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**GAIT PORTRAIT OF ISLAMIC BOARDING SCHOOL
QOMARUDDIN IN INDONESIA**

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Abstract:

To realize the ideals of boarding Qomaruddin Bungah Gresik, East Java, Indonesia is a multi-functional, then the boarding school Qomaruddin should not be shut out of the development of the boarding school although in the digital era, as now, as well as their identity as combatants proselytizing based Islamic education Aswaja, human resources development, management of the boarding school featuring an elegant and modern, as *Bulding* characteristics pesantren-based Islamic education in children's character to deliver the nation for the realization of full human development in this beloved State

Keywords: Development of da'wah mission-based Islamic Educational Aswaja, Human Resource Development School, a boarding school management *Bulding* elegant and modern and *Bulding* characteristics pesantren-based Islamic education

A. Preliminary

In the history of human civilization, Islam has appeared as a civilization, along with the spread of Islam to various parts of the world. Particularly in Indonesia, Islam entered and progressed through the cultural domain, represented Foundations Sufism and Islamic institutions¹ which has a tradition and potential values of civility. The Foundation therefore, not least among which mention schools as the hometown of civilization, civilization artifacts Indonesia, sub-culture,

¹ .See Pradjarta Dirdjosanjoto, *Nurturing People: Kiai Kiai Pesantren-Violates Java* (Yogyakarta: LKiS, 1999), 31.

cultural institutions and so on. Interaction with other traditional Islamic tradition allows appeared a new-born Muslim civilization of Indonesia.

In the history of education in Indonesia noted that boarding schools are one form of "*Indigenous culture*" or cultural forms of indigenous peoples in Indonesia, because institutions with patterns of clerics, students and the hostel has been known in the story and folklore as well as in classical literature Indonesia, especially in Java. The Foundation therefore not surprising that the scholars who broadcast the Islamic religion on the path through the educational institutions using the existing schools which indeed turned out to grow and take root in the community.

History also proves that until the day boarding schools still *survive*, but since waged a change or modernization of Islamic education in the various regions of the Muslim world, not many educational institutions such as the traditional Islamic boarding schools are able to survive. Most of these institutions disappeared after displaced by the expansion of the public education system or transformed into public education institutions or at least adapt and adopt more or less general education content and methodology.

In addition, schools are one of the systems and the oldest Islamic religious education institutions in Indonesia which historically has played an important role in shaping people's lives. Pesantren emerges as a base education that emphasizes the primacy of *morality* (IMTAQ), so as to contribute to the society moral and humanitarian Indonesia in particular and the world community in general.

Boarding school in its history, in addition to be the center of religious sciences of Islam, the central propaganda and fortress aqidah people, even never established himself as a pioneer of the independence movement, the guardian of national culture, as well as the driver of social

economy.² Pesantren seems to need to always be read as a legacy at once intellectual cultural wealth of the archipelago. Moreover, in a number of specific aspects, schools should also be regarded as a bastion of culture itself. This is because of the historical role it plays. This expectation of course is not too far off from the cultural constructs outlined founder. Besides imagined as a center of science and culture development dimension of religious or simply local improvisation, schools are also prepared as a driver for the transformation of communities and nations.

In addition, during the boarding pendidikan also proved successful in developing human potential across the abilities and Indonesia with a balanced and proportionate, both physical potential, minds and hearts (*hearts*). So it will be able to create human beings who are called *atqannās* the man high quality *ketaqwaannya*, *afqahunnās*, which is a good human understanding of religion and *'anfā'unnās*, the man who many provide benefit to other humans.

The rapid progress of national development for three decades it has been a positive influence for the advancement and improvement of the quality of life of Indonesian society. However, on the other hand this progress has given rise to new problems, such as social inequality, crime, delinquency, promiscuity, and deterioration of social care community. Ten years is a tendency terakhir most middle-class families in Indonesia to send their children to educational institutions madrasahs and boarding. These trends provide evidence madrasah and pesantren is believed to be a powerful fortress to safeguard public morality slump.³

As an Islamic educational institutions are varied, then there are also some boarding schools for their freedom from the kiai as the founder has colored his school with a particular emphasis on the study. For example,

² See the Central Board Assembly Silaturrahim Kiai and Caregiver Pesantren Se-Indonesia, "Muqaddimah Statutes Silaturrahim Assembly Kiai and Caregiver Pesantren Se-Indonesia set on 21 Jumada Akhir 1430 H / June 14, 2009", tp, tt.

³ See Husni Rahim, *New Directions Education Islam in Indonesia*, (Jakarta: PT. Logos Discourse Studies, 2001), Cct. I, p. 33-34.

there are schools of science "tools", schools of jurisprudence, boarding *Tahfiz al-Qur'ān*, pesantren *al-Hadīth*, or pesantren Sufism. Meanwhile, in terms of its openness to the changes that occur outside, Schools can be divided into two kinds, namely: (1) a traditional boarding school, and (2) modern pesantren. Traditional pesantren is conservative, while the modern boarding adaptively.⁴

The difference is traditional with modern boarding schools can be identified from *the perspectives of* how to manage it. A traditional boarding school run naturally without trying to manage it effectively. This study is aimed at traditional schools, because schools are facing multidimensional challenges. Meanwhile, modern pesantren managed orderly and systematic fashion by following the principles of modern management.

From the existing Islamic Boarding School.⁵ there, then Pondok Pesantren Qomaruddin Bungah Gresik has accompanied the history of Islamic educational institutions in Gresik, East Java. Boarding School was founded by Kiai Qomaruddin in 1775 AD or 1188 coincided H. existence of Islamic Boarding School of Qomaruddin Bungah Gresik has brought fresh air to the world of Islamic education, especially Islamic education in Gresik. The presence of this pesantren can not be underestimated, because in addition to being an asset of Muslims, the boarding school was also able to equip the students to have sufficient religious knowledge, so that later they can teach the science of religion on others. Similarly, on an

⁴ Ibid., 58.

