



STRENGTHENING ISLAMIC BOARDING SCHOOLS THROUGH DIVERSIFICATION OF NETWORK ORGANIZATIONS

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Abstract

This study aims to examine how the diversification of the organization of the pesantren network can be an indicator so that the pesantren can operate effectively, encourage growth and be committed to participating in advancing the pesantren. This research uses a qualitative approach with the type of Field Research, and the data collection uses observation, interviews and documentation. The data obtained is then checked for validity through Credibility with triangulation techniques of sources and methods, transferability (transferability test), dependability (dependability test), and confirmability (confirmability test). From the data collected, it was analyzed using interactive analysis from Miles and Huberman through several stages, namely: 1) Data Collection, 2) Data Condensation 3) Data Display 4) Drawing conclusions. The results of the study show that the existence of an Islamic boarding school network organization can be an indicator of strengthening Islamic boarding schools. The existence of the organization under the auspices of the Islamic boarding school has implications for the development of the pesantren in achieving a greater vision and mission so that the pesantren as an Islamic educational institution becomes an adaptive Islamic educational institution, namely able to face all the challenges of the times and can adapt to the changing times.

Keywords: *Diversification of Network Organizations, Strengthening Islamic Boarding Schools, Growth of Islamic Boarding Schools*

A. Introduction

An organization is a group of people who have a common goal that is carried out in an efficient way to achieve effectiveness. The existence of an organization can have implications for the diversity of welfare such as the resilience, capacity building, and sustainability of the organization itself as well as for the innate institutions or institutions that oversee the organization.

An organization can also be implemented in educational institutions, especially Islamic educational institutions, namely Islamic boarding schools.

Pesantren as an independent Islamic educational institution cannot just remain silent while global changes are always increasing. Pesantren needs to formulate strategies and carry out reform actions that can have implications for the durability and sustainability of pesantren operations, one of which is by diversifying the organization of the pesantren network (Suradi, 2021).

Like other organizations, network organizations under the auspices of Islamic boarding schools, their existence is very important because it is considered one of the indicators of the sustainability of Islamic boarding schools (Heli and Zakiah 2019). Organizations under the auspices of Islamic boarding schools can be one of the coaching forums that function to expand the network of Islamic boarding schools (Devinia et al. 2024). In addition, the organization can be a development forum that can manage human resources both in the pesantren and those who are already outside the pesantren and blend with the community as one of the driving assets of the pesantren so that the pesantren can continue to operate optimally throughout the ages (Juhadi 2019).

The correlation between the pesantren and the organizations under it is united with the same goal, namely the development of a holistic pesantren (Mulyanah and Nursodik 2020). Pesantren as the fulcrum of educational institutions, especially Islamic educational institutions in Indonesia, is helped by the existence of this organization. On the other hand, pesantren do not need to come into direct contact with the community because there are already organizations under them that are in charge of this path, and pesantren become more focused on tips to develop it according to the needs of the times (Agus Salim and Iswantir 2024).

Pesantren live together with its changes, therefore pesantren as the center of Islamic educational institutions must be able to face all challenges and adapt to changes (Ridwan, Sofyan, and Purnama 2025). The network organization built by the pesantren can be the front line as one of the defensive fortresses of the pesantren against all challenges, and become a source of information on opportunities that can be organized by the pesantren and managed into new strategies that can be prepared for the future (Kholifah 2022).

The diversification of the organization of the pesantren network implements the open system of theory stated by Ludwig von Bertalanffy (Bravo Sepúlveda, Zapata Molina, and Gómez Salazar 2022). This theory is very influential in various fields, especially in the field of education, in this case education in Islamic boarding schools. Ludwig von Bertalanffy stated that an open system is a system that continuously interacts with the environment to receive inputs in the form of all kinds of resources and information, then

processes them and produces an output. This theory is very relevant to the diversification of the organization of the pesantren network as an indicator between the pesantren and the community.

Students and alumni are part of an important element in the sustainability and development of a pesantren. The existence of organizational diversification of the pesantren network is a managerial system of pesantren that can manage students and alumni of pesantren so that they remain an integral part of pesantren wherever they are (Syauquillah, Zaironi, and Anggarini 2023). The diversification of the organization of the pesantren network can strengthen the bond between the pesantren and its students and alumni so that it can become a productive asset that can help the operation of the pesantren. This diversification allows the formation of strong bonds, so that alumni can play a role as productive assets that support the operations and development of Islamic boarding schools (Katz and Kahn 2015). This makes the existence of the pesantren network organization a vital part of the pesantren in the sustainability of the pesantren, the progress and development of the pesantren.

