Management in Shaping the Self Efficacy Santri of Islamic Boarding School Panggung Tulungagung

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ABSTRACT

The efforts to build the understanding of students to have a perspective that respects diversity in various fields of life is an important element in the implementation of education that can be lived and practiced by students in everyday life. In responding to different views, for example, Islamic boarding schools prioritize acts of friendship, dialogue, tabayun, and islah. The purpose of the study is planning to shape self-efficacy, organization of the cottage to form the self-efficacy, implementation of the boarding school to form self-efficacy, and evaluation of the boarding school to form self-efficacy. This type of research is qualitative. The primary data in this study were collected by involving the active participation of the researcher. Sources of data in this study are ustadz, students, alumni of the boarding school, boarding school administrators. Research techniques in collecting data through survey activities, observation, questionnaires, personal interviews and other media used to obtain field data. The analytical technique used is data collection related to cottage information, data reduction, data display, finally conclusions and verification. The results of this study show that the Panggung Tulungagung Islamic Boarding School in establishing the self-efficacy of the students explained how the boarding school made plans or programs that were easy for students to follow, which students could consist of young to old age. The programs provided are tailored to their age. In terms of organization, the key is to solidify cooperation, however, there still needs to be an evaluation from both the cottage and the community, so that in today's world developments, the cottage can still run and apply the program well.

Keywords: *management*, *self efficacy*, *santri*

INTRODUCTION

Islamic boarding schools as a place for students to gain Islamic-based knowledge prioritize learning using the yellow book with the Javanese Pegon discussion system, which is a common thing for Salaf Islamic Boarding School learning. Islamic boarding schools for the Islamic community have an important role for the younger generation, parents are willing to provide the best education for their sons and

daughters outside the region and even from outside the island. Efforts to build the understanding of students to have a perspective that respects diversity in various fields of life is an important element in the implementation of education that can be lived and practiced by students in everyday life. In responding to different views, for example, Islamic boarding schools prioritize acts of friendship, dialogue, tabayun, and islah (Maknun, 2014). The phenomenon of the existence of inclusive values contained in the traditions and culture of pesantren as a distinctive sub-culture (Muamar & Darmoko, 2015) with the main characteristics of modeling, culture maintenance and a culture of high scholarship (Mas'ud, 2010) make pesantren a unique and very potential source of creating future Indonesian peace leaders (Zakaria, 2010)

K. Ma'ruf once delivered a tausiah and invited students not to be pessimistic in living life. Santri should not be inferior to their status. Because, according to him, students can become merchants, students can become regents, students can become governors, and students can become president. K. Ma'ruf gave an example, the regent of Bondowoso was a santri, the Governor of East Java was a santriwati, and even Indonesia was once led by a santri, namely KH. Abdurrahman Wahid or Gus Dur. K. Ma'ruf asked the students to prepare themselves to face the challenges of the next ten years (10 Years Challenge). According to him, it is not only religious knowledge that must be mastered by students but also other sciences, such as science and technology. Various kinds of challenges and changes must be able to be faced by a student. In this regard, K. Ma'ruf asserted, a santri, in fact, already has a paradigm or foundation in dealing with various kinds of challenges, namely (1) maintaining the good old (tradition) (Almuhafazhah alal qadimis shalih). (2) take a new better one (wal akhdzu bil Jadidil Ashlah). Then, K. Ma'ruf added one more thing by saying, making continuous changes for the better or innovative. "Al-ishlah ila ma huwal ashlah tsummal ashlah fal ashlah," explained K. Ma'ruf in Arabic. (Instika website). From here, the researcher found an idea to examine how the boarding school forms students' self-efficacy to not be pessimistic.

Previous research discussed self-efficacy in students in dealing with chemistry lessons (Derek Cheung, 2015, 1). Previous research related to management, discussed "Management of Islamic Boarding Schools in the Millennial Era" (Muhamad Dini Handoko, 2019, 1). Also "School Management in Improving the Quality of Education at SDN Dayah Guci, Pidie Regency" (Muhammad Nur, Cut Zahri Harun, Sakdiah Ibrahim, 2016, 93). The researchers wanted to examine how the management of the cottage in shaping the self-efficacy of students.