⁵ From infancy to the present, the role and function of schools is dynamic and not a single. However, there is the role and function of schools that continue to run consistently, ie, as (1) Transfer and transmission of religious knowledge or educational institutions and teaching tafaquh fi al-din; (2) the institution cadre Kiai, scholars and preachers; (3) guards the traditions of Muslims, particularly Muslim-Sunni. Pesantren is able to respond to the dynamics of changes in various dimensions of life, in different ways and approaches. According Azyumardi Azra, there are at least two forms of boarding response to changes; First, revise the curriculum to incorporate more subjects or skills needed by the community; second, opened the institutional and educational facilities for the benefit of public education. In almost the same shape, Haydar Son Daulay, to mention three aspects of education reform Islam, namely (1) method, the method sorogan and wetonan to classical methods; (2) The contents, which have already started menadaptasi new material while retaining the yellow book reviews; and (3) Management, leadership tunggal clerics toward democratization collective leadership (see Haydar Son Daulay, *History of Growth and Renewal of Islamic Education in Indonesia*, Jakarta: Kompas 2010), 53.

ongoing basis that the generation of Muslims is a yearning shared and dikader can be fostered through this pesantren. Only, this pesantren still have to reorganize the management pattern is applied, because the boarding school did not have a significant correlation with the strength and progress management.

This fact portray that most traditional boarding schools administered by tradition and not based on expertise (*skills*), good *human skill* (awareness to sensitize others as subordinate) *conceptual skill* (expertconcept), as well as technical *skills* in an integrated manner. Consequently, no careful planning, and the distribution of power is still not appearing in this pesantren models. This tradition is a weakness boarding school, although in certain limits can grow excess. In a managerial perspective, the basis of tradition in managing an institution, including schools lead management product so origin, does not have a strategic focus directed, personal domination is too large, and tend to be exclusive in its development.

Management agencies in the boarding school, according to the author's observation is based on characters and advantages of each kiai. Pondok Pesantren Qomaruddin initially also traditionally managed. Based on the documents that the authors have seen in the history of the Islamic Boarding School of Qomaruddin, that the system implemented in the cottage was also subject to the kiai, while curriculum system uses *sorogan* and *wetonan*.⁶ On the other side of the Islamic Boarding School of Qomaruddin Sampurnan Bungah has a uniqueness, because the boarding school still apply the traditional curriculum, such as rote *Nahw̄ u-Sā rf* as a base mainstay in sharpening the intellectual abilities of students in the field of language A *rab*, because still applying rote *Nahw̄ u-Sā rf* and others, the alumni of Pesantren Qomaruddin Sampurnan Bungah it is expected to be able to communicate with the Arabic language fluently.

⁶ See Abd Rouf Djabir, *History perkembangan boarding Qomaruddin*, (Gresik: Yayasan Pondok Pesantren Qomaruddin Bungah, 2007), 6-7.

Islamic Boarding School Of Qomaruddin Sampurnan Bungah Gresik still continue to finalize identity. This means that the boarding school was still honing his students on a field that became his trademark, as well as activities in the midst of society *nahdliyin*, such as reading *Yasin*, *tahlil* and *diba'iyah*. However, when seen its development at the present time, the development of education in boarding school have already progressed quite adequate. In addition, the boarding school also has had more formal education institutions, including educational institutions like boarding school Qomaruddin Sampurnan Bungah Gresik. In this high school institutions existing financial management system, such as tuition payments, payment of teachers' salaries, employees and others already use banking services.

However, if the institution in Islamic Boarding School of Qomaruddin Sampurnan Bungah Gresik was Want no change, then basically improve the management of a solution process towards improvement, because the use of human resources effectively is the right way to achieve the goal or purpose in organizing the management there.⁷

Islamic education institutions, as well as boarding school Qomaruddin Sampurnan Bungah Gresik can be categorized as one of the institutions with the mission of dual social profit at the same time. This can be achieved when the efficiency and effectiveness of the management of funds, so that the income of the institution managed object was larger than its operational costs. The social mission aims to pass on and internalize the core values. This mission can be achieved to the maximum when the Islamic educational institutions have the capital development of adequate social fund, so has the level of effectiveness and high efficiency. Therefore, in managing Islamic educational institutions not only required high professionalism, but also mission-faith sacred and

⁷ See Muhaimin et.al., *Management Education: Application In the preparation of the School Development Plan, Madrasah* (Jakarta: Kencana Prenada Media Group, 2011), 4-5

mentally strong.⁸ is impossible, Islamic educational institutions, as well as boarding school Qomaruddin Sampurnan Bungah Gresik can produce quality graduates, if the agency without education process quality as well.

In connection with this, the strategies used in managing Islamic education as well as boarding school Qomaruddin Sampurnan Bungah Gresik is to implement a unified educational management, ie, between the modern concept of the arrangement of Islamic education and modern technologies.

On the other side of Islamic educational institutions, such as boarding school Qomaruddin as an institution that sells services to the public, then the public will be satisfied if the management of education it has great competitiveness. This phenomenon is prevalent in society that parents do not care how much it costs to his son, as long as the quality of the educational institutions can be guaranteed well. As institutions that offer services to the community, the Islamic educational institutions should at least pay attention to two things. First, internal *stakeholders, stakeholder* education services that are fixed, the manager of the institution, which includes leaders in the unit of the institute, educators, and educators. Second, *external users (community)*, that all users concerning something that came from outside the institution, either students or parents.

In this current era of openness, educational institutions are given the autonomy to regulate and improve the quality of education. Therefore, one of the objectives of education autonomy is to improve the quality of education school based management (MPMBS) and the hallmark of the most prominent in MPMBS are more open communication, shared decision making, attention to the needs of teachers, pay attention to the needs of learners, and the integration of schools and community. Therefore, to improve the implementation of education at

⁸ Ibid, 6-7.

boarding Qomaruddin Sampurnan Bungah Gresik, there is a scale of priorities, both in terms of access completeness of its facilities, other infrastructure. Moreover, in the management of education in high school Asssa'adah more important is the implementation of Islamic-based management of schools. It is expected from the implementation of Islamic-based education management of the boarding school, then the school can produce a sustainable balance of educational quality. The existence of Pondok Pesantren Qomaruddin in implementing this pesantren-based management is the role of the school principal who wants to make his school is getting forward again. Leadership principals⁹ influence the working climate at boarding Qomaruddin. Their principal leadership is good, then the teachers and employees in Pondok Pesantren Qomaruddin can work in a good environment, so it can teach well and is also expected to create qualified students.

