



Implementation of POAC Managerial Functions in Building *Santri*'s Religious Character in Islamic Boarding Schools in the Era of Globalization

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ABSTRACT

Pesantren in the era of globalization face great challenges in maintaining the religious character of students in the midst of the swift flow of modernization. Pondok Pesantren Bahrul Hidayah Sidoarjo as one of the traditional Islamic boarding schools tries to integrate Islamic values with the demands of the times through the POAC management approach (Planning, Organizing, Actuating, Controlling). This study aims to analyze the implementation of POAC management in developing the religious character of students and identifying supporting and inhibiting factors in the implementation process. This research uses a qualitative approach with a case study method. Data were collected through participatory observation for 3 months, in-depth interviews with 12 informants (caregivers, *ustadz*, and *santri*), and document analysis. Data were analyzed interactively through data reduction, data presentation, and conclusion verification. The results showed that the implementation of POAC management at Pondok Pesantren Bahrul Hidayah Sidoarjo runs effectively through Planning: Structured program preparation such as *tahajud* congregation and yellow book studies. Organizing: Clear division of tasks between the fields of education, religion, and independence. Actuating: Implementation of mentoring system and exemplary by *ustadz*. Controlling: Monthly evaluation through *mubasabah* and monitoring of *santri* behavior. This research contributes a model of implementing POAC management contextualized with *pesantren* culture, as well as offering practical strategies for Islamic educational institutions in facing the challenges of globalization without losing religious identity.

Keywords: POAC Management, Islamic Boarding School, Religious Character, Islamic Education, Globalization.

ABSTRAK

Pesantren di era globalisasi menghadapi tantangan besar dalam mempertahankan karakter religius *santri* di tengah derasnya arus modernisasi. Pondok Pesantren Bahrul Hidayah Sidoarjo sebagai salah satu pesantren tradisional berupaya mengintegrasikan nilai-nilai keislaman dengan tuntutan zaman melalui pendekatan manajemen POAC (Planning, Organizing, Actuating, Controlling). Penelitian ini bertujuan untuk menganalisis implementasi manajemen POAC dalam pengembangan karakter religius *santri* dan mengidentifikasi faktor pendukung dan penghambat dalam proses penerapannya. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Data dikumpulkan melalui observasi partisipatif selama 3 bulan, wawancara mendalam dengan 12 informan (pengasuh, *ustadz*, dan *santri*), serta analisis dokumen. Data dianalisis secara interaktif melalui reduksi data, penyajian data, dan verifikasi kesimpulan. Hasil penelitian menunjukkan bahwa penerapan manajemen POAC di Pondok Pesantren Bahrul Hidayah Sidoarjo berjalan efektif melalui Planning: Penyusunan program terstruktur seperti *tahajud* berjamaah dan kajian kitab kuning. Organizing: Pembagian tugas yang jelas antara bidang pendidikan, keagamaan, dan kemandirian. Actuating: Implementasi sistem mentoring dan keteladanan oleh *ustadz*. Controlling: Evaluasi bulanan melalui *mubasabah* dan monitoring perilaku *santri*. Penelitian ini memberikan kontribusi berupa model penerapan manajemen POAC yang terkontekstualisasi dengan budaya pesantren, sekaligus

menawarkan strategi praktis bagi lembaga pendidikan islam dalam menghadapi tantangan globalisasi tanpa kehilangan identitas keagamaan.

Kata Kunci: Manajemen POAC, Pondok Pesantren, Karakter Religius, Pendidikan Islam, Globalisasi.

INTRODUCTION

The phenomenon of declining character among *santri* at Pondok Pesantren Bahrul Hidayah Sidoarjo—such as lack of respect for teachers, impolite speech, sleeping in dormitories during study sessions, as well as noncompliance in performing congregational prayers at the mosque and delays in participating in religious activities—has become a serious concern. One of the main issues is the low awareness of *santri* in obeying the *pesantren*'s rules, especially in the context of worship and religious activities. In addition, the lack of practice and appreciation of *pesantren* values also hinders the comprehensive implementation of character education.¹

Another issue often encountered in the learning process is the disobedience of *santri* toward teachers' assignments, disturbance of peers during study, lack of parental support, as well as a low work ethic and learning independence. These factors can negatively affect the *santri*'s academic achievement.² To address this moral decline, a comprehensive effort is needed to build the character of the *santri*. In the context of relationships with God, fellow humans, as well as law, customs, culture, and religion, character represents the values reflected in everyday human behavior.³ *Santri* with strong character will live their lives based on Islamic values with high dedication and view the learning process as part of worship.⁴ Therefore, character formation in *pesantren* must take place in a structured and well-planned manner, guided by religious values.⁵ The aim of this character education process is to develop *santri* who possess noble character (*akhlakul karimah*) and a deep understanding of religion according to Islamic values found in the Qur'an and Hadith.⁶