Based on the initial preliminary study, many stated that so far the pesantren and its organization have only been oriented to intra-student organizations as a complement to the pesantren in strengthening the development of students. Such as OSIM, KIR, Scouts, da'wah organizations, cooperatives and other forms of organizations that are in Islamic boarding schools that can provide learning about leadership, discipline, independence, responsibility, and teamwork (Yani, Hazin, and Wijaya 2023). This has very positive implications and can be one of the factors for improving the quality of students and Islamic boarding schools, so that it is also one of the benchmarks for the community in determining the choice of further study for their children (Mahatika and Jamilus 2022).

However, there are certain Islamic boarding schools that do not only build and develop the organization. There are also Islamic boarding schools that build network organizations outside the pesantren but still focus entirely on the pesantren and its goal is to strengthen the pesantren because the managers and movers are still the caretakers of the pesantren with alumni and students. Such as the Zainul Hasan Genggong Islamic Boarding School with the network organization he built, namely TANASZAHA Genggong (Zainul Hasan Santri and Alumni Association).

Zainul Hasan Genggong Islamic Boarding School is one of the Islamic boarding schools in Probolinggo Regency which was established in 1839 AD. It has a well-known Islamic boarding school network organization, namely TANASZAHA Genggong which was founded by the caliph of the leadership of the

two Islamic boarding schools and spread throughout the archipelago. Until now, the pesantren and the organization still exist and the organization has proven the function of its existence to the pesantren by producing various kinds of outlets, both for the pesantren in increasing the quantity and quality of the pesantren.

This is the latest phenomenon and attracts attention in the context of the development and strengthening of Islamic boarding schools. As studied by the researcher, it is interesting to discuss in more depth related to the strengthening of Islamic boarding schools through the diversification of the organization of the pesantren network. The organization of a network of pesantren that can have high potential in the sustainability of pesantren and can be a reinforcement for the durability of pesantren throughout the ages in the flow of development and globalization changes.

B. Research Methods

This research method uses a qualitative research method with a type of *field research* and data collection using observations, interviews and documentation related to strengthening pesantren through diversification of the pesantren network organization (Sugiyono 2020). The use of this method is expected to produce a complete and complete description of the diversification of the organization of the pesantren network in strengthening the pesantren at the Zainul Hasan Genggong Islamic Boarding School, Probolinggo. In order to determine the truth of a data, according to Lincoln and Guba (1985), the validity of qualitative data is carried out by involving several main tests (Francén 2020), namely: *credibility* (credibility test), *transferability* (transferability test), *dependability* (dependability test), and *confirmability* (confirmability test).

1. Credibility Test

The credibility test is to test the extent to which the data that has been found is in accordance with the truth of the research object. In the credibility test, the triangulation technique of sources and methods is used.

2. Transferability

The transferability test is to test the extent to which the research results obtained can be applied to other contexts or situations similar to the research. The transferability test was carried out using *the thick description* technique (deep and detailed description) of the study being studied.

3. Dependability

The dependency test is to test the consistency of the data obtained from the beginning of the research process to the end of the research until it finds

that the results and results can be accounted for. The dependability test was carried out by trail audit techniques and peer checks.

4. *Confirmability*

The confirmability test is to assess the objectivity of the research results, namely assessing the extent of the authenticity of the data in the research, not from the researcher's bias. The confirmability test is carried out by validating the results of the research with relevant parties and using a trail audit.