Characteristics of the management of educational institutions in Pondok Pesantren Qomaruddin is not the same with managers of other agencies, because management at boarding Qomaruddin basically have special traits that while this writer knows, namely: first, the management has the properties of independence, secondly, the nature of sincerity and the third is the simplicity of nature,¹⁰ because the role of the development, structuring, and the setting of the head of the school is very important in Islamic educational institutions as well as in the boarding school Qomaruddin. Because, in principle education at boarding Qomaruddin understood as an institution which is expected to become agents of

⁹ As the person responsible for the implementation of education and teaching in educational institutions, should have the readiness and ability to evoke the spirit of personal work. A leader must also be able to create a conducive climate and atmosphere, safe, comfortable, peaceful, fun, and full of spirit in working for the workers and students. So that the implementation of education and teaching can be orderly and smoothly in achieving the desired objectives. This as told Foundation Hendyat Soetopo that educational leadership is an ability and a process of influencing, guiding, coordinating, and mobilizing others that have to do with the development of science education and teaching so that the activities undertaken can be more effective and efficient in achieving the goals of education and teaching (See Hendyat Soetopo et.al., *Introduction to Operations Administration Education*, (Surabaya: National Business, 1982), 271.

¹⁰ Basically character Caregiver boarding school life is full with a very simple life, because Kiai taught to the students life-santrinya with a very simple life, tawa'dhu, Ikhlas Izzul fight in defending the interests of Islam, that the doctrine taught the Kiai told students-santrinya, [View Abd A'la, *Updates Pesantren*, (Yogyakarta: Pustaka Pesantren, 2006), 9].

change in human (*agents of change*) and a source of value, a source of inspiration, as well as a source of knowledge, as well as the source of human civilization, so education is also a source the power to set the character and *morality of the* students to look to the future of the nation.

On the other hand, to reorganize management in Islamic educational institutions at boarding schools based Qomaruddin it is expected to be one of the solutions or alternatives for the improvement of the quality of Islamic education in the future. Therefore, to address real-life challenges in the future needs of the education agency that strong morally and materially and professionally managed. Therefore, this is where the role of educational institutions as at boarding Qomaruddin should be able to print cadres who have *al-basis akhlā q al-karīmah* high, and professional in its management, because the future challenges are complex.

Based on the above, the authors argue that it is needed pesantren-based Islamic institution which not only print people who have *global insight, skill* and high *science*, but also required that the school has an advantage in *the* areas of *science* and able to accommodate *al-akhlā q al-karī mah* as a foothold in managing education, so that later the alumni of the school was able to score the leaders who have high moral strength. There they will be an example and Islamic flag raisers were able to illuminate life in society, so that they will be *uswah- hasā nah* amidst paced society is complex and diverse. Therefore, according to the author's view, it is of interest in research in Pondok Pesantren Qomaruddin, namely: First, the openness of management Pondok Pesantren Qomaruddin, second, the vision and mission of the school that are relevant to the vision and mission boarding shelter, third, their

characteristics uniquely pesantren in the school, their fourth Adequate sufficient managerial capacity of the principal.¹¹

B.Profil Boarding Qomaruddin Sampurnan Bungah Gresik East Java Indonesia.

1. History of establishment

Talking about the history of the boarding school in East Java, then it can not be separated by about the establishment of boarding school Qomaruddin Sampurnan Bungah Gresik. Because Pondok Pesantren Qomaruddin Sampurnan Bungah Gresik has reached nearly two centuries and a half or less than 250 years.

Pondok Pesantren Qomaruddin have very long historical value because its existence can not be separated from the name of its founder, Kiai Qomaruddin. Forerunners of the boarding school Qomarudin beginning of history Gresik which is a boarding establishment beginner area. Since 14th century AD (circa 1400 AD) in Gresik existing da'wah movement Islamiyah Foundation Maulana Malik Ibrahim. After his death (1419 AD), the missionary movement followed Islamiyah Raden Rahmat housed in Ampel Dento, with the permission of parents Maulana Malik Ibrahim (Maulana Ishak) and teacher (Sunan Ampel). Kanjeng Sunan Giri Giri open new schools, precisely in Bukit Carpentry, Desa Giri, District Kebomas, Gresik. Thus the establishment of a chain of Giri Pesantren uniquely pesantren in Gresik since the missionary movement Islamiyah conducted by Raden Maulana Malik Ibrahim. After Raden Rahmat died in the year (1468 AD) is central to the development of Islamic Gresik in East Java under caretakers Sunan Giri. Even practical Gresik Giri

¹¹ Based on the writer's observation, after a close look at educational institutions Pondok Pesantren Qomaruddin Sampurnan Bungah Gresik on November 1, 2012.

Pesantren Pesantren Ampel Denthos take the place of both a central position as the religious, social, or political. Its echoes in eastern Indonesia.

Babad Gresik, Babad Giri Kedaton, Babad Tanah Jawi, Centini, and studies De Graaf says that Sultan Pajang need sungkem, asked the Sunan Giri to the throne in the kingdom Pajang. The success of Sunan Giri attract public sympathy for coming to study Islam in Gresik, among others supported by other factors as follows; First, a strategic place, close to the port which at any moment could disinggai Foundation foreign merchants. Second, Sunan Giri expertise in the field of education uniquely pesantren, so he was known as an accomplished *educator*. Third, Sunan Giri has the ability of management and *leadership* spirit high. In other words, Sunan Giri is a scholar who spirited umara.

With the development of Giri Pesantren inherent in society. This was proved by the historical records, both written in the country and abroad. On the other hand the story Sunan Giri have delivered many public figures. For example, there is a figure in the region of Sidayu connected by Sunan Giri, namely, "Kanjeng Sepuh", one of the disciples (students) Sunan Giri. In the region there are several tombs Bungah Islam first spreader figures, namely Kiai Gede Bungah whose tomb behind Jami 'Bungah. Both students are Mbah Sacred whose tomb is located in the south of Mount rod Gunungsari. Third, Ngabar Pupils whose tomb is located in the village Bedanten. All of it is mentioned that they are students who have Kanjeng Sunan Giri important planting in the Islamization of the region, even in Bawean there is the tomb of a princess who is recognized as a community that believed society as a students Sunan Giri.

In connection with the struggle of Islamic propagator Sunan Giri in Gresik, the efforts of Islamization in Gresik and its surroundings, as well as the successes that have been achieved mainly is the regeneration of the *preachers*, who have sprung up in areas. Included is a *missionary* boarding

school Qomaruddin Bungah Gresik. That influence at least in the form of community support that has dogged his Islam to the mission carried Kiai Qomaruddin Foundation. In fact, if connected in kinship, then between Kiai Qomaruddin by Sunan Giri is still one lineage. The Foundation therefore, what has been achieved Sunan Giri, then Kiai Qomaruddin mimic what a struggle Sunan Giri. While the views of Islamic Schools Qomaruddin age Sampurnan Bungah Gresik as the first boarding school in East Java, after Pondok Pesantren Sunan Giri.¹²

According to data empirically documents Qomaruddin Islamic Schools that by the year 1188-an H./1775 M. Kiai Qomaruddin founded the boarding school, the education system developed Qomaruddin Kai Foundation is the method *wetonan* and *sorogan* in 1350 H / 1931 AD As applied Madrasah Salafiyah Tebuireng Jombang. Madrasah was pioneered Foundation Kiai Mohammad ShYayasan Musthofa (on kepemimpinan KH. Ismail) after his return from nyantri in 1371 AH / 1952 AD opened Banat Islamic Elementary School (for girls).