This study builds an argument that planning, organizing, implementing, and evaluating a boarding school can shape students' self-efficacy. For now, efficacy is widely discussed in schools or not in boarding schools, even though in Islamic boarding schools it is very supportive of forming students' self-efficacy. So how the cottage plays a role in shaping self-efficacy is explained in the following discussion

LITERATURE REVIEW

Management in English is etymologically known as the word "manage" which means to drive, manage, regulate, and govern. The simplest, but at the same time the most "classical" definition of management is that management is the art of obtaining results through various activities carried out by other people (Aziz, 2020). The definition of management has evolved from time to time depending on the needs of the organization, so the term management put forward by experts is very diverse. There is no definition of management expressed by experts as a benchmark in managerial implementation, but a manager must be able to carry out his role in choosing the management concept that will be used as the basis for the organization he leads. According to N. George R. Terry Management is the process of planning, organizing, actuating and controlling, performed to determine and accomplish common stated objectives goals by the use of human being and other resources (George, 2009). "Management is a process of planning, organizing, directing, and controlling, which is carried out to establish and achieve predetermined goals through the use of human resources and other sources" (Aziz, 2020).

Process planning determines decisions related to the goals to be achieved, the resources to be empowered, and the techniques/methods that are selected appropriately to carry out actions over a certain period of time so that the implementation of education can be carried out effectively, efficiently, and with quality. School planning is the process of compiling a picture of future educational activities in order to achieve the educational changes/objectives that have been appointed. Organizing is the process of building effective cooperation among a number of people so that they can work together efficiently and get satisfaction in carrying out tasks according to existing environmental conditions in order to achieve goals.

Implementation is nothing but an effort to make planning a reality. Execution / actuating is a complex management function and is a fairly broad scope and is closely related to human resources which in the end the manager is the center around management activities. Actuating is essentially moving people to achieve the goals that have been set effectively and efficiently. In the management of regional students, mobilization is a process of realizing what has been previously planned. All programs arranged between the *santri* coordinator and the boarding school administrator are in the phase of going to the execution or action stage. In addition, in this section the role of the regional *santri* coordinator as the leader of the regional *santri* is very important. Because George R. Terry defines actuating as an action to ensure that all group members like to try to achieve goals in accordance with managerial planning and organizational efforts. Meanwhile, Koonzt and Cyrill O'Donnel also said that directing and leading are the interpersonal aspect of managing by which subordinates are lead to understand and contribute affectively

to attainment of enterprise objectives (Koontz et al., 1986). This means that actuating is a form of effort that stimulates group members to carry out tasks with enthusiasm and good will. In this case, moving is to stimulate members in the organization to carry out tasks with enthusiasm and good will . Evaluation of each activity, namely the holding of deliberation at the end of the year (in the month approaching the end of haflahussanah) discussing every activity that has been carried out(Bergfjord & Heggernes, 2016; Rahabav & Souisa, 2021; Sousa & Pimenta, 2018).

Students or students as immature beings must be helped, assisted, guided, trained, and directed so that they can develop their potential optimally, especially in increasing their self-efficacy. One of the efforts that can be done is through education in Islamic boarding schools. This is in accordance with the goals of national education which aims to develop the potential of students to become human beings who believe and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Zagoto, 2019).

Self-efficacy is conceptualized by Bandura as a person's belief about the extent to which they are able to organize and carry out the actions needed to produce certain achievements (Cheung & Ng, 2000). Self-efficacy provides resilience and strength for students in dealing with difficult situations at the boarding school, an attitude that does not get bored quickly, never gives up and does not take long to solve a problem and task at the boarding school, this condition is a characteristic of students who have high self-efficacy. Students with high self-efficacy are believed to be capable and capable of mastering the various assignments given by the boarding school, and able to regulate their own way of learning so that success in the academic field is very likely to be achieved. With self-efficacy in students, it will help students in making choices and efforts to move forward, the persistence and perseverance shown in the face of difficulties, and the degree of anxiety or level of calm experienced to maintain tasks in one's life (Wajdi & Tobroni, 2020; Zagoto, 2019).

Self-efficacy is not an expectation of the results of individual actions. Efficacy refers to a person's self-belief that the person has the ability to perform a behavior, while expectation of outcome refers to the prediction of the likely consequences of the behavior. Self-efficacy is different from self-concept. Self-concept refers to a person's collective self-perceptions formed through experiences with the environment and interpretations of the environment. Self-concept depends on reinforcements and evaluations by other people who are important to them. Self-efficacy is not related to the skills possessed, but related to individual beliefs about what can be done with the skills possessed, no matter how big. Self-efficacy emphasizes the component of self-confidence that a person has in dealing with situations that contain ambiguity, are unpredictable, and are often stressful.