¹ Hj. Siti Rodliyah, "Manajemen Pondok Pesantren Berbasis Pendidikan Karakter (Studi Kasus Di Pondok Pesantren 'Annuriyyah' Kaliwining Kecamatan Rambipuji Kabupaten Jember)," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 12, no. 2 (January 25, 2016): 299, <https://doi.org/10.21154/cendekia.v12i2.230>; Nur Hidayat, "The Implementation of Character Education Model at Islamic Boarding School of Pabelan, Magelang, Central Java," *Jurnal Pendidikan Islam* 5, no. 2 (December 16, 2016): 431–55, <https://doi.org/10.14421/jpi.2016.52.431-455>.

² Dini Palupi Putri, "Pendidikan Karakter Pada Anak Sekolah Dasar Di Era Digital," *AR-RILAYAH: Jurnal Pendidikan Dasar* 2, no. 1 (July 13, 2018): 37–50, <https://doi.org/10.29240/jpd.v2i1.439>.

³ Hidayatul Fitri, Intan Maulidasari, and Nalurita Rinzani, "Implementasi Pendidikan Karakter Pada Pembelajaran Daring," *PROSIDING SEMINAR NASIONAL PROGRAM PASCASARJANA UNIVERSITAS PGRI PALEMBANG*, May 18, 2021, <https://jurnal.univpgri-palembang.ac.id/index.php/Prosidingpps/article/view/5623>.

⁴ Abdul Goffar, "Manajemen Dalam Islam (Perspektif al-Qur'an Dan Hadits)," *Islamic Akademika: Jurnal Pendidikan Dan Keislaman* 8, no. 1 (2016): 35–58.

⁵ Zuyyina Candra Kirana and Deden Dienul Haq, "Pembentukan Karakter Religius Santri Di Pondok Pesantren Fathul Ulum Kwagean Kediri Melalui Kegiatan Mujahadah," *Jurnal Kependidikan Islam* 12, no. 2 (August 15, 2022): 225–41, <https://doi.org/10.15642/jkpi.2022.12.2.225-241>.

⁶ Rifa Luthiyah and Ashif Az Zafi, "Penanaman Nilai Karakter Religius Dalam Perspektif Pendidikan Islam Di Lingkungan Sekolah RA Hidayatus Shibyan Temulus," *Jurnal Golden Age* 5, no. 2 (December 31, 2021): 513–26.

To achieve this goal, Islamic education management plays an important role in designing strategies, implementation, and evaluation in strengthening the religious values of *santri*.⁷ Islamic education management is not only focused on academic achievement but also on developing individuals who are competitive and possess strong religious integrity.⁸ In this context, the principles of management are crucial to ensure that educational activities run optimally and in a well-directed manner. George R. Terry introduced four main functions of management known as POAC, namely planning, organizing, actuating, and controlling.⁹ By applying POAC principles in the *pesantren* environment, it is expected that an effective managerial system can be formed to support the success of religious character education for *santri*.¹⁰

Studies on character education have been widely conducted in the environment of Islamic boarding schools (*pondok pesantren*). One such study by Kahar, Barus, and Wijaya indicates that the role of *pesantren* in enhancing the character of *santri* is more focused on a holistic learning process.¹¹ This is due to the implementation of a dual curriculum that synergistically shapes the character of *santri* in a well-structured and directed manner. Aynaini's research confirms the success of *pesantren* in shaping *santri* character through the integration of basic value education and the internalization of deeper values that serve as the foundation for *santri* behavior in daily life.¹² Furthermore, research by Lesmana et al. examines the role of *pesantren* in Islamic education management and its contribution to character formation.¹³ Putri, in her study on children's character education in the digital era, reveals that technology presents both opportunities and challenges in character formation, making it crucial for teachers, parents, and communities to guide children in filtering negative influences from the digital environment.¹⁴ Meanwhile, Yasin studied curriculum management in *pesantren* and found that this aspect plays a significant role in fostering the independence of *santri*. Such independence becomes an essential asset for *santri* when they graduate and return to the wider community.¹⁵

⁷ Sandiko Sandiko et al., "School Management in Forming Children's Religious Character," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 6, no. 3 (May 10, 2022): 656–66, <https://doi.org/10.33650/al-tanzim.v6i3.3383>.

⁸ Arif Ma'ruf, "Manajemen Pendidikan Islam: Membangun Fondasi Pendidikan Berkualitas," *INTERSTUDIA: Journal of Contemporary Education in Islamic Society* 1, no. 2 (November 12, 2022): 21–29.