Seeing the condition of the people who have poor Bungah in terms of education so far, then Kiai Qomaruddin as a Muslim it was his heart's terketuk memperjungan educational mission that became his dream. He began building a network of education and teaching as well as broadcast the teachings of Islam to the population and surrounding Bungah. Gradually the struggle of the scholars who later better known as Mbah Qomaruddin (Kiai Qomaruddin), coming to fruition. What's more the community also participated have embraced Islam and became a major supporter of struggle Mbah Qomaruddin.¹³

With the arrival of Islam in Bungah, then Mbah Qomaruddin stronger position in society. One day Mbah Qomaruddin desire to establish a place of teaching and religious education, but they

¹² See Documentation Pondok Pesantren Qomaruddin dated May 10, 2013

¹³ See Editorial Team, "Pondok Pesantren Qomaruddin" Pondok Pesantren Monthly Magazine, Issue 2 (Gresik: Yayasan Pondok Pesantren Qomaruddin, 2009), 66.

encountered problems due to the lack of qualified lecturers in the field of religious studies. Finally Mbah Qomaruddin also remain committed to set up education, albeit in very limited circumstances.

Coincidentally, the public increasingly provide the motivation to participate in helping the struggle Mbah Qomaruddin as figures. Finally Mbah Qomaruddin set up a boarding school in a plot of land located in the area of Pondok Pesantren Qomaruddin today. He also once said that anyone who wants to learn in religious teaching in these places, may God make man who has degrees sublime. Because prayer is the elder knowledge-seekers flocked to the place he learn and gain knowledge to devote himself who has vital significance as a new atmosphere in the light of the instructions of Islam.¹⁴

After some time he founded the boarding school, then Mbah Qomaruddin developing area mosques and religious teachings by establishing a new boarding school in Sampurnan Bungah it too. He fought until he died and was buried in the back of the mosque. Sampurnan Bungah in the village he founded a mosque and a boarding school and finally the village is also called as Kampung Sampurnan Bungah.¹⁵

After the death of Mbah Qomaruddin, substitute the first is Kiai Aaron (1801-1838 M./1215-1254 H). Kiai after Aaron's death, the Foundation continued kijaji Bashir caregivers third year 1838-1862 M / 1254-1279H. Kiai Kiai Nawawi substitute Bashir as a nanny fourth start taking office in 1862-1902M / 1279-1320H. Continued Foundation Kiai Ismail as fifth position holders in 1902-1948 M./1320-1368 Kiai H. After the death of Ismail, the Kiai Salih Mustafa as stakeholders boarding sixth in 1948-1982M / 1368-1402 H. Peamangku caretakers cottage pesantren Qomaruddin seventh is KH. Ahmad Muhammad al-Hammad began 1982M / 1402 to 10 November 2013. At the leadership baton Kiai Ahmad Muhammad Al-Hammad lot of progress. Even with the passage of time

¹⁴ See Documentation Pondok Pesantren Qomaruddin dated May 10, 2013.

¹⁵ See Documentation Pondok Pesantren Qomaruddin dated May 12, 2013.

long enough prestige boarding Qomaruddin fluttering and also becoming more and more progress.

To expand the boarding school locations, KH.Ahmad Muhammad Al-Hammad Gresik assisted by the community work together to build their Islamic Schools Qomaruddin worked together, although Pondok Pesantren Qomaruddin that were once only a few buildings, but now the place is turned into buildings, educational buildings, dormitories, offices, students, and mosques Pondok Pesantren Qomaruddin.¹⁶Including also pioneered the establishment of institutions of formal education from kindergarten to the university, which in it also pioneered the establishment of Pondok Pesantren Qomaruddin namely the year 1775 AD or 1188 coincided H

Since its establishment in 1981 the SMA Assa'aah trying to be an educational institution that has been believed to be able to print the student will be proud smart, skillful and berakhlakul karimah as a hope that has been reflected in its vision and mission.

2. Vision and Mission High School Pondok Pesantren Assa'adah Qomaruddin

The vision of the Foundation of Islamic Boarding School Assa'adah Qomaruddin Sampurnan Bungah Gresik is outstanding and berakhlakul karimah. Indicators of this vision that includes: (1) Excellence in academic achievement; (2) Having achievements in non-academic activities; (3) Have the ability to develop their potential; (4) Have a commendable personality in public life; (5) Polite in behavior and courtesy in speaking the word; (6) Have a public concern for the environment; and (7) Have an awareness implement the teachings of the religion. Its mission is (1) Growing spirit of achievement in the academic field to all people in schools; (2) Developing the talents and interests of students and to

¹⁶ . M.Khusnan, *Interview*, Gresik May 9, 2013

improve the non-academic achievement through extracurricular activities;(3) Growing awareness of the practice of religious teachings;(4) Developing a culture of courtesy in speaking and courteous in behavior;(5) Encourage the school community in developing creativity and its ideals to support the implementation of a democratic and transparent management;(6) Develop a spirit of brotherhood in the learning process with emphasis on exemplary.

In addition to the vision and mission above, Islamic Boarding School Of Qomaruddin Sampurnan Bungah Gresik also have objectives, namely: (1) Create a school environment that is dynamic and synergy in order to provide services to the fullest;(2) Making graduates faithful, devoted and berakhlakul karimah and able to develop his or her potential in facing future challenges;(3) Make the school community as a component that is able to understand and participate in implementing the vision and mission of the school;(4) Increase the effective learning process to be able to produce outstanding and competitive;(5) Developing the talents and skills of students in the field of foreign language;(6) Optimizing the implementation of extracurricular student talent as media development;(7) Develop a spirit of brotherhood in the education process with emphasis on exemplary;and (8) Confirming the existence of Pesantren Qomaruddin as one of the educational institutions of community-based boarding school.