The data that has been collected and guaranteed to be true is analyzed using an interactive model from Miles and Huberman which is carried out through several stages as follows: 1) data collection, 2) data condensation, 3) data presentation, 4) conclusion as shown in the following figure:

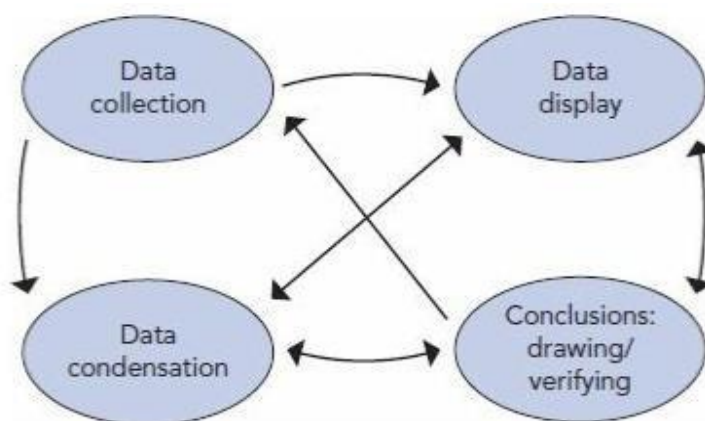


Figure 1: Interactive Model Data Analysis

1. Data Collection

Data collection was carried out before the end of the study. In qualitative research, data collection is carried out throughout the research.

2. Data Condensation

Data condensation is the process of selecting, focusing, simplifying, and transforming raw data obtained from field notes, interview transcripts, observations, documentation, and other sources in research.

3. Data Presentation

In principle, data presentation is processing semi-finished data that is already uniform in the form of writing and already has a clear theme flow. In this study, the presentation of data was carried out using narrative texts. According to Miles & Huberman (1984), the most often used to present data in qualitative research is with narrative texts.

4. Conclusion

Drawing conclusions is an important stage in the research process that serves to answer the focus of research based on the results of data analysis that has been carried out (Miles and Huberman 2014).

In addition, data is obtained from reading sources and various other sources related to the topic of discussion to strengthen the findings and complement the information obtained. The data obtained from observations, interviews and documentation are organized into categories, described into units, synthesized, and conclusions made.

C. Results and Discussion

1. Results

Pesantren is an independent Islamic educational institution that has continued to exist since its establishment until now. As a center for Islamic education, pesantren need to plan various strategies, programs, innovations and creativity that are efficient to achieve effectiveness and remain relevant to the current development of the times (Azizah et al. 2025). The management strategy carried out by Islamic boarding schools must adjust to the scale of needs and challenges that refer to *internal influence* and *external influence*. This is a crucial thing to pay attention to because it will have an impact on the durability, development and progress of Islamic boarding schools (Hinayatullohi et al. 2023).

Internal strategies that can be carried out by Islamic boarding schools can begin with the proper structural arrangement and with the placement of appropriate primary and secondary resources, as well as the fulfillment of facilities and infrastructure, because this can affect the sustainability of the daily activities of the pesantren (Suhaili, Remiswal, and Sabri 2025). The external strategy that can be carried out by pesantren is to capture various kinds of external resources and information so that pesantren can manage it and get outputs that can have positive implications for pesantren (Nur Hidayah 2023).

External strategies in strengthening Islamic boarding schools can be carried out by diversifying the organization of the Islamic boarding school network. Strategies that are diverse outside of pesantren activities and are intended for resources outside the pesantren are pesantren alumni (Rahman 2018). Alumni are students who have completed their education at the pesantren and no longer live in the pesantren. Alumni as one of the important elements of the pesantren ecosystem can be mediators either subjectively or

objectively that can expand the pesantren network and support pesantren in various fields such as examples in the field of economic development, social welfare, cultural preservation, and education quality improvement (Shofiyah 2023).

The multifunction of the pesantren network organization clarifies the important role of the existence of the network organization. So that the preservation of the network organization is also crucial in the pesantren podok which can support the durability, sustainability, development and progress of the pesantren. One of the Islamic boarding schools that has a network of Islamic boarding schools is the Zainul Hasan Genggong Islamic Boarding School. The Zainul Hasan Genggong Islamic Boarding School has a well-known network organization called TANASZAHA Genggong (Zainul Hasan Alumni and Santri Association). The organization was founded by the second caliph of the leadership of the Zainul Hasan Genggong Islamic Boarding School, namely KH. Hasan Saifurridzal on October 5, 1967 AD coincided with 02 Rajab 1387 H.

TANASZAHA Genggong is an official student and alumni organization under the auspices of the Zainul Hasan Islamic Boarding School Foundation which has an organized structure from the central level to the district and city levels and even the branch or village level throughout the archipelago. TANASZAHA Genggong is spread throughout the place where the students come and gather at one point in various kinds of activities that are not much different from activities in Islamic boarding schools as a form of preservation of what exists in the pesantren.