⁹ Rifaldi Dwi Syahputra and Nuri Aslami, "Prinsip-Prinsip Utama Manajemen George R. Terry," *Manajemen Kreatif Jurnal* 1, no. 3 (June 17, 2023): 51–61, <https://doi.org/10.55606/makreju.v1i3.1615>.

¹⁰ Nizarani Nizarani, Muhammad Kristiawan, and Artanti Puspita Sari, "Manajemen Pendidikan Karakter Berbasis Pondok Pesantren," *Jurnal Intelektualita: Keislaman, Sosial Dan Sains* 9, no. 1 (March 18, 2020): 37–44, <https://doi.org/10.19109/intelektualita.v9i1.5432>.

¹¹ Syadidul Kahar, Muhammad Irsan Barus, and Candra Wijaya, "Peran Pesantren Dalam Membentuk Karakter Santri," *Anthropos: Jurnal Antropologi Sosial Dan Budaya (Journal of Social and Cultural Anthropology)* 4, no. 2 (January 18, 2019): 170, <https://doi.org/10.24114/antro.v4i2.11949>.

¹² Quratul Aynaini, "Peran pondok pesantren dalam membentuk karakter santri di pondok pesantren Nurul Haramain NW Putri Narmada Tahun Ajaran 2020-2021" (Undergraduate Thesis, Mataram, Universitas Islam Negeri Mataram, 2020), <https://etheses.uinmataram.ac.id/1356/>.

¹³ Firyal Rafidah Lesmana, Hanun Salsabilah, and Beta Alviana Febrianti, "Peran Pondok Pesantren Dalam Pembentukan Karakter Santri Dalam Manajemen Pendidikan Islam," *Jurnal Syntax Transformation* 2, no. 07 (July 23, 2021): 962–70, <https://doi.org/10.46799/jst.v2i7.319>.

¹⁴ Putri, "Pendidikan Karakter Pada Anak Sekolah Dasar Di Era Digital."

¹⁵ Muhammad Yasin, "Pelaksanaan Manajemen Kurikulum Pesantren Dalam Membentuk Karakter Mandiri Santri," *DLAJAR: Jurnal Pendidikan Dan Pembelajaran* 1, no. 1 (January 20, 2022): 72–79, <https://doi.org/10.54259/diajar.v1i1.192>.

Considering the findings of previous studies that emphasize the importance of *pesantren*'s role in character formation and the need for effective management implementation in character education processes, this research focuses on the actualization of POAC management (Planning, Organizing, Actuating, and Controlling) at Pondok Pesantren Bahrul Hidayah Sidoarjo in shaping the religious character of *santri*. Yasin's research also emphasizes that well-planned curriculum management can enhance *santri* independence, while Putri shows that the challenges of the digital era influence character formation patterns within educational settings.

Building upon these findings, the scientific novelty of this research lies in its focus on the comprehensive implementation of POAC management theory in the context of *santri* character education in the era of globalization—a subject that has not been specifically studied in the context of Pondok Pesantren Bahrul Hidayah Sidoarjo. This research not only analyzes the application of POAC but also offers a contextual managerial approach based on the actual challenges currently faced by *pesantren*. Thus, this study is expected to contribute both theoretically and practically to improving the effectiveness of Islamic education management in shaping *santri* who are religious, possess strong character, and are able to adapt positively to the dynamics of the times.

METHOD

This study employs a qualitative approach with a field research method, aiming to gain an in-depth understanding of the implementation of POAC management (Planning, Organizing, Actuating, and Controlling) in shaping the religious character of *santri* at Pondok Pesantren Bahrul Hidayah Sidoarjo. The qualitative approach is considered appropriate because the collected data is narrative, descriptive, and focused on meaning and process.¹⁶ In the data collection process, the researcher used three main techniques: observation, interviews, and documentation. Observations were conducted directly to observe the activities of the *santri*, particularly those related to worship and character habituation.¹⁷ In-depth interviews were conducted with key informants such as the head of the *pesantren*, *santri* mentors, and the *ubudiyah* division, to explore their understanding of the planning and implementation of *santri* character development.¹⁸ Meanwhile, documentation was used to examine the organizational structure, activity schedules, and relevant *pesantren* regulations.

Informants were selected purposively based on specific criteria, namely those who have authority within the leadership and *santri* development structure. This aligns with the qualitative method which emphasizes the selection of sources capable of providing relevant and in-depth information. During data collection, the researcher used tools such as a voice recorder, field notes, and a mobile phone camera to document field findings. The collected data were analyzed using the interactive analysis model by Miles and Huberman, which consists of three stages: data reduction, data display, and conclusion drawing/verification.

