

## Development Strategy for Islamic Boarding School / Dayah Maqamam Mahmuda Takengon

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### Abstract

*Islamic Education Institutions, as an inseparable sub part of the social life system of society, nation and state, absolutely have awareness of their environment. They must realize that the existence of the elements around them can help or hinder their survival. Therefore, it is important to study the strategic activities of the Pesantren/Dyah Maqamam Mahmuda development strategy in the hope of continuing to strive to maintain or develop the organization. Through a literature review, this article attempts to analyze the environmental elements of the Maqamam Mahmuda Islamic Boarding School/Dayah, both internally and externally. It is hoped that the results of the study will provide a perspective for the manager of the Maqamam Mahmuda Islamic Boarding School/Dayah regarding the urgency of the analysis*

### Keywords

Economic Fiqh;  
Termination of  
Contract; Lease



### I. Introduction

The development of various dimensions of national and state life in Indonesia has an influence on education policy, including the implementation of education. Changes in the implementation of regional autonomy and the management of education within the framework of regional autonomy, have caused regional governments and communities to have an increasingly large role in managing public resources. This causes Dayah educational institutions/Maqamam Mahmuda Islamic Boarding Schools to need to reposition the Government and local governments. In the development of the world of education, especially after the rolling reforms, new phenomena have arisen in educational institutions, which are schools that use the term Integrated Islamic Schools (Titik, 2010: 42). The school is essentially aimed at helping parents teach good habits and add good character, also given education for life in society that is difficult given at home. Thus, education in schools is actually part of education in the family, which is also a continuation of education in the family (Daulay in Ayuningsih, W. et al. 2020).

On the other hand, life's challenges are increasingly complex, requiring Dayah educational institutions/Maqamam Mahmuda Islamic Boarding Schools whose role as agents of change are expected to improve the quality of their services on an ongoing basis. Modernization marked by the development of information and communication technology (ICT) has led to the use of various communication and information media that have successfully minimized demographic and geographic barriers. Contemporary developments in the social, cultural, political, economic, scientific and technological fields, both on a global and national scale are a necessity that cannot be avoided by educational institutions. Therefore,

In connection with this fact, it is felt that it is important to develop a strategic plan (RENSTRA) for the Dayah/Maqamam Mahmuda Islamic Boarding School in Central Aceh. This strategic plan is intended as a foothold in the implementation and

administration of this institution. It is also hoped that this strategic plan can serve as an implementation guide that will direct the actions of all stakeholders of the Central Aceh Dayah/Maqamam Mahmuda Islamic Boarding School. In addition, this Strategic Plan is expected to serve as indicator signs in assessing institutional performance in achieving the vision and mission that have been socialized to all stakeholders of the Central Aceh Dayah/Maqamam Mahmuda Islamic Boarding School.

## **II. Review of Literature**

### **2.1 Legal Foundation**

The legal basis for the 2015-2019 Maqamam Mahmuda Islamic Boarding School Strategic Plan Dayah/Islamic Boarding School in Central Aceh are:

1. Law Number: 16 of 2001 concerning Foundations (State Gazette of the Republic of Indonesia of 2001 Number 112, Supplement to the State Gazette of the Republic of Indonesia Number 4132) in conjunction with Law of the Republic of Indonesia Number 28 of 2004 concerning Amendments to Law number 16 of 2001 concerning Foundations (State Gazette of the Republic of Indonesia of 2004 Number 115, Supplement to the State Gazette of the Republic of Indonesia 4430)
2. Government Regulation of the Republic of Indonesia Number 63 of 2008 concerning the Implementation of the Law on Foundations (State Gazette of the Republic of Indonesia of 2008 Number 134, Supplement to the State Gazette of the Republic of Indonesia Number 4894)
3. Government Regulation of the Republic of Indonesia Number 2 of 2013 concerning Amendments to Government Regulation Number 63 of 2008 concerning the Implementation of the Law on Foundations (State Gazette of the Republic of Indonesia of 2013 Number 2, Supplement to the State Gazette of the Republic of Indonesia Number 5387)
4. Notary Deed of Cendri Nafis Mariestha, SH, Takengon, Number: 04 of 2013 concerning the Establishment of the Maqamam Mahmuda Foundation
5. Deed of Notary Cendri Nafis Mariestha, SH, Takengon, Number: 91 of 2014 concerning Minutes of the Meeting of Approval for the replacement of the Trustees and making changes to the composition of the supervisors and management of the Foundation
6. Decree of the Minister of Law and Human Rights of the Republic of Indonesia Number: AHU-2733.AH.01.04. 2014 concerning the Ratification of the Foundation for the Minister of Law and Human Rights of the Republic of Indonesia.