Although self-efficacy has a large causal influence on a person's actions, self-efficacy combines with environment, previous behavior, and other personal variables, especially expectations of outcomes to produce behavior. Self-efficacy will affect several aspects of a person's cognition and behavior (Sri Florina Laurence Zagoto, 2019: 3).

Self-efficacy is an individual's feeling of adequacy, efficiency, and ability to cope with life. Self-efficacy is the belief and confidence of an individual in his ability to control the results of the efforts that have been made (Santrock in Novariandhini and Latifah in Sri Florina Laurence Zagoto, 2019: 3).

Self-efficacy can lead to different behavior among individual students with the same ability because self-efficacy affects choices, goals, problem solving, and persistence in trying. Someone with high self-efficacy believes that they are able to do something to change the events around them, while someone with low self-efficacy thinks that they are basically unable to do everything around them. In difficult situations, people with low efficacy tend to give up easily. Meanwhile, people with high self-efficacy will try harder to overcome existing challenges. Feelings of self-efficacy play an important role in overcoming motivating workers to complete challenging work in relation to the achievement of certain goals. In everyday life, self-efficacy leads individuals to set challenging goals and persist in the face of difficulties. When problems arise, a strong feeling of self-efficacy encourages a person to remain calm and seek solutions rather than brooding over their inadequacies, where effort and persistence results in achievement. This self-efficacy is a positive indicator for conducting self-evaluations that are useful for knowing and understanding oneself and one's own abilities (Sri Florina Laurence Zagoto, 2019: 3).

Bandura in Feist Sri Florina Laurence Zagoto, (2019: 4) describes the psychological process of self-efficacy in influencing human function. The process can be explained in the following ways:

1. Cognitive processes

   Learners in carrying out their academic tasks, students set goals and behavioral targets so that students can formulate appropriate actions to achieve these goals. The setting of personal goals is influenced by the students' assessment of their cognitive abilities. Cognitive function allows students to predict everyday events that will have an impact on the future.

2. The process of motivation

   Students' motivation arises through optimistic thinking from within themselves to realize the expected goals. Individuals try to motivate themselves by establishing belief in the actions to be taken, planning actions to be realized. Self-efficacy affects cause attribution, where individuals who have high academic self-efficacy rate their failure in doing academic assignments as a result of a lack

of effort, while students with low self-efficacy judge their failure to be caused by a lack of ability.

3. Affective processes

   Affect occurs naturally in individuals and plays a role in determining the intensity of emotional experiences. Affection is aimed at controlling anxiety and depressive feelings that block the right thought patterns to achieve goals. An individual's belief in his ability influences the level of stress and depression experienced when facing a difficult or threatening task. Individuals who believe in themselves will be able to control the threats that arise and will not generate disturbing thought patterns.

4. Selection

   process The selection process is related to the ability of students to select the right behavior and environment, so that they can achieve the expected goals. The inability of students to select behavior will make individuals or in this case students become insecure, confused, and easily give up when facing problems or difficult situations. Self-efficacy can shape students' lives through choosing the type of activity and environment. Thus, it can make a selection of behavior that must be made.

According to Bandura in sechutack in Sri Florina Laurence Zagoto (2019: 5) states that self-efficacy has an important impact on one's success. Self-efficacy depends on four kinds of experience, namely:

1. Experience of mastery (previous success)

   Experience of success in previous tasks that demonstrate the ability to perform the task competently.

2. Seeing others successfully doing a task (social modeling).

   Seeing others successfully doing a task increases the perception that the task can be done.

3. Encouragement from others (social persuasion)

   Encouragement from others who encourage individuals by saying that they are capable of doing the task.

4. Emotional

   state These factors affect the individual's perception of the ability to achieve goals.

   The development of student self-efficacy is influenced by various things, one of which is the role of the teacher (Sri Florina Laurence Zagoto, 2019: 1)

   Islamic boarding schools are one of the institutions that contribute to creating a generation that must have good spiritual and intellectual abilities so that they can compete in the world. modern. At this time Islamic boarding schools also have significant attention to the economic development of Islamic boarding schools and provide motivation and interest for students to develop anbiya souls in this modern

era by capitalizing on strong religious knowledge and general knowledge (Et al., 2021; Handoko, 2020).