¹⁶ S. Sugiyono, *Memahami Penelitian Kualitatif*, 12th ed. (Bandung: Alfabeta, 2016), <https://scholar.google.com/scholar?cluster=18273325231209376353&hl=en&oi=scholar>.

¹⁷ Masnur Muslich, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional* (Bumi Aksara, 2022).

¹⁸ Rodliyah, "Manajemen Pondok Pesantren Berbasis Pendidikan Karakter (Studi Kasus Di Pondok Pesantren 'Annuriyyah' Kaliwining Kecamatan Rambipuji Kabupaten Jember)."

Data reduction was carried out by filtering important information from interview and observation results. Then, data display was presented in the form of narratives, tables, and diagrams to illustrate the relationship between managerial activities and the formation of *santri*'s religious character. Finally, data verification was conducted continuously throughout the research process to maintain the validity of the findings.

To ensure data validity, triangulation techniques were applied, both source triangulation and technique triangulation. Source triangulation was done by comparing information from the head of the *pesantren*, mentors, and teachers, while technique triangulation involved comparing data obtained from interviews, observations, and documentation.¹⁹ This step is essential to ensure the validity and reliability of the data and to avoid researcher bias. Thus, this research method not only describes how POAC management is implemented in the *pesantren*, but also provides a deep insight into the effectiveness of managerial strategies in shaping the religious character of *santri* in the modern era.

RESULTS AND DISCUSSION

The Actualization of POAC Management at Pondok Pesantren Bahrul Hidayah Sidoarjo

1. Planning

The leadership and head of the school at the *pesantren* are in the process of designing development strategies for the institution. In an interview, Ust. Ahmad Faris Hadya, S.Pd., who serves as the head of the *pesantren*, stated:

“The development planning of this pesantren is divided into three program categories: short-term, medium-term, and long-term programs. In striving to achieve these goals, I conduct deliberations and seek input from the school principal and other teachers.”

In addition, the *pesantren* organizes training programs for teachers. In an interview with the School Principal, Isman Maulana, S.Pd., he said:

“To develop this pesantren, I want to ensure that all teachers have attended seminars and instructional programs organized by the pesantren, whether from the government or private institutions.”

These findings indicate that the planning aspect of the *pesantren*'s management has been carried out in a systematic and structured manner. This aligns with the opinion of Kahar et al., who emphasize that Islamic education management in *pesantren* must include a directed and sustainable planning process to achieve the goals of character education.²⁰ Research by Lesmana et al. also reinforces the importance of planning in the formation of *santri* character, particularly through internal deliberations between

¹⁹ Suriyati Suriyati et al., “Implementation of Integrated Quality Management Islamic Education in Madrasah Aliyah,” *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 1 (March 2, 2023): 95–112, <https://doi.org/10.31538/tjje.v4i1.355>.

²⁰ Kahar, Barus, and Wijaya, “Peran Pesantren Dalam Membentuk Karakter Santri.”

leadership and educators.²¹ Similarly, Anwar et al. highlight that teacher training is an integral part of *pesantren's* managerial strategy in improving educational quality and the religious character of *santri*.²²

Furthermore, according to Goffar, planning in Islam is not merely administrative but also a form of trust (*amanah*) and moral responsibility in nurturing a spiritually and intellectually superior generation.²³ Likewise, Mudiono asserts that planning in Islamic education must be grounded in *shar'i* values to provide direction and sustainability within the management system of educational institutions.²⁴ Therefore, the findings of this research have both strong theoretical and empirical foundations, showing that planning is a crucial element in the success of Islamic education management, particularly in the context of shaping the religious character of *santri* in *pesantren*.²⁵

2. Organizing

The organizational activities at Pondok Pesantren Bahrul Hidayah Sidoarjo can be observed through the division of main tasks and functions across different fields and programs being implemented. In an interview with Ustadz Andy Fachriandy, the Director of Student Affairs (*Pengasuhan*), he explained:

“The pesantren leadership categorizes their programs into short-term, medium-term, and long-term programs. The purpose of the short-term program is to organize teaching and learning activities and delegate them to the teachers and the school principal. Meanwhile, the medium-term program aims to conduct training, deepen religious material, and plan semester activities.”

This systematic task division reflects that the managerial organizing process at the *pesantren* is functioning effectively. Each unit is given responsibilities according to its domain, fostering synergy among departments and encouraging collaboration among staff. This aligns with research by Anwar et al., which emphasizes that the success of *pesantren* in shaping *santri* character largely depends on a well-structured organization system, particularly in task and responsibility distribution.²⁶

Research by Lesmana et al. also shows that organizing institutional structures is one of the key indicators of success in character education, as effective human resource

²¹ Lesmana, Salsabilah, and Alviana Febrianti, “Peran Pondok Pesantren Dalam Pembentukan Karakter Santri Dalam Manajemen Pendidikan Islam.”