## **III. Results and Discussion**

### **3.1 Strategic Environmental Analysis**

According to Filip, currently educational institutions operate in a market environment that affects the ability of institutions to serve and respond to the needs of their stakeholders. Refusing to change will increase the risk of losing the competition and especially the risk of internal crises and survival problems. Thus, environmental analysis becomes an absolutely important activity for educational institutions to identify internal strengths and weaknesses as well as external opportunities and threats to the institution.

In the context of Dayah/Maqamam Mahmuda Islamic Boarding School, Central Aceh. The intended strategic environment is related to external and internal factors that also color the dynamics that occur in existenceMaqamam Mahmuda Islamic Boarding School in Central Acehcannot escape from the social, cultural, economic, national and regional contexts that influence its existence. The following is an analysis of a number of strategic environments that directly affect the existence of this institution:

1. Development of Economic, Socio-Political and Cultural Conditions
2. Development of Education Paradigm
3. Development of Education Policy in Aceh
4. The Development of Public Image Against Dayah/Maqamam Mahmuda Islamic Boarding School, Central Aceh.

### **3.2 Development of Economic, Socio-Political and Cultural Conditions**

As a developing country, Indonesia is still faced with a number of crucial issues that require systematic and sustainable improvements.As stated in the Strategic Plan of the Ministry of National Education in accordance with Nawacita that the paradigm of education and culture includes: Education for all, Lifelong education, education as a movement, education produces learners, education forms character, fun schools and education builds culture. Education for all (Education for All), Equitable education for all levels of society without discriminating against ethnicity, race, religion and class, essentially strives for every citizen to fulfill their rights, namely education services. In overcoming this problem, the solution or solution to the problem of poverty needs to be based on an understanding of the voices of the poor and the gradual respect, protection, and fulfillment of the basic rights of the people, namely social, cultural, economic, and political rights. The challenge faced in education is to guarantee alignments with the poor in order to gain the widest possible access to quality education at all types and levels of education in all provinces, districts and cities, this is in accordance with the spirit ofEducation for all (Education for All).

In the political field, since the 1998 reform, various efforts have been made to create a healthier democratic climate. Legally formally, various laws and regulations relating to efforts to provide a wider space for the development of people's aspirations have been channeled. The Regional Autonomy Law, for example, has since undergone several revisions since the reformation. Regional autonomy and the current decentralization of education are evidence of a reorientation in governance in Indonesia.

The strengthening of the spirit of regional autonomy has also made many parties aware of the importance of maintaining the existence of cultural diversity that has existed for a long time in various parts of Indonesia. As a country consisting of hundreds of ethnic groups and with a diversity of cultural values that have been inherent for a long time, uniform policies by denying the plurality of ethnic groups in the country have proven to cause problems that can lead to national disintegration. The marginalized attitude experienced by a number of ethnic groups or social groups in society creates feelings of dissatisfaction that can lead to social resistance. For this reason, government policy through decentralization of government and education policies is a step that is considered very appropriate to accommodate the cultural diversity that exists in Indonesia.

### 3.3 Development of Education Paradigm

The formulation of the national education system cannot be separated from the philosophy adopted by the nation. The national education system is a sub-system of the national development system to actualize the nation's world-view/weltanschauung. National education is essentially an education that is actualized as the main capital or tool for solving national problems, namely problems related to efforts to maintain, develop and maintain the existence of the nation's image in the entire range of functions of space and time. Educational policy makers are required to find and formulate educational policies that are able to answer the challenges of the times, while maintaining their cultural identity.

