

Survival Strategy in Accepting Threats And Opportunities At Pesantren Assunniyah Kencong Jember Indonesia

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Article Information:

Received November 29, 2022

Revised December 15, 2022

Accepted January 2, 2023

Keywords: Survival, Strategy, Threats, opportunities, education, *pesantren*

Abstract:

This article reveals very interesting things about the survival strategy of Islamic boarding schools in facing challenges and filling opportunities for educational progress at the Assunniyah Kencong Jember Islamic boarding school. therefore this research uses quantitative methods with an ethnographic study approach to describe the way they think, live, and behave in developing Islamic boarding schools. The research problem is how is the Islamic Boarding School Education Survival Strategy in Facing Challenges and Filling Opportunities for Educational Progress at the Assunniyah Kencong Jember Islamic Boarding School. The survival strategy of the Assunniyah Jember Islamic boarding school in facing challenges and filling opportunities for educational progress uses the TOWS analysis model: Threats, Opportunities, Weaknesses, and Strengths. So that the use of this TOWS analysis at the Assunniyah Jember Islamic boarding school can be able to face challenges and fill opportunities and have the strength of tradition in developing Islamic boarding school education programs into a sporadic educational model.

How to cite:

bin Yassir, M. Y., Halid, A., & Mubarak, D. H. (2023). Survival Strategy in Accepting Threats And Opportunities At Pesantren Assunniyah Kencong Jember Indonesia. *IJBS*, 1(1), 9–22. Retrieved from <https://ijbs.uinkhas.ac.id/index.php/ijbs/article/view/13>

Publisher:

Centre for Research and Community Service (LP2M), Universitas Islam Negeri (UIN) Kiai Haji Achmad Siddiq Jember



Introduction

Pesantren and education are like money and currency, they cannot be separated, and they are always united in providing education to the community. Islamic boarding schools since their establishment have been oriented towards community empowerment (human empowerment) to achieve *insanul kamil* (perfect human). The human perfection of the Islamic boarding school education path lies in the education taught in Islamic boarding schools, namely religious knowledge, science knowledge, behavioral knowledge, and noble character and continuity in worshipping Allah The Almighty. Hamid Fahmy Zarkasyi is well-educated in the traditional Islamic boarding school education system.¹ Zainuddin Syarif, Syafiq A. Mughni, Abd Hannan “*pesantren* occupies the position as a traditional religious institution that performs multiple functions, including educational, social control, and da‘wah functions.”² The various functions of the role of *pesantren* are what have caused *pesantren* to survive and develop in educating the Indonesian nation and coloring human behavior.

Ahmad Halid explained that *pesantren* is an authentic Indonesian education system, as we all know, it is an autonomous *Kiai* system.³ *Kiai* manages Islamic boarding schools with traditional education and modern education, even Islamic boarding schools are developed with a collaborative system (*salaf, khalaf*)⁴. Based on the results of a study by *Kiai* at various Islamic boarding schools in Indonesia, the quality system of *pesantren* education has been improved.⁵ If the Indonesian nation had not been colonized by the Dutch, then the growth and development of Indonesian education was a form of its educational model, namely *pesantren*, Indonesia would never have known formal schools as those developed by the Dutch or other countries. Because the hallmark of Indonesia is the *pesantren*. Because of this, many Indonesian people who are fanatical about Islamic boarding school education are among those who do not want the school system and do not like diplomas, but Islamic boarding school education and the ability of students of the Islamic boarding school version is their goal.

Islamic boarding schools open themselves to developments that are not enough just to defend the old *pesantren* system but need to be developed with the needs of modernity and the demands of the world of work in society. Islamic boarding schools also want all jobs to have elements of belonging to the graduates of the boarding school.⁶ *Kiai* has communicated with various tertiary institutions so that *pesantren* graduates can be accepted as well as *Kiai* concentrating on the world of the industry so that *pesantren* can work well in the industrial world. *Kiai* has prepared the ability to be able to fill jobs in industry such as English, Mandarin, and Arabic and educate skills in the world of work. This is all done by the *Kiai* to carry out the function and role of the *pesantren* in a broad sense.

¹ Hamid Fahmy Zarkasyi. Imam Zarkasyi’s Modernization Of *Pesantren* In Indonesia (A Case Study of Darussalam Gontor). *Qudus International Journal of Islamic Studies (QIJIS)* Volume 8, Number 1, (2020), 175.