²² Miftahul Anwar et al., “Manajemen Pendidikan Islam Dalam Peningkatan Kedisiplinan Santri Di Pondok Pesantren Hidayatul Muftadiin Jati Agung Lampung Selatan,” *JURNAL AN-NUR: Kajian Ilmu-Ilmu Pendidikan Dan Keislaman* 8, no. 02 (August 26, 2022), <https://journal.an-nur.ac.id/index.php/annur/article/view/286>.

²³ Goffar, “Manajemen Dalam Islam (Perspektif al-Qur’an Dan Hadits).”

²⁴ Mudiono Mudiono, “Transformation of Islamic Educational Management in The Digital Era: Transformasi Manajemen Pendidikan Islam Di Era Digital: Kajian Konseptual Tentang Peluang Dan Tantang,” *At Tandhim | Journal of Islamic Education Management* 1, no. 1 (May 15, 2025): 47–57, <https://doi.org/10.53038/tndm.v1i1.287>.

²⁵ Segaf Baharun and Muhamad Solehudin, “Artificial Learning Environment and Learning Independence in Arabic Learning: Mediating Effect of Learning Creativity,” *Eurasian Journal of Educational Research* 104, no. 104 (September 13, 2023): 283–302; Segaf Baharun et al., “Peran Kecakapan Berbahasa Arab Sebagai Penguat Literasi Keilmuan Islam di Pondok Pesantren Darullughah Wadda’™wah, Bangil, Pasuruan,” *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 02 (August 21, 2023), <https://doi.org/10.30868/ei.v12i02.3973>.

²⁶ Anwar et al., “Manajemen Pendidikan Islam Dalam Peningkatan Kedisiplinan Santri Di Pondok Pesantren Hidayatul Muftadiin Jati Agung Lampung Selatan.”

management can create a conducive learning environment.²⁷ Additionally, Subekti's findings underline that the organizing process in Islamic education must be based on fair division of labor, delegation of authority, and cross-sector coordination.²⁸ Conceptually, Goffar states that in Islam, organizing is not merely aimed at efficiency but is also a form of *amanah* (trust) in managing institutions professionally and accountably. Effective organizing enables each program to run according to plan and strengthens the character of *santri* through a well-ordered and controlled environment.²⁹ Therefore, the organizing process implemented at Pondok Pesantren Bahrul Hidayah reflects professional Islamic education management practices, oriented towards strengthening the *santri*'s religious character through a clear and collaborative organizational structure.

3. Actuating

Once the planning has been arranged by the *pengasub* and the *pesantren* administrators, and tasks have been distributed, the next step is to mobilize, manage, and direct those responsible for and executing the programs so that the planned activities can be implemented promptly. In an interview, the Director of Student Affairs, Andy Fachriandy, explained:

“The pesantren leadership asked me to orient the educators and staff to implement the programs that were planned during the pesantren’s development. In the short-term program, the leadership continuously encourages us to attract the community to visit our pesantren, while in the medium-term program, they urge me to remain enthusiastic in carrying out pesantren activities, especially in deepening the religious nature of the santri.”

This implementation activity shows that the actuating function has been actively carried out, with direct involvement from educators and administrators in executing the designed programs. However, the program's implementation does not come without challenges. Some of the obstacles include the simultaneous execution of deepening religious material and the preparation of lesson plans (RPP) and syllabi, which leads to inefficiencies in time and energy and potentially reduces the quality of the program's implementation. These findings are in line with research by Abdul et al., which shows that one of the main challenges in implementing character education in *pesantren* is time management and alignment between educational programs and teacher capacity.³⁰ Meanwhile, research by Lestari and Salminawati emphasizes the importance of the role of educational actors in continuously actualizing character values through structured and consistent *pesantren* activities.³¹

²⁷ Lesmana, Salsabilah, and Alviana Febrianti, “Peran Pondok Pesantren Dalam Pembentukan Karakter Santri Dalam Manajemen Pendidikan Islam.”

²⁸ Imam Subekti, “Pengorganisasian Dalam Pendidikan,” *TANJAK: Journal of Education and Teaching* 3, no. 1 (March 17, 2022): 19–29, <https://doi.org/10.35961/tanjak.v3i1.422>.

²⁹ Goffar, “Manajemen Dalam Islam (Perspektif al-Qur’an Dan Hadits).”