In terms of ideas and concepts, Islamic boarding schools have a distinctive source of knowledge, especially Islamic scholarship based on the yellow book or classical Islamic scientific treasures which contain Islamic values and ideas interpreted by scholars who have been taught from generation to generation in the Islamic boarding school community, especially the Ahlussunnah Wal ideology. jama'ah (Sunni tradition) both at the level of fiqh, hadith, interpretation, kalam, and tasawwuf. As well as the behavioral values of the living pesantren community, such as the attitude of glorifying teachers and kiai, egalitarian attitudes, tolerance, and various other beliefs.

Meanwhile, the typology of Islamic boarding schools according to Zamachsjari Dhofier in Thohiri is: The typology of pesantren from a physical point of view is divided into three patterns, namely: first, Islamic boarding schools which consist only of mosques and kiai's houses. This pesantren is still very simple where the kiai uses the mosque or his own house for teaching. The students come from the area around the pesantren. Pesantren consisting of mosques, kiai's houses, huts or dormitories. This pattern has been equipped with huts provided for students who come from other areas. The Islamic boarding school consists of a mosque, a kiai's house, a hut or dormitory, and a madrasa. In contrast to the first and second, this pattern has used the classical system, students receive instruction in madrasas. In addition, learning the Koran, following the teachings given by the kiai of the cottage(M. K. Thohiri, 2017).

Second, Islamic boarding schools that have changed their institutions consist of mosques, kiai's houses, huts or dormitories, madrasas, and places for skills. This pattern is equipped with skill areas so that students are skilled in jobs that are appropriate to their social life, such as agriculture, animal husbandry, sewing, and so on.

Third, modern Islamic boarding schools which do not only consist of mosques, kiai's houses, huts or dormitories, madrasas, and places of skill, but also include universities, meeting halls, sports venues, and public schools. This kind of boarding school is what Zamachsjari Dhofier calls a khalafist boarding school that has included general lessons, or opened a type of public school in the pesantren environment (K. Thohiri, 2019; M. K. Thohiri, 2018; M. K. Thohiri & Ernawati, 2021)

METHOD
The choice of place at the Tulungagung Panggung Islamic Boarding School, because many parents house their sons and daughters both from Tulungagung, outside Tulungagung and even outside Java to Tulungagung such as from Papua, Sumatra, Kalimantan there are those who stay in Tulungagung. This type of research is qualitative. The primary data in this study were collected by involving the active

participation of the researcher. Sources of data in this study are ustadz, students, alumni of the boarding school, boarding school administrators. Selected by means of snowball sampling by taking information with a rolling network from one informant to another. Research techniques in collecting data through survey activities, observation, questionnaires, personal interviews and other media used to obtain field data. The analytical technique used is data collection related to cottage information, data reduction, data display, finally conclusions and verification

RESULTS AND DISCUSSION

Regarding the planning of the inner cottage, the planning function of the cottage is a systematic effort that describes the preparation of a series of actions that will be taken to achieve the goals of the organization or institution by considering the available or provided resources. Planning is an activity to mobilize or use limited resources efficiently and effectively to achieve the goals that have been set. The management of the cottage will directly influence and determine the effectiveness of the cottage program, various learning equipment, teaching time, and the learning process in the cottage.

To achieve this, the Islamic boarding school prepares a plan to form the self-efficacy of students, by bringing and discussing it in a deliberation forum involving the structure of the Islamic boarding school. The preparation of the character education program for the responsibility of Pondok Pesantren Panggung Tulungagung is carried out at the beginning of every year at the Working Meeting (Work Meeting). In this Working Meeting, the planning of the program of activities that will be carried out for the next year is discussed. The preparation of planning always refers to the achievement of the goal of forming students' self-efficacy. Indeed, this self-efficacy is not clearly stated in the list of plan notes, but it was revealed when the researchers interviewed the caretakers of the cottage. Pondok Pesantren Panggung Tulungagung prepares plans in the form of short-term work plans, medium-term work plans, and long-term work plans to fulfill education management standards. As authentic evidence, the pesantren archives documents regarding short-term work plans, medium-term work plans, and work plans.

and activities of the Panggung Tulungagung Islamic boarding school include recitation of classical or yellow books, recitation of contemporary books, murrotal al-Quran, art of reading the Koran. , tahfidzul quran, Muhadharah and syawir, practice sholawat nariyah, yasin tahlil, manaqib syekh abdul qodir al-jaelani, Dibaan, al Barpromise, and khitobah. At the Islamic boarding school on stage there are also extracurricular activities such as pencak silat fence nusa, extra hadroh or sholawat al habsyi, futsal, ubudiyah practice, asthma arto, ar-raihan bulletins, organizational training and religious seminars.