² Zainuddin Syarif, Syafiq A. Mughni, Abd Hannan. Responses Of *Pesantrens* In Madura Towards The Covid-19 Pandemic. *Journal of Indonesian Islam*. Volume 15, Number 01, June (2021), 56

³ Ahmad Halid. *Budaya Organisasi Pesantren: Konstruksi Budaya Ahlussunnah Wal Jama’ah, Santri Berkualitas*. Ponorogo: Uwais Inspirasi, 2020

⁴ Karel A. Stremberek, *Pesantren, Madrasah, Sekolah: Pendidikan Islam Dalam Kurun Modern*. Jakarta: LP3ES

⁵ Ahmad Halid. *Pesantren Menggerakkan Perubahan Sosial Di Tengah-Tengah Kepulauan Kecil: Menelusuri Perjalanan Panjang Pesantren Mambaul Falah Tambilung Tambak Bawean Gresik*. Yogyakarta: Litera, 2021

⁶ Ahmad Halid, *Membangun Sekolah, Prinsip Pembelajaran Sukses, Siswa Kreatif*. Jember: UIJ Kyai Mojo. 2019.

It is very interesting that the involvement of Islamic boarding schools and *Kiai* in educating people, Islamic boarding schools care about humanitarian and socio-economic issues that are developing in the world at large or specific countries that are members of the ASEAN and economic divisions of the ASEAN community. The resilience of *pesantren* is also found in factors (1) adaptation to educational development, (2) communication of the *kiai's* leadership in developing *pesantren*, (3) keeping up with the times (4) strengthening the local culture of *pesantren* and (5) strengthening Islamic religious knowledge and knowledge of information technology. These five are important parts of the survival of *pesantren* that need to be maintained so that *pesantren* can survive and progress and are in demand by the community. Thus, this research is very interesting to study and discuss so that *pesantren* continue to exist in the world of Islamic *da'wa* education, community service, and community education.

Research Methods

The title of this study is necessary to describe the appropriate research and analysis methods so that the results can be utilized for the development of Islamic boarding schools in general and in particular the object of this research. The researcher uses a descriptive qualitative approach and uses the ethnographic method in interpreting and finding important meanings contained in Islamic boarding schools. Then the researcher used data collection methods through observation, interviews, and documentation, as well as using the method of tracking literature documentation offline and online about the *pesantren* survival strategy, then the data will be strengthened by the use of emic and ethical data as an illustration of the results of the originality of the data. The results of the findings of the data collected, then followed by data analysis using the TOWS analysis model according to the following figure flow:

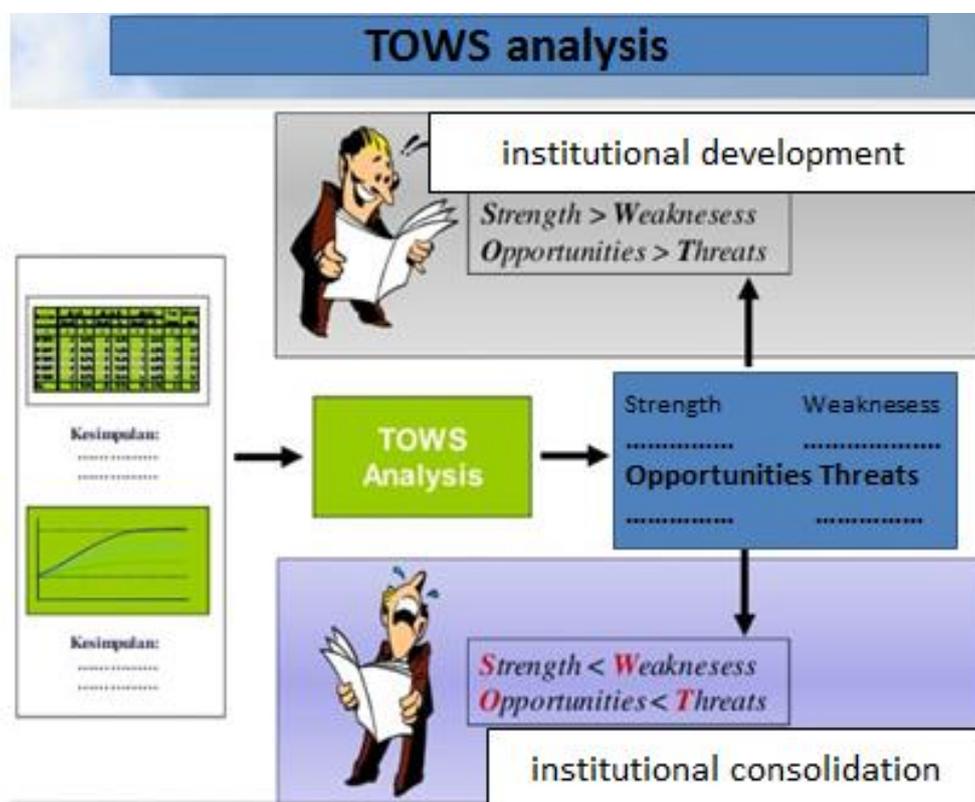


Figure 1.1. about the TOWS analysis of *pesantren* survival

Result and Discussion

Conceptual Pesantren Survival Strategy

KH. Ahmad Sadid Jauhari explained that *Pesantren* (Islamic boarding schools) that are resistant or strong are not pesantren that have never had conflicts or problems but have experienced powerful shocks such as stress, family problems, leadership inheritance problems, Islamic boarding school economic problems, financing problems and problems with the number of students who have decreased public trust.⁷ The serious problem experienced by the Assunniah Islamic boarding school was the interest of the community and the lack of interest of the students, then the *pesantren* system was repaired using a formalistic system so that public trust returned and the number of students increased to thousands.⁸ The opinion of the World Bank is that resilience is the ability of an organization to prevent, reduce, and or respond effectively to a shock that it experiences⁹.

Anderson and Tollenare explained that it has a function of a good institutional performance cycle¹⁰. David Denyer “the ability of an organization to anticipate, prepare for, respond and adapt to incremental change and sudden disruptions to survive and prosper”¹¹. Huma Haider defines the resilience of *pesantren* (organization) as “the ability of a social system (society, community, organization) to absorb and recover from external shocks, while positively adapting and transforming to address long-term changes and uncertainty¹². Anderson and Tollenare, “institutional resilience comprises the capacity to deliver and enhance results over time, credibly, legitimately and adaptively; as well as the ability to manage shocks and change”¹³ Paul Dragos Aligica “the adaptability and viability of institutional systems. The resilience of a system has something to do with its institutional diversity, while the resilience of an institution is a function of its position and role in the systemic institutional ecology¹⁴. John Spacey, argues that the resilience of pesantren (organization) is viewed from two angles, first, the ability of an organization to face stress and change, and second, the ability of the organization to survive in the future.¹⁵

So it can be concluded that the *pesantren's* resilience strategy is being able to respond to community demands, the *pesantren's* performance cycle is clear, preparing, adapting, transforming positively, the ability to manage shocks from within and from outside, and making continuous changes.

⁷ Ahmad Sadid Jauhari, Interview, August 23 2019 in the Living Room of His House at 11:05

⁸ Ahmad Sadid Jauhari, Interview, August 23 2019 in the Living Room of His House at 11:10

⁹ World Bank, Building Urban Resilience: An Evaluation of the World Bank Group’s Evolving Experience (2007–17), Independent Evaluation Group World Bank (Washington., 2019)

¹⁰ Catherine Anderson and Marc De Tollenare, “Supporting Institutional Resilience”. <https://www.oecd-ilibrary.org/sites/>. Diakses pada tanggal 25 November 2022, Jam 04:30

¹¹ David Denyer, “Organizational Resilience”, (BSI and Cranfield University: 2017), first published. Diakses pada tanggal 25 November 2022, Jam 04:30

¹² Huma Haider, “Mainstreaming Institutional Resilience and Systems Strengthening in Donor Policies and Programming” Diakses pada tanggal 25 November 2022, Jam 04:30

¹³ Catherine Anderson and Marc De Tollenare, “Supporting Institutional Resilience.” Diakses pada tanggal 25 November 2022, Jam 04:30

¹⁴ Paul Dragos Aligica, “Institutional Resilience and Institutional Theory”, <https://oxford.universitypressscholarship.com/>, Diakses pada tanggal 25 November 2022, Jam 04:30

¹⁵ John Spacey, “11 Examples of Organizational Resilience”, <https://simplicable.com>. Diakses pada tanggal 25 November 2022, Jam 04:30

Survival Strategy In Accepting Threats And Opportunities At Pesantren Assunniyah Kencong Jember