³⁰ Raudatul Jannah Abdul, Nurul Yakin, and Emawati Emawati, “Implementasi Pendidikan Karakter Santri Di Era Teknologi (Studi Pondok Pesantren Putri Nurul Hakim Kediri Lombok Barat,” *Schemata: Jurnal Pascasarjana UIN Mataram* 9, no. 2 (December 31, 2020): 171–88, <https://doi.org/10.20414/schemata.v9i2.2666>.

³¹ Shindy Lestari and Salminawati Salminawati, “Analisis Kebijakan Pendidikan MI Perspektif Lingkungan Pendidikan Sekolah/Madrasah,” *EDU SOCIETY: JURNAL PENDIDIKAN, ILMU SOSIAL DAN PENGABDIAN KEPADA MASYARAKAT* 1, no. 1 (2021): 118–29, <https://doi.org/10.56832/edu.v1i1.32>.

Additionally, research by Alawi et al. highlights the importance of consistency in implementing Islamic value-based character education so that it becomes ingrained in the *santri*. Irregularities in program execution can hinder the internalization process of character values, which is at the core of *pesantren* education.³² Furthermore, Ma'arif asserts that implementing effective character education strategies requires continuity and discipline from all parties, especially the caretakers and educators. Therefore, field implementation must continually be strengthened through adaptive and collaborative approaches to ensure the goals of character education in *pesantren* are optimally achieved.³³ Thus, the implementation of programs at Pondok Pesantren Bahrul Hidayah Sidoarjo has shown positive steps in actualizing the religious values of *santri*, although improvements in execution management are still needed to make it more coordinated and measurable.

4. Controlling

The supervision function in *pesantren* management plays a crucial role, as it ensures that the activities planned from the beginning can be executed properly. In an interview with Ustadz Andy Fachriandy, Director of Student Affairs, he stated:

“In short-term programs, the pesantren leadership often asks about how many brochures have been distributed or how the learning process is conducted. However, the supervision carried out is still insufficient.”

This finding indicates that although the supervision process has been implemented, its execution has not been optimal. The absence of a strong control system leads to some *pesantren* agendas not being properly carried out. As Terry explains, supervision is a vital part of ensuring alignment between planning and implementation.³⁴ Qodir's research also highlights that supervision in Islamic educational institutions is essential for maintaining accountability and ensuring the sustainability of education quality.³⁵ Without adequate control systems, even systematically designed programs will struggle to achieve their intended outcomes. Furthermore, Suriyati et al. assert that the success of total quality management in Islamic education largely depends on effective internal supervision, including regular evaluations and follow-up actions based on field findings.³⁶

Similar findings are noted by Anwar et al., who point out that one of the main challenges in *pesantren* education management is weak supervision of *santri* discipline and religious practices. They recommend a more structured approach to supervision to ensure that the internalized values among *santri* can be objectively measured and

³² Dindin Alawi, Nurwadjah Ahmad, and Andewi Suhartini, “Pendidikan Karakter Melalui Konsep Budaya Islami Dan Sekolah Ramah Anak Di SMP Islam Cendekia Cianjur,” *Jurnal Pendidikan Dan Konseling (JPDK)* 4, no. 3 (June 30, 2022): 2514–20, <https://doi.org/10.31004/jpdk.v4i3.5120>.

³³ Muhammad Anas Ma'arif, “Analisis Strategi Pendidikan Karakter Melalui Hukuman Preventif,” *Ta'allum: Jurnal Pendidikan Islam* 6, no. 1 (March 6, 2018): 31–56, <https://doi.org/10.21274/taalum.2018.6.1.31-56>.

³⁴ Syahputra and Aslami, “Prinsip-Prinsip Utama Manajemen George R. Terry.”

³⁵ Muhammad Fatkhul Qodir, “Manajemen Keuangan Pendidikan Islam,” *Jurnal Ilmu Pendidikan Muhammadiyah Kramat Jati* 5, no. 2 (December 24, 2024): 466–71, <https://doi.org/10.55943/jipmukjt.v5i2.303>.

³⁶ Suriyati et al., “Implementation of Integrated Quality Management Islamic Education in Madrasah Aliyah.”

evaluated.³⁷ Therefore, even though the supervision component has been implemented at Pondok Pesantren Bahrul Hidayah Sidoarjo, improvements are still needed in reporting systems, evaluation mechanisms, and follow-up actions. By applying a more systematic supervision process based on clear indicators, the effectiveness of POAC management at this pesantren can be significantly enhanced.