From the vision, mission and objectives of the establishment Islamic Boarding School Of Qomaruddin Sampurnan Bungah Gresik has been the author mentioned above, that the Pondok Pesantren Qomaruddin Sampurnan Bungah Gresik also achieved some success in achieving several accomplishments. At least in 2011-2012, (1) High School Students Boarding School Qomaruddin represent the district. Gresik in the National Science Olympiad (OSN) Field of Mathematics and Computer Studies at the level of East Java Province;(2) In 2012 Qomaruddin boarding school students passed 100%;(3) 31 boarding school students in state universities Qomaruddin received the invitation (without testing);(4) Got a champion

of the 2nd Student Exemplar LP.Maarif Gresik Branch;(5) Learning Outcomes Assessment of IT-based collaboration with STT Qomaruddin;(6) Winner of Contest Tent of Creative Technology at ITS Surabaya Scouts;(7) 2nd Futsal District Level (Gresik-Lamongan) at the University of Muhammadiyah Gresik, and so forth.

3. Geographic

Pondok Pesantren Qomaruddin Sampurnan Bungah Gresik located in Kampung Sampurnan, Bungah Village, District Bungah, Gresik.Subdistrict Bungah is an area of concentration and general education boarding school in Gresik regency north.In addition to the boarding school Qomaruddin there is also another hut, like boarding school al-Islah, Pondok Pesantren Ta'limul Qur'an, An-Nafiiyah boarding school, and boarding school Baiturrahman has ties with Islamic Schools Qomaruddin.

The atmosphere in Islamic Boarding School Of Qomaruddin Sampurnan Bungah Gresik enough to support the educational activities are developed.Although the location cottage near the beach (30 km to the north is the sea of Java) that generally it was hot, the atmosphere was beautiful and fresh as it is built on a land lush with spring water (wells) bargaining abundant and never dry which is a relic of Mbah Qomaruddin.On the left-right side cottage contained a grove of trees, tree kecik Savu, banyan, sapodilla, mango, banana, guava, akasiyah, tamarind, and others.

In terms of geography, Islamic Boarding School Of Qomaruddin Sampurnan Bungah Gresik is strategic because it is close to the highway (coast), the Village Market -Bungah very crowded and water sources (wells) are abundant.Thus Islamic Boarding School Of Qomaruddin Sampurnan Bungah Gresik has certain advantages eg operational costs are relatively cheap and the availability of sufficient facilities, so that the

students are also *nyantri* there can save the cost of living than their parents.

C. Gait and Role Qomaruddin boarding school in Indonesia

One form of devotion Islamic Boarding School Of Qomaruddin Bungah Gresik in Indonesia is one of the boarding school is capable of being gluten Islamic values *Ala Ahlusunnah Waljamaah* which was passed on to the students-santrinya, because of the teaching *Ala Ahlusunnah Waljamaah* is one of the teachings outlined by Mbah KH.Hasyim As'ari di NU, sehingga ajaran yang disampaikan oleh para pendiri Pondok Pesantren ini mampu menjadi perekat nilai-nilai keIslaman yang mampu mengabungkan antara Relegion dan Negara.Coinciding with the Santri National has dikepreskan by President Jokowi, that one boarding school in Indonesia that MOU with the government is the one who oged the government is Islamic Boarding School Of Qomaruddin, because Islamic Boarding School Of Qomaruddin been able to print graduates become personnel that are reliable.¹⁷ Islamic Boarding School Of Qomaruddin because in addition to having a non-formal educational institutions also have a complete formal education, one of the form is had built Assa'adah SMA, SMK Assa'adah seed, STIT, and the Institute of Islamic Studies Qomaruddin, in addition there is also a department of Education Degree program Islam.

In discussing the problem gait and the role of Pondok Pesantren, wabil special boarding school Qoamruddin to portray himself in the spread of Islam, it would be better when viewed in advance on issues related to common problems, namely the role of Islamic boarding school in the development and construction in the middle of the community

¹⁷ See Magazine Qomaruddin, *Yayasan Pondok Pesantren Qomaruddin* , Issue IV / June, (Bungah, 2016), 19

Pesantren was originally a center penggemblengan broadcasting values and religion of Islam. However, in its development, widening the institution garapannya region which not only accelerate the mobility *vertical* (with penjejelan religious materials), but also the mobility of *the horizontal* (social consciousness). Pesantren is no longer dwell on the religious-based curriculum (*regional-based curriculum*) and tends to soar, but also the matters of curriculum kikinian society (*society-based curriculum*). Thus, schools can no longer preach solely as a purely religious institution, but also (should) be the social institutions that continue to respond messy issues surrounding community.

Pondok Pesantren is basically the oldest Islamic institution which is a product of the culture of Indonesia. The existence of Pesantren in Indonesia started since Islam arrived in this country by adopting the religious education system that actually has long flourished before the advent of Islam. As an educational institution that has long been rooted in the country, Pondok Pesantren recognized to have contributed greatly to the history of the nation of Indonesia this beloved country. Including one of which is a boarding school Qomaruddin Bungah Gresik, East Java, Indonesia.

Many boarding schools in Indonesia simply imposes his students at a low cost, although some modern pesantren burdening with higher costs. Even so, when compared to some other similar educational institutions, modern pesantren much cheaper. Mass organizations (organizations) of Islam that has the most schools is the Nahdlatul Ulama (NU), other Islamic organizations that also have a lot of schools are Al-Washliyah and Hidayatullah.¹⁸

The basis of national development is the construction of full manusia and development of the entire society of Indonesia based on Pancasila, and Act 45. To achieve this goal the government has not only rely on formal education institutions, but also have been entrusted to the

¹⁸ <http://id.wikipedia.org/wiki/Pesantren> accessed on October 21, 2012

non-formal education institutions, such as cottage pesantren , Boarding School is the oldest Islamic educational institutions that contribute to fostering kerakter nation and national development in the spiritual field.

According Prof.KH. M. Yusuf Hasyim: Pondok Pesantren not just print individual preachers who do amar good and prohibiting evil, but schools also as an institution that acts as a preacher, and has even become *a prototype propaganda bil alhal* for the community.¹⁹

Author mentioned above, that the schools serve as an educational institution, proselytizing and civic institutions even struggle. The advantages that had been owned boarding would be a strong supporter aspects of the life of boarding culture until today.