The results of the study found *pesantren* data regarding the survival system of the Assunniyah Kencong Jember Islamic boarding school (1) strengthening the *pesantren* tradition as local wisdom of the pesantren Assunniyah Kencong Jember, (2) staying true to the aim of establishing Islamic boarding schools, (3) increasing and equalizing access to Islamic boarding schools, (4) improving service quality, (5) increasing the relevance and competitiveness of Islamic boarding schools' activity programs (6) improving pesantren governance and (7) evaluating pesantren survival programs. The seven data findings can be explained in the following table:

No	Pesantren policy directions	The survival strategy model of the Assunniyah Kencong Jember Islamic boarding school	Indicator of survival (success)
1	Local wisdom <i>pesantren</i> Assunniyah Kencong Jember	Development on the tradition of the <i>pesantren</i> Assunniyah Kencong Jember	<ul style="list-style-type: none"> - Pesantren autonomous freedom - The tradition of <i>Pesantren</i> (Islamic boarding schools) as a vehicle for self-development and intellectual, and spiritual students
2	Stay true to the aim of establishing a <i>pesantren</i>	Stick to the goals of the <i>pesantren</i> he founded	<ul style="list-style-type: none"> - Development of the <i>Salaf</i> model (study of religious classics (yellow). - Development of the <i>Khalaf</i> model (study on the yellow book, IT, and adaptation, sporadic education)
3	Increasing and equalizing access to Islamic boarding schools	<ul style="list-style-type: none"> - Affirmations, scholarships, or affordable fees (IDR 300,000 per month) - Quality boarding school activity program 	<ul style="list-style-type: none"> - Islamic boarding schools for anyone, accept students from anywhere, and do not differentiate - There is a standard implementation of <i>Pesantren</i> (Islamic boarding school) education - Continuity of the <i>pesantren</i> program
4	Service quality improvement	<ul style="list-style-type: none"> - Improving the quality of teaching staff - Development of <i>pesantren</i> work programs 	<ul style="list-style-type: none"> - Have educational prerequisites for the <i>pesantren</i> version, master the yellow book, tahfidz Qur'an, tool science, and others - Professional and proportional

Survival Strategy in Accepting Threats And Opportunities ...

		<ul style="list-style-type: none"> - Increasing the quality assurance of Islamic boarding schools - Increase in <i>pesantren</i> budget - Improved cooperation 	<ul style="list-style-type: none"> - Quality is the main priority of the <i>pesantren</i> - Entrepreneurship boarding schools - Connect Mou with education and health
5	Increasing the relevance and competitiveness of <i>pesantren</i> activity programs	<ul style="list-style-type: none"> - Increasing the competence of <i>pesantren</i> graduates by the demands of society - Cooperation development - Monitoring of graduates and alumni 	<ul style="list-style-type: none"> - Fulfill the mechanism and standards of <i>pesantren</i> graduates - Islamic boarding schools are open to positive cooperation with anyone - Alumni as a parameter of the success of Islamic boarding schools
6	Improving <i>pesantren</i> governance	<ul style="list-style-type: none"> - Development of a <i>Salaf</i> funding model - Development of the <i>Khalaf</i> Funding model - Islamic boarding school autonomy - Leadership adaptation, <i>pesantren</i> communication 	<ul style="list-style-type: none"> - The model of the salaf policy in funding <i>pesantren</i> is taken from <i>pesantren</i> assets - Modern policy models in Islamic boarding schools funding - An autonomous model of the <i>Kiai</i> and <i>pesantren</i> family - Leadership adaptation and communication
7	Evaluation of the <i>pesantren</i> survival program	TOWS-based analysis: Strengths, weaknesses, threats, and opportunities	Islamic boarding schools determine a strategy of survival through Strengths, Weaknesses, Threats, and Opportunities

Table 1.1. about the findings of the survival strategy of the Pesantren Assunniyah kencong Jember

The seven survival models of the *Pesantren* (Islamic boarding school) Assunniyah Kencong Jember are its strategy to be able to survive serving external challenges and fill great opportunities to achieve achievements so that this *pesantren* becomes strong and able to exist competitively in the world of education, daakwa and serving the community. As with the findings of the research data contained in table 1.1. the study can be deepened by using the TOWS analysis so that the model of defense and attack for the progress of Islamic boarding schools is clearer as explained in the following figure:



Figure 1.2. regarding the formulation of a pesantren survival strategy

Internal Conditions of the *Pesantren* Assunniah Kencong Jember

1. There is a dynamic pesantren tradition and climate
2. Islamic boarding schools are managed by experts in a transparent, accountable, and professional manner.
3. Has a pesantren economic system that focuses on the agricultural, animal husbandry, carpentry, trade, fishery, and animal husbandry sectors¹⁶
4. Islamic boarding schools' economic independence through the *kiai's* business
5. Technology and educational information are used as needed ¹⁷
6. Islamic boarding schools have complete education units ranging from superior schools to tertiary institutions and Ma'had Aly ¹⁸
7. Entrepreneurship is the main market for *pesantren* independence, at least to meet the needs of the daily life of students
8. Islamic boarding schools are engaged in educational services and skills training for students (BLKI)
9. Religious knowledge is a driving force for the development of the industrial revolution 4.0,
10. Integration of religious, general, skills, and character disciplines, environmentally friendly
11. Availability of education personnel to the needs of Islamic boarding schools
12. Educational, worship and da'wah activities are going well.¹⁹

Strengths of the *Pesantren* Assunniah Kencong Jember

Strengths of Islamic Boarding School Education Resilience in Facing Challenges and Filling Opportunities for Educational Advancement in Assunniah Kencong Jember Islamic Boarding School

¹⁶ Observation July 10 2019

¹⁷ KH. Ahmad Sadid Jauhari, Interview, 12 July 2019 in the Living Room of His House, 10:15

¹⁸ Observation July 10 2019

¹⁹ Observation July 10 2019

Survival Strategy in Accepting Threats And Opportunities ...

1. Each madrasa or school in Islamic boarding schools has the adequacy of educators determined by caregivers according to their knowledge criteria
2. Diversity of academic competence is sufficient in Islamic Boarding Schools
3. Educators can continue their further studies abroad (Turkey, Yemen, Jordan) and continue higher education in the country, both private and public
4. Have groups of teachers assigned to various regions
5. Has a superior formal school from elementary level to Islamic College
6. Have non-formal schools and *madrasah diniyah ibtidaiyah, ula, wustha* and *Ma'had Aly*.
7. Have an adaptive and sporadic academic culture in developing non-formal and formal education units.²⁰
8. Establish Islamic boarding school branches within the city and outside the province²¹

Weaknesses of the *Pesantren* Assunniyah Kencong Jember

Weaknesses of Islamic Boarding School Education Resilience in Facing Challenges and Filling Opportunities for Educational Advancement at *Pesantren* Assunniyah Kencong Jember

1. The number of recipients of advanced study scholarships is still small abroad and within the country
2. IT mastery is still very low
3. Mastery of foreign languages is still small
4. Winners of the championship are still few
5. Leadership is still in the hands of the Kiai
6. Policymaking is in the hands of the Kiai²²
7. The salaries of educators (teachers, ustadz) and employees are still low²³
8. Public schools at the Assunniyah Kencong Jember Islamic Boarding School are just a formality²⁴
9. Human resources at the Assunniyah Kencong Jember Islamic Boarding School still do not meet the qualifications
10. The academic culture of the Assunniyah Kencong Jember Islamic boarding school has not been fully developed²⁵

External Conditions of the *Pesantren* Assunniyah Kencong Jember

1. There has been a very dynamic change in the *pesantren* system towards a new era with a central theme, namely demanding more transparent, accountable, and professional *pesantren* management.
2. Economic development of Islamic boarding schools in the agricultural sector

²⁰ Observation July 22 2019

²¹ KH. Ahmad Sadid Jauhari, Interview, 12 July 2019 in the Living Room of His House, 10:15

²² Doni, Interview, July 22 2019, in the Pondok Management Room, 11:00

²³ Ali Said, Interview, July 22 2019, in the Pondok Room above the Mushalla, at 9:30

²⁴ KH. Ahmad Sadid Jauhari, Interview, 12 July 2019 in the Living Room of His House, 10:15

²⁵ Observation July 22 2019

²⁵ KH. Ahmad Sadid Jadid, Wawancara, 12 Juli 2019 di Ruang Tamu Rumah Beliau, Jam 10:15

²⁵ Ali Said, Wawancara, 22 Juli 2019, di Ruang Pondok di atas Mushalla

²⁵ Doni, Interview, July 22 2019, in the Pondok Management Room, 11:00

²⁵ Ali Said, Interview, July 22 2019, in the Pondok Room above the Mushalla, at 9:30