Based on this description, Indonesian education should be an effort of the Indonesian people to create a quality Indonesian nation that is based on the philosophy of the Indonesian nation, Pancasila. As a national philosophy, the standard formulation of the ideal values contained in Pancasila must be embodied in the praxis of national education. In its historical trajectory, Pancasila as the nation's philosophy has experienced various meanings and has been actualized to go hand in hand according to the demands of the times. In the context of reform, the meaning of Pancasila and its articulation in the educational paradigm has resulted in a number of policy concepts and applications. The basic principles of the state as formulated by the founding fathers of Indonesia in Pancasila should animate the praxis of national education. Ministry of Education Strategic Plan 2015-2019, which states that national education is an effort to fulfill human rights and the process of cultivating the values of justice and civility in students towards the realization of a cultured and dignified society. National education is based on the norms of national unity in terms of social, cultural, economic, and political aspects to maintain the integrity of the nation and the Unitary State of the Republic of Indonesia in the context of nation and character building. Indonesian nation. National education that is based on popular norms and democracy empowers educational institutions and staff so that they are able to help students develop into human beings who understand and apply the principles of democracy and democracy in the life of society, nation and state. National education which is based on the values of social justice is realized through the provision of equitable and quality education for the entire nation as well as ensuring the elimination of all forms of discrimination and the implementation of education for all and all for education in the context of realizing a socially just society.

In the development of an increasingly integrated world, the national education paradigm cannot escape the dynamics of conceptualizing and implementing global education. The development of various new approaches requires critical adaptation of these approaches so that they are more contextual to Indonesian conditions. In this context, as stated in Strategic Plan of the Ministry of National Education 2015-2019 In the national education paradigm, the educational and dialogical learning process includes learner-centered learning, contextual learning, and the development of a learning organization. Learner-centered learning means that students are the main actors in competency production activities, while learning resources, especially educators, act more as assistants, facilitators, and motivators. The concept of contextual learning refers to the meaning of the conditions and potential of students which focuses on the development of interests, talents, and competencies, as well as the potential of resources in the community which are the determining factors for learning facilities, processes, and objectives. The concept of developing a learning organization (learning organization) means that the main task of the educational unit is to develop the ability to cross, share, and create new knowledge. The main activity focus is on developing the ability to learn to learn (learn to learn).

On the other hand, access to quality education for all people is one of the tasks of the state as mandated in the constitution of this nation. Indonesia's very broad and diverse economic, political and demographic issues are one of the challenges that are not easy. Especially at the higher education level, the opportunity to receive a quality education is still a luxury for most Indonesians. In the General Elucidation of Law (UU) No. 20 of 2003 concerning the National Education System (Sisdiknas) it is outlined a systemic effort to expand and equalize opportunities to obtain quality education for all Indonesian people, and to facilitate the development of the nation's children's potential as a whole from an early age to the end of life in order to create a learning society. Article 5 of the law states: (1) every citizen has the same right to obtain quality education; (2) citizens who have physical, emotional, mental, intellectual, and/or social disorders are entitled to special education; (3) citizens in remote or underdeveloped areas as well as remote indigenous peoples are entitled to special education services; (4) citizens who have the potential for intelligence and special talents are entitled to special education; and (5) every citizen has the right to have the opportunity to improve lifelong education. All of these points mean that equal distribution and expansion of access to education at all levels and levels of education must be the commitment of all national education stakeholders.

The existence of the Maqamam Mahmuda Islamic Boarding School in Central Aceh as an educational institution in the Gayo Highlands, plays a significant role in realizing increased access to education for people in the region. Previously, in order to get a quality education, the people in the area, the majority of whom worked as farmers, had to spend a lot of money to get an education, because they had to send their children out of the area. The commitment of this institution in expanding access to education for marginalized/isolated communities has been carried out since 2014, which was marked by the waiver of education fees for underprivileged students to continue their education.

### 3.3 Education Policy in Aceh

Education in Aceh has undergone a series of dramatic changes. On the one hand, the Province of Aceh since the 1950s has had privileges in three areas; religion, customs and education. In fact, this privilege was reaffirmed through Law no. 44 Th. 1999 concerning the Implementation of the Privileges of the Province of the Special Region of Aceh. The special status, in essence, is the granting of wider authority to innovate and improvise in developing education. Moreover, with the enactment of Law Number 11 of 2006 concerning the Government of Aceh, opportunities to make breakthroughs or innovations in education that are more contextual are increasingly finding momentum.