Fundamental role of Pesantren more functional and potentially include the following:

a) Center for Islamic Education

Basically boarding school is an educational institution that explore and assess the various teachings of the Islamic religion and science through books and books of classical or modern books in Arabic. Thus indirectly boarding school has made its position sbagai assessment center Islamic religious problem, in other words Pondok Pesantren role as the center of Islamic studies.

b) Islamic Da'wah Center Education Development

Islamic Propagation can be defined as the spread or broadcast the teachings and knowledge of the religion of Islam that do Islamically, whether it be an invitation or call to increase the faith and devotion as well as in the form of *uswah al hasanah bil al thing or bil al fikli* (a good example in behavior or in deed).

¹⁹ M. Dian Nafi ', Abd A'la, Hind Anisah, Abdul Aziz and Abdul Muhaimin, *Praxis Learning School*, (Insite For Training and Defelopment (ITD) Amherst, MA, Forum Pesantren Foundation selasih.Yogyakarta. 2007), 62

The role of boarding school as a center for the development of Islamic Propagation can be categorized into three principal roles:

1) Role of Institutional / Institutional.

Miyah are matters of duty boarding school for doing, since the founding of a boarding school, propaganda is a cornerstone of foot worn by the clerics and scholars. In achieving its objectives, Pondok Pesantren in organizing teaching activities or *tafaquh fi al-din* is intended that the students know and understand integrally about the teachings and knowledge of the religion of Islam.

2) Role of instrumental

Efforts to spread and practice the teachings of the Islamic religion besides institutionalized in boarding school purposes would require the means to the media in an effort to the destination application. In this discourse the role of boarding school as a means miyah looked very instrumental and then gave birth to another role boarding school in miyah and human resources.

3) Role of human resources

In a boarding school education system pursued the development of the skills of the students in order to achieve the purpose of boarding school included in this course miyah. Pondok Pesantren in this level and prepare a role in providing skilled human resources and *capable* in the fulfillment of Islamic Da'wah. In carrying out Da'wah Islamiyah, there are two well-known methods of propaganda; *propaganda bi al-verbal* (oral or appeal) and *propaganda fi al-thing* (action).

1. Propagation *bi al-verbal*

Miyah conducted Boarding School which is appeal orally or solicitation can be understood as a propaganda calling on members of the public to

increase faith and piety to Allah is always there and quite relevant to what is happening today.

2. Propagation *fi al-case*

Da'wah is carried out by the action or giving examples is one of the effective methods of propaganda in an effort to encourage community and society to do good and improve faith and piety.

c) Religious and moral Service Center

Waitress religious life in Indonesia is not the responsibility of the government alone. However, significant community involvement in efforts to help the government in the service of this religion. Pondok Pesantren as a religious institution rooted in the community certainly has a significant role in seeking services and as a bastion of religious life community in the field of morals.

d) The development center of solidarity and brotherhood islamiayah

Aside from the forms of solicitation or call or setting the example for doing good, preaching Islamiyah organized by Pondok Pesantren can be various forms although categorized as propaganda bi al-thing. This activity and potentially even more effective if it is held by the Boarding School.²⁰

Likewise, guidelines for deployment and development of Islam has three parts;

1. The person calling or invite other people to the streets of Islam with the "wisdom"
2. Communicate with good language speech (*mauidhotul hasanah*).
3. When should terjadi argument or debate in a way that good anyway.²¹

²⁰ *Pattern Development Boarding School, DT.II.II* (Jakarta: Ministry of Religious Affairs, 2003) 82-98

²¹ HA Malik Fajar, *Vision Renewal of Islamic Education*, (LP3NI, Jakarta, 1998) 191

Thus the boarding school has its own sincerity in the implementation of activities by transforming itself as a center for the development of solidarity and brotherhood Islamiyah proselytizing.

D. Conclusion and Closing

Theoretically result of exposure to the above, that the Pondok Pesantren Qomaruddin Sampurnan Bungah Gresik, East Java, Indonesia "is expected to contribute to the spread of the development of Islamic Education in general, serve as well as the development of human resources Islamic Schools, also serves as an agent mission deployment da ' wah Islamiyah and continue to update the knowledge of contemporary management both with regard to Pondok pesantren in particular, and continues to organize the management of Islamic Education in Islamic schools in the general environment. Such measures can be found through the study of: (1) management application based Islamic education schools conducted by Yayasan Pondok Pesantren Qomaruddin Sampurnan Bungah Gresik, and (2) *Bulding* characteristics based Islamic education at boarding schools Qomaruddin Sampurnan Bungah Gresik.

In addition, the results of this study can provide a practical contribution to the Pengelola Yayasan Pondok Pesantren another, Rector, principals, owners of formal educational institutions, non-formal in planning, organizing, implementing, and evaluating the development of Islamic education-based boarding truly according to the needs of society by considering the findings obtained in this study, which is about (1) the application of management education based Islamic boarding schools conducted by Yayasan Pondok pesantren Qomaruddin Sampurnan Bungah Gresik, and (2) *Bulding* characteristics of Islamic education-based boarding school in Pondok pesantren Qomaruddin Sampurnan Bungah Gresik.

From *mapping* studies above, it Specific no one has studied about the "Pondok Pesantren Qomaruddin Sampurnan Bungah Gresik, East Java, Indonesia" therefore, the authors sought to understand and

describe (1) The role and gait Pondok Pesantren Qomaruddin Sampurnan Bungah Gresik and dip and develop a management application based Islamic education schools conducted by Yayasan Pondok pesantren Qomaruddin Sampurnan Bungah Gresik in relation to educate the nation's children, and (2) *Bulding* characteristics based Islamic education at boarding schools Qomaruddin Sampurnan Bungah Gresik as a base proselytizing mission in characters deliver the nation's children for the realization of full human development in this beloved State. Then the method or approach used in this study is the method or descriptive qualitative approach, because the process of this research refers to research processes that produce descriptive data in the form of written data or other data from people or behavior that could observed. That data is written or verbal data was obtained from people who were interviewed or observed in providing an explanation neighbor "Pondok Pesantren Qomaruddin Sampurnan Bungah Gresik". In other words, this qualitative study sought to present the social world and persepektifnya, so this study aims to understand phenomena such as what is experienced by Yayasan Pondok Pesantren Qomaruddin Sampurnan Bungah Gresik as the object of research in writing this international journal.