²⁵ Observation July 10 2019

3. Islamic boarding school's economic independence
4. Development of appropriate educational technology and information
5. The competitors of Islamic boarding schools, both local, regional and national, are getting stronger (strength). Such as competing to establish formal schools, universities
6. Entrepreneurship is the main market for *pesantren* independence
7. Islamic boarding schools engaged in educational services and skills training for students are a market that is predicted to increase in the future.
8. Religious knowledge is a driving force for the development of the industrial revolution 4.0,
9. Integration of religious, general, skills and character disciplines, environment ²⁶

Threats of *Pesantren* Assunniyah Kencong Jember

1. Local and global competition in the academic and non-academic fields
2. A strong education system has not yet been built
3. The partnership in agriculture and entrepreneurship has not yet been realized
4. The rapid mastery of technology in the era of the industrial revolution 4.0;
5. The emergence of several colleges or universities in the *pesantren* environment
6. The emergence of a creative and innovative *pesantren* workforce
7. Development of Islamic boarding school ecotourism²⁷

Opportunities of *Pesantren* Assunniyyah Kencong Jember

1. Availability of sufficient human resources and natural resources
2. There is a *Kiai* policy that is responsive to educational needs
3. The existence of *pesantren* governance that prioritizes adaptation
4. There is a sporadic *pesantren* system.²⁸

Then the internal and external conditions of the Assunniyah Kencong Jember Islamic boarding school will be analyzed according to the TOWS-based strategy matrix as shown in the following figure:

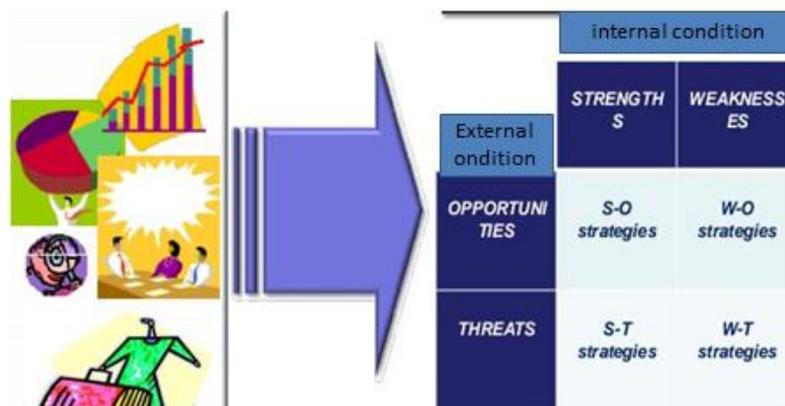


Figure 1.3. about the analysis of the *pesantren* survival situation

The results of the research and tows analyses can be explained in the following table

²⁶ Observation July 10 2019

²⁷ Observation 11 June 2019

²⁸ KH. Ahmad Sadid Jauhari, Interview, 12 July 2019 in the Living Room of His House, 10:15

Survival Strategy in Accepting Threats And Opportunities ...

Internal External	Opportunities	Weaknesses
Weaknesses	<ol style="list-style-type: none"> 1. Each <i>madrasah</i> or school in Islamic boarding schools has the adequacy of educators determined by caregivers according to their knowledge criteria 2. Diversity of academic competence is sufficient in Islamic Boarding Schools 3. Educators can continue their further studies abroad (Turkey, Yemen, Jordan) and continue higher education in the country, both private and public 4. Have groups of teachers assigned to various regions 5. Has a superior formal school from elementary level to Islamic College 6. Have non-formal <i>madrasah</i> <i>madrasah</i> and <i>madrasah diniyah ibtidaiyah</i>, <i>ula</i>, <i>wustha</i> and <i>Ma'had Aly</i>. 7. Have an adaptive and sporadic academic culture in developing non-formal and formal education units 	<ol style="list-style-type: none"> 1. The number of recipients of advanced study scholarships is still small abroad and within the country 2. IT mastery is still very low 3. Mastery of foreign languages is still small 4. Winners of the championship are still few 5. Leadership is still in the hands of the <i>Kiai</i> 6. Policymaking is in the hands of the <i>Kiai</i> 7. The salaries of educators and employees are still low 8. Public schools at the Assunniyah Kencong Jember Islamic Boarding School are just a formality 9. Human resources at the Assunniyah Kencong Jember Islamic Boarding School still do not meet the qualifications 10. The academic culture of the Assunniyah Kencong Jember Islamic boarding school has not been fully developed
	<ol style="list-style-type: none"> 1. Availability of sufficient human resources and natural resources 2. There is a <i>Kiai</i> policy that is responsive to educational needs 3. The existence of <i>pesantren</i> governance that prioritizes adaptation 4. There is a sporadic <i>pesantren</i> system 	<ol style="list-style-type: none"> 1. Local and global competition in the academic and non-academic fields 2. A strong education system has not yet been built 3. The partnership in agriculture and entrepreneurship has not yet been realized 4. The rapid mastery of technology in the era of the industrial revolution 4.0; 5. The emergence of several colleges or universities in the <i>pesantren</i> environment