Privileges in the field of education should be utilized as much as possible to overcome and solve problems that still cling to the practice of education in Aceh. One of the problems that is still happening in education in Aceh relates to equal distribution of education. The level of affordability of education is still a big problem in the world of education, especially at the MTS and MA education levels. Although various policies and facilities in getting the opportunity to enjoy education have been rolled out by the government, the level of community participation in education is still low. This condition is inseparable from the relatively high costs that must be incurred by the community to enjoy education. Moreover, for people who are far from educational centers.

In line with these conditions, the synergy between the government and the people in the Aceh region to rebuild educational institutions in various types and levels is absolutely necessary. Education is seen as having a very strategic function in the reconstruction of Aceh's civilization. Through quality Dayah/Islamic boarding schools, the idea of transforming culture and removing the stigma that the Acehnese people are very difficult



to separate from their war culture can be slowly reduced. Resolution of problems and differences of opinion through dialogue will find fertile ground through educational activities that take place in educational institutions. As a crater for candradimuka in preparing future leaders who will fill strategic positions in regional leadership in the future,

Judging from its historical background, there are several basic problems that cause educational stagnation in Aceh. The first factor is none other than the existence of armed conflict. Since the proclamation of Indonesia, it has only been recorded that Aceh has been free from armed conflict for only a few years. The conflict has not only broken the government's concentration in dealing with education, but more than that, the conflict has also weakened the level of community participation in education and has an impact on the quality and performance of education. Many educators have become victims, the exodus of a number of education personnel from Aceh, the destruction of educational facilities, the development of trauma and community apathy are some of the impacts of the conflict that has lasted for decades in Aceh. Besides that, The Tsunami disaster completed the slump in education in Nanggroe Aceh Darussalam. This disaster has not only caused hundreds of thousands of people to become victims, but has also caused the destruction of educational facilities at various types and levels. No less severe, this disaster has caused a multi-dimensional impact. The increasing number of children who suddenly lost their parents, and parents who lost their livelihood to finance their children's education, are part of the impact of this disaster.

The existence of the Aceh Dayah Education Development Agency in 2008 based on UUPA No. 11 of 2006, Qanun No. 5 of 2007 and Qanun No. 5 of 2008 in an effort to catch up with education in Aceh, the government has implemented various policies. The allocation of a large education budget and policy support that allows the expansion of educational opportunities are part of this effort, including the government's moral and material support for the sustainability of the Maqamam Mahmuda Islamic Boarding School in Central Aceh.

### **3.4 Public Image of Dayah/Maqamam Mahmuda Islamic Boarding School Maqamam Mahmuda Central Aceh.**

As a Middle and Upper Modern educational institution in the Gayo highlands (which includes four districts: Aceh Tengah, Aceh Tenggara, Gayo Lues and Bener Meriah), Dayah/Pesantren Maqamam Mahmuda Aceh Tengah has made a significant contribution in improving the quality and access of services education. So it is not an exaggeration if the level of public trust in this institution is slowly increasing every year. One indicator that can be used as a reference in assessing the public image of this educational institution in the midst of the Acehnese people is the increase in the number of students every year. To get an idea of the increase in the number of santri / i Dayah / Pesantren Maqamam Mahmuda Aceh Tengah can be seen in the following table:

**Table 1.** Number of Santri/i by Year of Entry

Year	Number of Registrants	DETAILS SANTRI/SANTRIWATI BASED ON THE RESULTS OF GRADUATION SELECTION		Number of students By Year
		Son	Princess	
2014	17	17	0	17
2015	27	27	6	27
2016	200	57	37	94
2018	250	80	40	120
2019	350	80	40	120
2020	380	80	80	160
2021	400	80	80	160
2022	430	80	90	170

The establishment of the public image of the Central Aceh Dayah/Maqamam Mahmuda Islamic Boarding School is also increasingly finding its footing through the accreditation/type recognition process from the Aceh Province Dayah Board, with the predicate B. On the other hand, various community service activities carried out by Dayah/Maqamam Mahmuda Islamic Boarding School helped shape the positive image of the community through Ramadhan Safari and other activities, the aspirations and expectations of the community towards the existence of this educational institution can be accommodated in enriching the programs and policies of this institution in the future.