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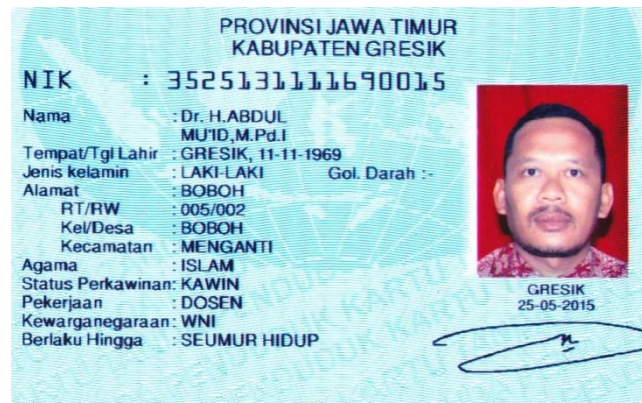
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See Husni Rahim, *New Directions Education Islam in Indonesia*, (Jakarta: PT. Logos Discourse Studies, 2001), Cet. I, p. 33-34.

Ibid., 58.

From infancy to the present, the role and function of schools is dynamic and not a single. However, there is the role and function of schools that continue to run consistently, ie, as (1) Transfer and transmission of religious knowledge or educational institutions and teaching *tafaqquh fi al-din*; (2) the institution cadre Kiai, scholars and preachers; (3) guards the traditions of Muslims, particularly Muslim-Sunni. Pesantren is able to respond to the dynamics of changes in various dimensions of life, in different ways and approaches. According Azyumardi Azra, there are at least two forms of boarding response to changes; First, revise the curriculum to incorporate more subjects or skills needed by the community; second, opened the institutional and educational facilities for the benefit of public education. In almost the same shape, Haydar Son Daulay, to mention three aspects of education reform Islam, namely (1) method, the method sorogan and wetonan to classical methods; (2) The contents, which have already started menadaptasi new material while retaining the yellow book reviews; and (3) Management, leadership tunggal clerics toward democratization collective leadership (see Haydar Son Daulay, *History of Growth and Renewal of Islamic Education in Indonesia*, Jakarta: Kompas 2010), 53.

See Abd Rouf Djabir, *History perkembangan boarding Qomaruddin*, (Gresik: Yayasan Pondok Pesantren Qomaruddin Bungah, 2007), 6-7.

See Muhaimin et.al., *Management Education: Application In the preparation of the School Development Plan, Madrasah* (Jakarta: Kencana Prenada Media Group, 2011), 4-5²²

Ibid, 6-7.

As the person responsible for the implementation of education and teaching in educational institutions, should have the readiness and ability to evoke the spirit of personal work. A leader must also be able to create a conducive climate and atmosphere, safe, comfortable, peaceful, fun, and full of spirit in working for the workers and students. So that the implementation of education and teaching can be orderly and smoothly in

achieving the desired objectives. This as told Foundation Hendyat Soetopo that educational leadership is an ability and a process of influencing, guiding, coordinating, and mobilizing others that have to do with the development of science education and teaching so that the activities undertaken can be more effective and efficient in achieving the goals of education and teaching (See Hendyat Soetopo et.al., *Introduction to Operations Administration Education* , (Surabaya: National Business, 1982), 271.

Basically character Caregiver boarding school life is full with a very simple life, because Kiai taught to the students life-santrinya with a very simple life, tawa'dhu, Ikhlas Izzul fight in defending the interests of Islam, that the doctrine taught the Kiai told students-santrinya, [View Abd A'la, *Updates Pesantren* , (Yogyakarta: Pustaka Pesantren, 2006), 9]. Based on the writer's observation, after a close look at educational institutions Pondok Pesantren Qomaruddin Sampurnan Bungah Gresik on November 1, 2012.

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Dr.H.Abdul Muid, M.Pd.I born in the village Wedoroanom RT.12.RW.04 Driyorejo-Gresik in East Java, on 11 November 1969 as the first son of twelve children. The third died when they were children, while the nine lives of a couple Mochammad Choiron and

Dewi Nasuhah who are farmers and doubles as Modin (kaur Welfare) with the state of the economy which is too mediocre in a remote village in the remote village of Wedoroanom. Before he studied at the Central Java had worked odd jobs to help Parents to work hard as the Peasants, while mengembala Goat and Cow His parents belonged to People. In the midst of the turmoil, he mused as he said "God Change Our Lives with education so that one day our life not be a farmer like my father and our Mother, because they were both severely affected". Therefore finally we asked the mole while continuing studies at secondary level after graduating from Madrasah. His education history, he began his education in Islamic elementary schools Tarbiyatul Akhlaq Wedoroanom Driyorejo Gresik who graduated in 1983 then he went to boarding school An-Nur Mranggen Demak, Central Java began in 1985 S / d in 1990 conducting studies on MTs Ibrohimiyyah Berumbung Mranggen Demak, Central Java who graduated in 1987 and then continuing Studies at Madrasah Aliyah Ibrohimiyyah Berumbung Mranggen Demak, Central Java who graduated in 1990. After that he Serving in Pondok Pesantren An-Nidhomiyah Ngelom Parks Throughout Leader KH.Badrus Sholeh Syakur while continuing to study Tarbiyah Taruna College of Surabaya graduating in 1995 who wrote sekripsi with the title: the Role of Youth Mosque in increasing devotion in Masjid Tawangsari Taman Sidoarjo East Java, then he went again to the Masters (S2) program of Islamic education STAI Qomaruddin Bungah Gresik graduated in 2009, who wrote a thesis with the title: Learning Islamic Education through PAIKEM strategy in improving learning achievement in SMA Al-Furqan Driyorejo Gresik, East Java. Then he followed the entrance test to the Postgraduate Doctoral Program (S3) Department of Islamic Studies at IAIN Surabaya in September 2010, Al-Hamdulillah he passed the entrance test right on the Doctoral Program, 17 of Ramadan in 2010.