-
6. The emergence of a creative and innovative *pesantren* workforce
 7. Development of Islamic boarding school ecotourism
-

Table 1.1. about the challenges and opportunities of the Pesantren Assunniah Jember

Based on the results of the SWOT analysis above:

1. Improving and developing the quality of Islamic boarding schools' human resources and natural resources through a system of adaptability, strengthening local culture and traditions of wisdom, building communication, exercising good leadership

The opinion of Nwokolo U. Lucky, B. Chima Onuoha is that the organizational sustainability strategy depends on the Adaptability system, Organizational Success, Customer Satisfaction, Productivity, and Empirical.²⁹ Macmillan & Tampoe, Adaptability represents the capability of an enterprise to react quickly to opportunities and risks and convert them into business advantage³⁰ This adaptation is the most important thing for the survival of the pesantren, it is known as “*akhdu bil jadidi ashla*” ake and develop the new that is good, and the old culture is known “*almuhafadlatu qadimisshalih*” maintaining the good old whether regarding the local tradition model of wisdom, communication system, leadership model.³¹

2. *Pesantren* Assunniah Kencong Jember remains true to the aim of establishing a *pesantren*

The *Pesantren* Assunniah Kencong Jember, even though there has been a change in the form of the modern *salaf*, the original purpose of being established is still maintained, because the development of modern institutions is only formalistic in nature to follow market demands. the *Salaf* model (study of the classical (yellow) religious books is still intact and the development of the *Khalaf* model is being carried out (study on the yellow book, IT, and adaptation, sporadic education is the hallmark of the *Pesantren* Assunniah Jember).

3. Improvement and equitable access to *Pesantren* Assunniah Kencong Jember

Assunniah *Pesantren* for anyone, rich and poor are all accepted and subsidized by pesantren, accept students from anywhere and do not distinguish them, even never accept students from non-Islamic religions. *Pesantren* Assunniah Jember has a standard implementation of pesantren education, such as teacher qualifications, and a standard book under review, implemented in the continuity of pesantren programs.

4. Increasing and equalizing access to the *Pesantren* Assunniah Kencong Jember

Customer satisfaction is a priority scale for pesantren services. Improving the quality of service is the ability possessed by Islamic boarding schools to meet the needs of their

²⁹ Nwokolo U. Lucky , B. Chima Onuoha. Survival Strategies And Organizational Success Of Insurance Firms In Port Harcourt . *Journal EPRA International Journal of Economics, Business and Management Studies (EBMS)* Volume: 8 | Issue: 10| October 2021 -Peer-reviewed Journal DOI: 10.36713/epri1013|SJIF Impact Factor (2021),10

³⁰ Macmillan, H., & Tampoe, M.. *Strategic management. process, content and implementation*. Oxford University Press Inc. New York, (2000)

³¹ Kehinde James Sunday ,Idris Adekunle , Oluitan Roseline. Organizational survival: The effects of leadership skill and strategy. *Science Journal of Business and Management*, Published online March 20, 2014 (<http://www.sciencepublishinggroup.com/j/sjbm>) doi: 10.11648/j.sjbm.20140202.11 2014; 2 (2), 49

customers (students, guardians of students, stakeholders) regularly. Satisfaction is a state felt by someone who has experienced performance or results that have met their expectations. Satisfaction is thus a function of the relative level of perceived expectations and performance. Because of that Kotler, & Keller explains Satisfaction is the person's feelings of pleasure or disappointment resulting from comparing a product's perceived performance (or outcome) to his or her expectations.³²

5. Increasing the relevance and competitiveness of pesantren activity programs

First, Pesantren Assunniah has made maximum efforts to increase the competence of *pesantren* graduates by the demands of society, including creating the takhassusiyah program: a special Islamic boarding school program for senior students to study excellent books, *al-Um, Tafsir at-Tabari, Tahfid Qur'an*. *Second*, the Pesantren Assunniah develops cooperation with various government, private and foreign parties. Collaboration with the government, for example with the health service, establishing the Assunniah Islamic boarding school clinic, collaboration with the private sector including education where teachers practice assignments, and cooperation with foreign countries aims to be able to provide opportunities for students who excel in further studies such as to al-Azhar, Yemen, Turkey, etc.