### **3.5 Analysis Internal**

There are 9 minimum standards within the Dayah/Islamic boarding school in Indonesia that should serve as patrons for internal analysis:

#### **a. Curriculum / Teaching and learning process**

The swift currents of globalization and modernization have become a challenge for the world of education, including the Maqamam Mahmuda Dayah/Islamic boarding school. Globalization and modernization can indeed boost education towards progress, but their presence needs to be addressed with wise steps so as not to have a negative impact on pesantren. Responding to the currents of globalization and modernization can be done with pesantren innovations, especially curriculum development. The development of the Dayah curriculum/Maqamam Mahmuda Islamic boarding school is carried out by integrating the pesantren curriculum with the general or government curriculum which is an absolute necessity for students to compete in the real world in society which is classified into: core curriculum, special curriculum and local content curriculum. The core curriculum of Dayah/Maqamam Mahmuda Islamic boarding school is strengthening Arabic and English as well as Islamicized, A special curriculum for strengthening entrepreneurship and a local content curriculum, namely Shari'a and Gayo customs. Strengthening the entrepreneurship curriculum is important because it is based on life skills, where students are equipped with the ability to solve various life problems and certain skills such as agriculture, economic development, electronics, mechanics, home industries, and other productive businesses. With the integration of the curriculum, it is hoped that students will be able to take part in the midst of the harsh currents of globalization and modernization.

The above curriculum learning process starts at 04.30 at dawn prayer and ends at 22:00. This study hour is divided into two parts: Formal education starts from 07:00 - 12:15 and 24 hour care. With such a time allocation, it is hoped that there will be Five Basic Santri Abilities: a. Insight of science and technology b. Bertafaqquh Fiddin c. Beakhlaqul Karimah d. Islamic preaching and e. Leader Spirit. Based on the curriculum and the five basic abilities of Dayah/Maqmam Mahmuda Islamic Boarding School students, the Graduate Profile is expected to be: Spiritual with indicators of having aqidah salimah, able to memorize at least 3 chapters (juz 30, 1 and 2), able to make speeches in three languages, able to become imam and preacher and able to establish obligatory worship and Sunnah. Intellectuals have an average score of at least 6 for the Pondok Final Examination, able to communicate in Arabic and English, Able to write foreign language papers/papers and master computer and internet applications. Moral has suluk jayyid, has leadership spirit, has concern for the environment and is able to serve the community

In addition to formal education, at the Dayah/Maqmam Mahmuda Islamic Boarding School, Central Aceh, there is also a santri education program which has its own schedule and curriculum structure. Santri activities are at the heart of life in Islamic boarding schools because they include the implementation of activities for 24 hours. Among the structure of activities in the santri are: praying in congregation five times, Qiroatul Quran, Islamic Studies, Scouting, Muhadharoh, Tazwidul, Mufrodat, Muhadatsah, Halaqah Hujroh, Leadership and Sports.

To ensure the continuity of learning in an effective and efficient manner, the educational background and experience of educators are barometers of determining the subjects they teach. To support learning so that it can achieve its goals, educators are required to prepare and plan learning by making learning designs in the form of a Lecture Program Unit (SAP), which is a development of the syllabus of each subject that has been determined in accordance with the Dayah program/Maqmam Mahmuda Maqamam Islamic Boarding School. Mahmuda Central Aceh.

In addition to the classical teaching and learning process, PBM is also carried out outside the classroom informally through scientific activities, such as strengthening Arabic, English, classical books, preaching, technology and entrepreneurship.

## **b. Institutional management and administration**

Management means that it was developed from the word to manage, which means to manage or manage. According to experts, the first management is managing people, the second is decision making, the third is organizing and utilizing resources to match predetermined goals.

So the Maqamama Mahmuda Dayah/Islamic boarding school system serves as an organizational device that was created to be created to achieve educational goals that take place in Maqamama Mahmuda Dayah/Islamic boarding schools. / Pesantren is a figure of Dayah / Islamic boarding school that is central, authoritative, and the center of all policies and changes, at Dayah / Pesantren Maqamama Mahmuda has a Tgk who is still young and energetic with experience studying Strata Three (S3). In line with the implementation of formal education, Dayah/Islamic boarding schools are experiencing development in aspects of management, organization, and administration of financial management. This development started from a change in the leadership style of the pesantren from charismatic to rationalistic,

Dayah/Islamic boarding schools have formed a daily management body as an umbrella institution that specifically manages and handles pesantren activities such as formal education, diniyah, ta'lim assembly salaries, to matters of lodging (student



dormitories), housekeeping, public relations. In this type of pesantren, the division of labor between units has gone well.