Like other institutions, Islamic boarding schools also have a vision and mission in carrying out their role as educational institutions. The vision of the stage Islamic

boarding school is to create a skilled and noble Islamic generation, while the mission of the stage Islamic boarding school is to motivate and help students to recognize personal abilities, carry out effective and efficient learning for maximum student development, foster discipline and responsibility and have an Islamic spirit. The motto of the Islamic boarding school on stage is fastabiqul khoirot, amar maruf and nahi munkar.

Institutions located at the Tulungagung Islamic boarding school under the auspices of the Raden Jafar Shodiq Foundation can be divided into three groups, namely the first is a general education institution plus includes LPI al Munawar (play group, TK and SDI al Munawar), Madrasah Tsanawiyah (MTs) al Maarif , madrasah aliyah (MA) al maarif, reasonabledikdas (pursue package B, pursue package C), PLS (out-of-school education). The second is religious education institutions including male Islamic boarding schools, female Islamic boarding schools, male and female tarbiyatul ulum madrasas (MTU), Roudhotus sholihah female madrasas (MPRS), al-Quran education park (TPQ) ash shidqiyah plus and Hajj guidance groups (KBIH). at taawun. And the third is extra institutions and talent development including the AVISINA prayer studio (Nashid and Rodad dance), the fence of Nusa Pencak Silat hermitage, multipurpose sports hall, extra hadroh al Asrori, and futsal.

To support the institution and for the convenience of the students in seeking knowledge, Islamic boarding schools on stage also have adequate facilities and infrastructure such as adequate and comfortable dormitories, modern infrastructure (water pumps, irons, telephones, etc.), Pondok al Barkah cooperatives, pos health services (poskestren), libraries, public kitchens, sports facilities and infrastructure, multipurpose fields, and supported by the strategic location of the Islamic boarding school on stage, which is in the middle of the city so it is close to everywhere and easy to reach.

Organizing the boarding school in forming students' self-efficacy, namely building effective cooperation among a number of caregivers, ustadz, and students so that they can work together efficiently and get satisfaction in carrying out tasks according to current conditions to achieve the useful goal of forming efficacy. student self.

The implementation of the boarding school in forming the efficacy of students in the form of strategies applied to achieve students who have good self-efficacy, including: program socialization, problem solving, quality improvement, for example applying the principle of relevance is the close relationship between learning materials and phenomena that occur so that the educational results obtained will be useful for the life of students in society. Like syawir activities, students are led to learn and practice in front of other students who are guided directly by the administrator. Other cottage programs are carried out to build self-confidence in students from young to old age levels to be persistent and believe in their abilities to be able to carry out activities at the cottage. For example, so that the yellow book is

understood, the boarding school that has organized between caregivers, ustadz, and students cooperates, then the students who are already proficient in the yellow book are invited to cooperate by the ustadz to help their friends who have difficulty understanding the yellow book.

Evaluation is always needed to find out what deficiencies must be minimized or what obstacles are hindering the program. In the planning and implementation of the cottage program, various inhibiting factors will be encountered. Barriers in planning the cottage program, for example, if they face a lack of community participation and economic difficulties so that their support for the management of the cottage is also low. Efforts that can be made by boarding school caregivers are to invite parents of students and or the community to provide support to the boarding school, even though for example they are not able to contribute in donating education funds. The non-funded support, such as gotong royong huts, and other activities in the form of donating labor from the community. So that the boarding school can still carry out plans to shape the self-efficacy of students to face the current era. For example, young students who are not yet at home in the cottage, then parents need to support the child and the cottage to ensure that their child is able to participate in the cottage program, so that the program is carried out well. Parents want to support their children, because the boarding school communicates to parents or guardians of students

CONCLUSION

The management of the Panggung Tulungagung Islamic Boarding School in establishing the self-efficacy of the students explained how the boarding school made plans or programs that were easy for students to follow, which students could consist of young to old age. The programs provided are tailored to their age. In terms of organization, the key is to solidify cooperation, which can be followed up with good implementation. However, there still needs to be an evaluation from both the cottage and the community, so that in today's world developments, the cottage can still run and apply the program well..

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