Third. Monitoring of graduates and graduates, because they are human resources who can be invited to cooperate with Islamic boarding schools, Assunniah Islamic boarding schools foster graduates and graduates regularly with regular monthly recitation programs, skills development, and providing places to teach in branch schools established by the Assunniah Kencong Jember Islamic Boarding School.

6. Improving *pesantren* governance

The Pesantren Assunniah carries out institutional governance in a *first* way, Development of the *Salaf* funding model, meaning that the Islamic boarding school has agriculture and entrepreneurship done by senior *santri*, they are more involved, because the pesantren also aims to teach them farming skills, raising livestock, doing business, trading and so on with the profits being returned boarding schools to finance the needs of the pesantren and they are given wages by the *pesantren*. *Second*, the development of the *Khalaf* Funding model is carried out by recruiting experts such as medical staff, lecturers, and those alumni who are employed with a clear salary system, and the profits are returned to the pesantren. *Third*, the autonomy of the pesantren that the *Kiai* have absolute freedom in the development of the *pesantren* system, *fourthly*, the *pesantren* adapts leadership with other pesantren to find uniqueness which is then implemented, the *pesantren* also actively builds communication with other pesantren parties as well as companies and the government to seek opportunities big in the interest of developing *pesantren*.

7. Evaluation of the *pesantren* survival program

Pesantren Assunniah evaluates the sustainability of Islamic boarding schools by building the effectiveness of Islamic boarding school learning and also assessing the productivity of each Islamic boarding school education program. Gummesson explained "One of the key issues that most organizations face nowadays is the need to improve

³² Kotler, P. & Keller, K.L. *Marketing Management Millennium Edition, Tenth Edition*. New Jersey: Prentice Hall. (2000), 213

productivity. Productivity is an assessment of the efficiency of a worker or group of workers. In actual terms, productivity is a component that directly affects the company's profits.³³ Kaplan, R. S. explained that the success of an organization's program is based on performance measurement.³⁴ Lee & Nowell, argues that success is due to regular financial practices, clear internal management systems and processes, and alignment with strategic initiatives stemming from the organization's mission statement.³⁵

Conclusion

The Strategy for Resilience of Islamic Boarding School Education in Facing Challenges and Filling Opportunities for Educational Advancement at the *Pesantren Assunniah Kencong* applies seven models of pesantren development and based on TOWS analysis results, namely (1) strengthening the traditions of the pesantren as local wisdom in the Assunniah Kencong Jember pesantren (2) staying true to the aim of establishing a pesantren, (3) increasing and equitable access to Islamic boarding schools, (4) improving the quality of services, (5) increasing the relevance and competitiveness of pesantren activity programs (6) improving pesantren governance and (7) evaluating pesantren survival programs. In addition to these seven, the resilience carried out by the pesantren Assunniah pesantren is determined by the attitude of Adaptability, communication, mastery of religious knowledge and technology, Organizational Success orientation, Customer Satisfaction, Productivity, Empirical and implementing a Sporadic, formalistic education system.

Acknowledgment

The author would like to thank the Chairman of the Jember Nahdlatul Ulama educational foundation and the Rektor of the Islamic University of Jember who have motivated the writer to complete this research, also thank his friends who helped provide suggestions and criticism for the completion of this research, I hope the results of this research are useful for readers.

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³³Gummeson, E. Productivity, quality and relationship marketing in service operations. *International Journal of Contemporary Hospitality Management*, 10(1), (1998). 4-15

³⁴Kaplan, R. S. (2001). Strategic performance measurement and management in nonprofit organizations. *Nonprofit Management and Leadership*, 11(3), 353-370

³⁵Lee, C., & Nowell, B. (2015). A framework for assessing the performance of nonprofit organizations. *American Journal of Evaluation*, 36, 299-319.

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