Recruitment of ustadz or teachers, academic development, reward system, work weights are adjusted to the provisions although not completely like the magnificent Modern Dayah/Islamic boarding school, but the direction towards a more professional level continues to be pursued. 20 people have Master's degrees and 15 have Bachelor's degrees.

Over time, Dayah/Islamic boarding school Maqamam Mahmuda began to pay attention and improve its administration. For example in the matter of student administration, which concerns the acceptance of students, transfer students, and problematic students, discipline, learning difficulties, evaluation and guidance and counseling.

**Scope of Dayah/Pesantren Administration**The Maqamam Mahmuda Dayah/Islamic Boarding School consists of: Material administration, namely administrative activities related to material fields, such as school administration, financial administration, equipment, and others. The field of personal administration, which includes the administration of teacher personnel and school employees and so on and the field of curriculum administration, which includes curriculum implementation, curriculum development, syllabus preparation, daily preparation and so on. Purpose of AdministrationDayah/pesantren Maqamam Mahmuda Pesantren so that all activities support the achievement of the goals of Dayah/pesantren or in other words the administration used in the world of pesantren is endeavored to achieve the goals of pesantren. The administration of the Maqamam Mahmuda Dayah/Islamic boarding school is a subsystem within the Dayah/Islamic boarding school, to support each administration running in a series of certain processes. The pesantren administration process includes the functions of planning, organizing, coordinating, communicating, nurturing and assessing.

### **c. Facilities and infrastructure**

The Maqamam Mahmuda dayah/Islamic boarding school emphasizes the importance of supporting facilities and infrastructure (environment) in the educational process. By being in the same environment between teachers and students, it is more possible for interactions and processes of education and learning to take place continuously. Santri are not only able to learn directly from their teachers about scientific issues, but also learn about life's problems. Tgk and teachers in the Dayah/Islamic boarding school are figures who become sources of role models for students in all dimensions of life. To maximize the creation of an adequate environment, facilities and infrastructure, the Maqamam Mahmuda Dayah/Islamic boarding school applies the following principles:

1. Environment, covering the totality of the life of Dayah/Maqamam Mahmuda Islamic boarding school; everything that is seen, heard, done, felt, and experienced by students must contain an element of education.
2. Created to always be educational and conducive
3. It is treated as a complementary element, not a supplementary one.

In creating a conducive educational environment, Dayah/Islamic boarding school Maqamam Mahmuda applies minimum standards in terms of facilities and infrastructure. Referring to the advice of Kiai Gontor, KH. Abdullah Syukri Zarkasyi, MA regarding the Standardization of Minimal Facilities and Infrastructure for a Modern Pondok include: mosques/facilities of worship, student dormitories, study/classrooms, meeting facilities, kitchens, sports facilities, laboratories, shopping facilities for students, transportation facilities, and lighting facilities.

a. mosque

The mosque in the pesantren is an absolute means, not only a place of worship for students but also as a center for student activities. And became one of the three centers of Islamic boarding school education, in addition to schools and dormitories. Dayah/Islamic boarding school Maqamam Mahmuda already has a prayer room with a size of 8x17 m<sup>2</sup> in the form of a house on stilts made of wood which functions as a place of worship and a center for student activities

b. Dormitory

The dormitory in a boarding school is like a home for the students. In addition to their daily residence, the dormitory is also a place to socialize and socialize for students. Community education is provided in an atmosphere of family and togetherness. To support daily needs, Dayah/Maqamam Mahmuda Islamic Boarding School has 2 buildings of permanent 32 m<sup>2</sup> dormitory and 2 semi-permanent 32 m<sup>2</sup> dormitory buildings, each dormitory is equipped with bathrooms and toilets outside the dormitory itself.

c. School/Class

Classroom is a place where the teaching and learning process takes place, this is where students are educated and taught various fields of science and intellectual education. In addition, the class also functions as a place to practice speeches and discussions or in the Maqamam Mahmuda Dayah/Islamic boarding school environment, it is known as the muhadara program. The number of classes is 5 rooms each measuring 32 m<sup>2</sup> 3 of which are permanent while 2 are still semi-permanent, the facilities available in each class consist of chairs, tables and blackboards while IT facilities are not yet available due to budget constraints.