Actualization of POAC Management of Bahrul Hidayah Islamic Boarding School Sidoarjo

1. Planning

Designing character education programs based on the goals, vision, and mission of the *pondok pesantren* is an effective planning management method in shaping the character of *santri*. An interview with Ustadzah Komariah from the Student Affairs (*Pengasuhan*) Department revealed:

“The current regulations have been updated, so even if previous rules were ineffective, santri must still be present on time during religious activities. If these activities are violated, they will be evaluated and given additional punishments based on the offense committed.”

This planning is documented in official *pondok* materials, such as the rulebook for routine worship and religious activities. Each rule includes sanctions aimed at educating *santri* both mentally and spiritually. Punishment serves as a form of discipline evaluation and an effort to shape a religious character that aligns with Islamic values. These findings align with research by Anwar et al., which shows that Islamic-based character education planning heavily depends on the establishment of structured rules and supervision systems to instill discipline in the *pesantren* environment.³⁸ Additionally, research by Muhammad Anas Ma'arif highlights the importance of character education strategies through preventive approaches, including the implementation of educational punishments as part of developing students' mental and moral strength.³⁹ In the context of *pondok pesantren*, thorough planning serves as the foundational step that determines the direction and success of character education programs. This is reinforced by the findings of Lesmana et al., which emphasize that *pesantren* successfully instill character values through vision-mission-based management, internal regulations, and structured religious activities.⁴⁰

2. Organization

In its efforts to shape *santri* character, Pondok Pesantren Bahrul Hidayah Sidoarjo organizes tasks and activities based on clearly defined job descriptions within each department and through a well-established organizational structure. In an interview, Ustadz Andy, Director of Student Affairs, stated:

³⁷ Anwar et al., “Manajemen Pendidikan Islam Dalam Peningkatan Kedisiplinan Santri Di Pondok Pesantren Hidayatul Mubtadiin Jati Agung Lampung Selatan.”

³⁸ Anwar et al.

³⁹ Ma'arif, “Analisis Strategi Pendidikan Karakter Melalui Hukuman Preventif.”

⁴⁰ Lesmana, Salsabilah, and Alviana Febrianti, “Peran Pondok Pesantren Dalam Pembentukan Karakter Santri Dalam Manajemen Pendidikan Islam.”

“Every activity we carry out has a management team, which allows us to work together with others to ease the workload, especially in worship and religious activities like congregational prayers. Without structured management, activities would be chaotic and the pondok’s vision and objectives would be hard to achieve.”

The organizational structure involves a systematic division of responsibilities across the departments of *pengasuhan* (student affairs), education, *ubudiyah* (worship), and also includes support from *santri*’s families. Activities such as Qur’an recitation, *kitab kuning* studies, congregational prayers, and the recitation of *sholawat* and *Rotibul Haddad* are managed by specific units, each with designated roles and responsibilities. Monitoring of *santri* is also extended to involve families during holidays and family visits to the *pondok*.

These findings are supported by research conducted by Lesmana et al., which states that organizational structuring within *pesantren* is a key determinant in the success of *santri* character formation.⁴¹ A well-organized structure and clear division of responsibilities create an environment conducive to the sustainable internalization of religious values. This aligns with the findings of Putriana et al., who emphasize the importance of involving all elements of the *pesantren* in implementing character programs to achieve effective Islamic education management.⁴² Furthermore, Anwar et al. stress that a clear organizational structure aids in the smooth execution of discipline programs and the habituation of Islamic values within the *pesantren* environment. Without systematic organizing, an institution’s vision and mission are difficult to achieve and may even result in the failure of character education management.⁴³

3. Actuating

The implementation management at Pondok Pesantren in shaping *santri* character is carried out through habitual practice integrated into their daily activities. In an interview with Ustadz Sarifudin Zuhri, who is responsible for the *ubudiyah* (worship) division, he explained:

“Santri are already accustomed to performing their daily routines, such as the five daily prayers in congregation at the mosque, tahajjud, dhuha, reading the Qur’an, performing rawatib sunnah prayers, and fasting on Mondays and Thursdays. Although, at times, some santri still violate the rules due to laziness.”

The integration of religious values into the *santri*’s everyday life becomes a tool for cultivating positive habits, such as time discipline, responsibility, and spiritual awareness. However, field observations reveal challenges in the form of low motivation and lingering laziness among some *santri*.

These findings are consistent with those of Kahar et al., who stated that character education in *pesantren* is implemented through an integration of formal learning and habitual worship practices aimed at building discipline and commitment to Islamic

⁴¹ Lesmana, Salsabilah, and Alviana Febrianti.

⁴² Devintya Putriana et al., “Revolusi Digital Dalam Pendidikan Islam Meningkatkan Kualitas Pembelajaran Melalui Integrasi Teknologi,” *Reflection: Islamic Education Journal* 1, no. 4 (November 29, 2024): 200–210, <https://doi.org/10.61132/reflection.v1i4.263>.

