it can be concluded that the management of *pesantren* education in strengthening community religiosity at *Pondok Pesantren Manbaul Ulum, Bojonegoro* has produced positive impacts following reinforcement through *pesantren da'wah* programs. These positive impacts are indicated by the strengthening of the community's religious beliefs and awareness, as reflected in a higher level of commitment to religious teachings, increased spiritual awareness, and observable improvements in attitudes and behaviors.

These conditions demonstrate that *Pondok Pesantren Manbaul Ulum* plays a strategic role in strengthening community religiosity through the management of planned and sustainable *da'wah* programs by implementing the functions of planning, organizing, actuating, and controlling. *Da'wah* program planning is designed based on the *pesantren's* Islamic vision and the religious needs of the surrounding community. Prior to implementation, the *pesantren* mapped the social and religious conditions of the community as the basis for designing *da'wah* activities, ensuring that the programs implemented are contextual and relevant.

In terms of organizing, the *pesantren* established a clear *da'wah* management structure with well-defined divisions of tasks and responsibilities. Caregivers, administrators, and *santri* are involved according to their respective competencies, whether as planners, implementers, or supporters of *da'wah* activities. The *pesantren* also collaborates with local religious figures and community members to expand the

reach and effectiveness of da'wah. This systematic organizing fosters synergy between *pesantren* elements and the community in efforts to strengthen religiosity.

The implementation of *da'wah* programs is carried out through various religious activities, such as regular study sessions, *majelis taklim*, sermons, commemorations of Islamic holy days, and socio-religious activities. The *pesantren* applies persuasive, educational, and exemplary *da'wah* methods, enabling religious messages to be accepted and practiced by the community. The involvement of *santri* in *da'wah* activities also serves as a form of practical learning and community service, contributing to increased community participation and religious awareness.

Furthermore, the *pesantren* conducts periodic evaluations of *da'wah* program implementation to assess their level of success and impact on community religiosity. Evaluations are carried out through internal deliberations as well as feedback from the community as the target of da'wah. The evaluation results are then used to improve planning, methods, and *da'wah* materials to ensure they are more effective and aligned with the community's current needs.

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