d. Meeting Hall

The meeting hall is a gathering place for students and asatidz, in certain activities or events, meeting hall facilities are needed as a means of educating students as a whole/together, such as general direction. In addition, the meeting hall also functions as a place to channel the aspirations and creations of students, such as art performances, dramas, speech competitions and so on. The Maqamam Mahmuda Dayah/Islamic Boarding School does not yet have a meeting hall, so far the mushalla has also functioned as a meeting hall.

e. Kitchen

This facility is a vital means for the life of the santri in the pesantren institution as a means of fulfilling primary human needs. Therefore, a pesantren must have kitchen facilities to meet the food and drink needs of students. In addition, the kitchen is also a means of discipline and cleanliness education. Dayah/Islamic boarding school Maqamam Mahmuda already has a public kitchen for the students, although it is still relatively simple in the form of semi-permanent with an area of 62 m<sup>2</sup>.

f. Sports field

With this facility, it is hoped that the students will have a healthy body so that they can study more actively. In addition, students can also channel their talents and hobbies in the field of sports. The Maqamam Mahmuda Islamic boarding school/dayah has not actually prepared a representative sports field as a sports field, but the availability of land has been prepared in such a way.

g. Laboratory Facilities

Laboratory can be interpreted in two ways. Artificial laboratory and natural laboratory. An artificial laboratory is a room or class devoted to studying a particular material, such as a language laboratory, biology laboratory, physics, etc. Dayah/Islamic boarding

school Maqamam Mahmuda already has a computer laboratory, although it is still limited, but gradually continues to be pursued like a computer laboratory, while the natural laboratory is the natural environment in the cottage but supports the creation of a learning atmosphere for students. The creation of an Arabic or English speaking environment in the Maqamam Mahmuda Dayah/Islamic boarding school environment resulted in students being able to directly apply the two languages in daily communication. Miliu Pondok as a whole is a life laboratory for santri.

h. Shopping Facility

Shopping facilities sell various daily necessities for students such as soap, toothpaste and so on. Apart from being a form of economic independence, shopping facilities also make it easier for students to meet their needs and do not have to leave the cottage to get them. Dayah/Islamic boarding school Maqamam Mahmuda already has a mini market in the form of semi-permanent as many as 4 kiosks each measuring 4x4 which serves to meet the needs of daily santri.

i. Transportation Facilities

Transportation is a means that must be owned by Islamic boarding schools. This is to facilitate the mobility of students and asatidz in carrying out their activities. The Maqamam Mahmuda Dayah/Islamic Boarding School does not yet have transportation facilities, so far the fulfillment of these facilities is borne by the foundation management and the asatidz to facilitate the mobility of students and asatidz

j. Lighting Facilities

Information in pesantren can be interpreted as two things; first, lighting at night, this is needed to support learning activities at night, as well as other night activities, such as night pickets. The second meaning is information. Although television is prohibited to be watched in pesantren, access to information for students is still open through print and internet media, and even then it is regulated in pesantren life so that it does not interfere with other activities. The Maqamam Mahmuda Dayah/Islamic boarding school has been freed from lighting, including at night, while the information for the Maqamam Mahmuda Dayah/Islamic boarding school has collaborated with local print media that can be accessed by students and asatidz, while the availability of the internet is in the process of further development.

## IV. Conclusion

Education has become one of the dimensions of human life that has received the most attention. This is inseparable from the fact that education has become one of the elements in the social order which is believed to make a significant contribution in determining the future of mankind, which includes aspects of culture, politics, law, economy and others. On the other hand, the increasingly complex dynamics of human problems have an impact on the existence of educational institutions, including universities. In responding to the demands of change, the development of various policies and program plans based on actual conditions and reflection on future trends is very necessary. The 2011-2015 Strategic Plan is expected to be able to serve as a guide in bringing Dayah/Maqamam Mahmuda Islamic Boarding Schools to respond to the demands of social change and the development of today's society. This vision, mission, and strategy will not be of much use as a guide if every policy formulated is not based on the vision, mission, and strategy that has been agreed to work with the intention of providing good service to students and other stakeholders.

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