⁴³ Anwar et al., “Manajemen Pendidikan Islam Dalam Peningkatan Kedisiplinan Santri Di Pondok Pesantren Hidayatul Mubtadiin Jati Agung Lampung Selatan.”

values. This habituation has proven effective in shaping *santri* character, though it still requires supervision and exemplary behavior from the caretakers.⁴⁴

Additional research by Anwar et al. emphasizes that character-building programs must be systematic and continuous, as the role of teachers' role models and religious routines are central in encouraging the internalization of Islamic values.⁴⁵ Lesmana et al. also highlight that successful character education implementation largely depends on active educator involvement and concrete programs that facilitate the habituation of good behavior.⁴⁶

Thus, the actuating phase of POAC management at Pondok Pesantren Bahrul Hidayah aligns well with Islamic education management principles. However, it still requires intensive mentoring and strengthened motivation for *santri*, as suggested by previous studies.

4. Controlling

To implement character formation, Pondok Pesantren Bahrul Hidayah Sidoarjo conducts 24-hour supervision and control of the *santri*, especially regarding worship and religious activities. In an interview with Ustadz Sarifudin Zuhri from the *ubudiyah* division, he stated:

"Every activity at the pesantren, particularly religious ones, is always monitored by the ubudiyah division, such as prayers, kitab kuning study, halaqah, and other religious programs. We ensure these activities are well-organized."

This control function aims to guarantee consistent activity implementation, prevent rule violations, and evaluate the performance of both *santri* and caretakers. Supervision is carried out not only by the *pesantren* staff but also with the support of parents, especially when *santri* are at home during holidays or when they visit the *pesantren*. Parents serve as key partners in the process of shaping their children's religious character.

This finding aligns with the study by Putriana et al., which shows that effective supervision by the *pesantren* and parental involvement can consistently shape *santri* into disciplined and religious individuals.⁴⁷ Anwar et al. also state that supervision is a vital element in effective Islamic education management, especially in shaping deeply internalized character values.⁴⁸ Furthermore, a study by Lesmana et al. describes that tiered and consistent monitoring by caretakers, teachers, and *pesantren* leaders significantly impacts the moral and ethical development of *santri*, particularly in maintaining their commitment to worship.⁴⁹

⁴⁴ Kahar, Barus, and Wijaya, "Peran Pesantren Dalam Membentuk Karakter Santri."

⁴⁵ Anwar et al., "Manajemen Pendidikan Islam Dalam Peningkatan Kedisiplinan Santri Di Pondok Pesantren Hidayatul Muhtadiin Jati Agung Lampung Selatan."

⁴⁶ Lesmana, Salsabilah, and Alviana Febrianti, "Peran Pondok Pesantren Dalam Pembentukan Karakter Santri Dalam Manajemen Pendidikan Islam."

⁴⁷ Putriana et al., "Revolusi Digital Dalam Pendidikan Islam Meningkatkan Kualitas Pembelajaran Melalui Integrasi Teknologi."

⁴⁸ Anwar et al., "Manajemen Pendidikan Islam Dalam Peningkatan Kedisiplinan Santri Di Pondok Pesantren Hidayatul Muhtadiin Jati Agung Lampung Selatan."

⁴⁹ Lesmana, Salsabilah, and Alviana Febrianti, "Peran Pondok Pesantren Dalam Pembentukan Karakter Santri Dalam Manajemen Pendidikan Islam."

In conclusion, the implementation of the *controlling* function at Pondok Pesantren Bahrul Hidayah Sidoarjo can be considered in accordance with the POAC management principles. However, as highlighted in the interview, there are challenges related to limited human resources for optimal supervision—an issue that should be addressed as part of the system’s ongoing evaluation and improvement.

CONCLUSION

The findings of this study indicate that the implementation of POAC management at Pondok Pesantren Bahrul Hidayah, located in Sidoarjo, plays a highly significant role in the process of shaping the religious character of *santri*, especially amid the increasingly complex challenges of the globalization era. The management concept, which consists of Planning, Organizing, Actuating, and Controlling, serves as an effective method for running character education programs. Through the field research conducted, we gained in-depth insights into how POAC management is implemented to build *santri* character. In this process, the role of teachers and *ustadzah* is crucial, as they strive to instill essential religious, moral, and social values within the *santri*. Additionally, the application of rules and disciplinary systems is enforced with the aim of enhancing positive behavior among students. This study is expected to provide meaningful contributions to the development of Islamic education in Indonesia, particularly within the *pesantren* environment, so that it can continue to adapt and evolve in accordance with the demands of the times.

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