He was educated in the Doctoral Program UIN Surabaya who had received a scholarship from Diktis in 2012, then he graduated Dotor Program in 2015 he was at UIN Sunan Ampel study for six semesters, then he did Exam Doctoral Program closed on June 13, 2014. Following that he did Exam Revision open for seven months later, while the open dissertation examination carried right on Tuesday on the date, March 17, 2015 Dissertation writing with the title: "Pesantren-Based Management of Islamic Education" in High School ASSA'ADAH Sampurnan Bungah Gresik, East Java. Then graduated on Saturday, October 17th 2015. He now resides in the village of Boboh RT.05 RW.02 Boboh Menganti Gresik in East Java who was accompanied by his beloved wife, Hj. Yuliatin, SE, blessed with two sons who first named Nailatus Saa'adah Maziyah who was born on June 23, 2001 (now studying at boarding Mambaus Tsanawiyah Sholihin Manyar Gresik Tsanawiyah class III), while the second son named Mohammad Jawahirul Qolami Maziyah who was born on date, October 10, 2009 (now the Al-Furqan Primary school Driyorejo Gresik class I SD). His work history, the first time he began work as a teacher in Pondok Pesantren An-Nidhomiyah Ngelom Taman Sidoarjo During the year 1990-2000, becoming Professor MI Darul Muta'allimin Tawangsari Taman Sidoarjo 1991-1996, becoming Professor Tsanawiyah Tarbiyatul Wedoroanom Akhlaq-Driyorejo, and concurrently Vice curriculum starting in 1994-1998, Islamic Education teachers and Civics in SMA Al-Furqan Driyorejo Gresik in East Java Beginning in 1995-2007, becoming professor of Economics and PAI in SMP AL-furqon Driyorejo Gresik from 1999-Present (certification as a teacher economy began in 2008 and has Impassing Group III.D), became Master of Science in Islamic Schools Tafsir Al-furqon Driyorejo Gresik By 1995-Now, the head of Al-Furqan SMP Driyorejo Gresik in East Java ranging from 1999 to 2011 (two consecutive period first

as a pioneer of the Al-Furqan Islamic boarding school, junior high school and elementary al-Furqan), became head of SMA Al-Furqan Driyorejo Gresik in East Java started 2011-2015 and 20015-2019 (two consecutive period), became lecturer at STAI Ar-Rosyid Surabaya to the subject of Islamic Education Management, Tafsir Tarbawi, and Management of Islamic Education. While starting the year 20014- 2015 were calculated on the date, July 14, 2015 he revoked the status of lecturer at Surabaya Arrosyid STAI then move to the Islamic Institute Qomaruddin Bungah Gresik in East Java as a permanent lecturer at the Graduate Institute of Islamic Studies Qomaruddin sampurnan Bungah Gresik who doubles as director graduate Institute of Islamic Qomaruddin sampurnan Bungah Gresik, but he also remained as a professor at STAI Arrosyid Surabaya. He then commencing duties as a teacher on 20 July 1991 and as a lecturer on July 20, 2004. He graduated Sedangka Certification As a teacher, on October 25, 2008, with certification No. 140 812 007 896 (now inactive). However, Fate says another and then he moved on to become Lecturer in the Graduate IAI Qomaruddin to obtain a National Identification Number Lecturer (NIDN): 211 116 901, Address Jl. Bungah Gresik and office address Jl. Raya Raya Bungah Bungah Gresik No. 01 61 152 Tel. (031) 3949500 or to the address: e-mail: iaiqomaruddin@yahoo.co.id/www.iaiqomaruddin.ac.id or to address JL Raya Surabaya ejection 100 0216 Tel. /Fax. (031) 7523748 e-mail e-mail staiarrosyid_sby@yahoo.-co.id Office Personal: muid.dosen@yahoo.com, blog name www.muid.com No. HP: 081332260957. Organization History: Ranting PKB Chairman 1998-2002, Chairman of the Village PPS Wedoroanom Driyorejo Gresik 1998-1999, Secretary of the Village Head Election Wedoroanom 1998, PGRI Chairman Twig Wedoroanom Driyorejo Gresik 2007-2011, Student Senate Secretary STIT Taruna Surabaya 1992 -1994, Chairman of

the Branch Village NU Boboh period 2008-2012, Chairman of the Board TPQ Roudlotul Jannah start of 2002-Present, Chairman Ta'mir Mosque Baiturrahim 2002-Present, Chairman of the Village IPHI Boboh Starting from 2007-Present, Vice Chairman DPC Star Party reform 2002-2005, Candidate legislative PBR 2004 (not so), Chairman of the Village BPD Boboh beginning in 2012-2017, Deputy Chairman of the Majelis Deputy Branch Tanfidiyah District of Nahdlatul Ulama Menganti year period 2012-20017, Ambassador Al-Furqan SMA Driyorejo Gresik to Thailand Education in partnership together seventeen other delegates in Gresik to Rajamangala University, Se-nior Hight School, elementry School Thailand on 24 Septem-ber 2013 sd.30 September 2013, history Dak'wahnya Activity: Activity Pe-ngajian Routine in mosque Baiturrahim, Delivering sermon in mosques, such as AWS Surabaya, Masjid Kencana sari rear Military Command Surabaya, Gresik and Sidoarjo etc., Event Rutinan Istighosah Inter teacher in junior high school, kindergarten, SDAI-Furqan Dri-yorejo each month, and recitation rutinan in Masjid Baiturrahim Boboh Menganti, History Essay Ilmiah: Writing an article titled "Appreciating Certification Program Teachers and Lecturers" published Daily Duta Masyarakat date, 23 Januri 2008, article Writing under the title "Looking for justice in the reception employess "published Daily Duta Masyarakat date, November 27, 2008, article Writing under the title" Looking for justice in the reception employess in Gresik "Published Harian Surya tanngal, 19 april 2013, article Writing under the title" Everybody Has the Right to Education "with reporters compass brother Adi Sucipto Kiswara Published Kompas dated February 23, 2009, article Writing Opinion under the title "Honesty in the National Examination 2012 is posted on the Daily Duta Society on April 19, 2013, article Writing Opinion with the title" K-13 crossroads Jalan Duta Daily posted on the

Society on December 11, 2014. Writing an article with the title "performance Images Jokowi-JK Duta Masyarakat Daily published on April 10, 2015 Writing an article titled" Shifting the role of kiai in Political Maelstrom " published Daily Duta Masyarakat on, July 3, 2015, Writing an article titled "Shifting the role of Kiai in Politics, published Daily Duta Masyarakat on, August 3, 2015, Writing the article with the title" Building NU Post-Congress Jombang published Daily Duta Masyarakat on Saturday August 15, 2015 Writing an article titled "Students Day, Reality Recognition History" published in Daily Duta Society on October 22, 2015. the first book published under the title "Islam-Based Education Management Pesantren" (Studies in SMA Assa 'adah Sampurnan Bungah Gresik), article Writing Journal Islamic Education issued LPPM IAI Qomaruddin Bungah Gresik with the theme "Patterns integration of science, religion, and the impact on people's lives" in March 2016, and the article "Prostitution in the Age society Asean Economic", 2016 published by Journal Risda (STAI Arrosyid Surabaya) article entitled "Diplomacy dilemma Philippine Government on April 2016. subsequently published a second book is Learning Strategy PAIKEM, followed later published third book is entitled" the Strategy of Social Criticism In geting Piety Amaliyah "2016