Like organizational managerial in general, TANASZAHA Genggong implements four important main things in management so that the organization runs in accordance with its vision, mission and goals, which are not only planning, but in it there is an official structural organization of the management, either central management or branch management, implementing activities, and evaluating activities in the management general deliberation to know, improve and rearrange things that are needs to be improved.

In MUBES VIII 2017 which was held by the Central Management Board (DPP) of TANASZAHA in the election of the general chairman held at one of the Zainul Hasan Islamic Boarding Schools, namely INZAH (Zainul Hasan Islamic Religious Institute) which has now become UNZAH (Zainul Hasan Islamic University), it was stated and reemphasized the purpose of establishing the TANASZAHA Genggong organization, which is an organization that can

implement the Islamic sharia of Ahlu Sunnah Wal Jamaah and strengthen kinship and strengthening ukhuwah between alumni and students as well as friendship with ulama'/kiai and alumni of Islamic boarding schools in general. The most important thing is that the TANASZAHA organization has a patented form and nature, namely in the form of a non-political organization that is family and community in accordance with Islamic teachings.

The explanation of this goal can be concluded that the existence of an Islamic boarding school network organization is one of the strategies to strengthen the bond of all students, including alumni, so that they remain connected with teachers in the pesantren and become a driving organization that broadcasts Islamic religious teachings as a successor to the vision of Islamic boarding schools in the community. The stated goal indirectly means that the existence of a network of pesantren also acts as an indicator of strengthening pesantren and can be a fortress of pesantren defense so that pesantren is helped in facing all challenges and with this organization pesantren is helped in adapting to globalized changes.

One of the branches of the TANASZAHA Genggong organization is the Bondowoso branch of TANASZAHA which until now exists and is actively managed by all Bondowoso alumni and students. In Bondowoso, there is also the TANASZAHA Muslimat Bondowoso organization which captures all alumni and female students of the Zainul Hasan Genggong Islamic Boarding School. TANASZAHA Muslimat all branches are currently chaired by one of the Putri KH. Hasan Saifurridzal is Mrs. Nyai Hj. Jinani Firdausiyah. All those in the Bondowoso branch are in harmony with what is in the center. This can be said to be a tangible manifestation of the spread of TANASZAHA Genggong throughout the archipelago, including the Bondowoso area.

This is in line with the results of an interview conducted by the researcher with Kiai Zainul Haq as one of the administrators of TANASZAHA Bondowoso branch who is positioned as Mustasar regarding the purpose and role of TANASZAHA for Islamic boarding schools as follows:

“seperti apa yang telah didawuhkan oleh beliau KH. Hasan Saifurridzal bahwa tujuan organisasi yaitu organisasi yang dapat mengajarkan dan mengamalkan nilai-nilai Islam Ahlus Sunnah Wal Jamaah dan menjadi organisasi yang mengikat dengan erat hubungan santri dengan guru dan pesantren, hubungan antar sesama santri, hubungan antar santri dan alumni, dan antara santri atau alumni dengan masyarakat dan hal itu dapat menjadi penguat pesantren”

The results of the interview can be analyzed that the organization of the pesantren network was built with the goal of a very large vision and mission of the pesantren in mind. These goals are not just written goals, but are implemented in various activities carried out by all members of TANASZAHA Genggong throughout the archipelago. The common activities carried out are recitations that are carried out online and offline. Online recitation is carried out with khatmil Quran at the WA grub with complete tawassul to the entire Zainul Hasan Islamic Boarding School community and a list per juz of each member in it. This is done to connect a strong inner bond between students and teachers and as a form of strengthening Islamic boarding schools as well.



Figure 2. Proof of Online Studies Conducted by TANASZAHA Genggong Bondowoso Branch

In addition, offline recitation is also carried out by holding regular meetings once a month which are wrapped in recitation events organized by

all organizational administrators intended for all members and the general public. The recitation event was held by changing places every month and was attended by the caretaker of the Zainul Hasan Islamic Boarding School, including KH. Moh. Hasan Mutawakkil Allah, S.H, M.M as the caretaker and chairman of the Foundation, along with the extended family of the Zainul Hasan Islamic Boarding School and especially Mrs. Nyai Hj. Jinani Firdausiyah as the leader of the organization. This indicates that the organization is an integral part of the pesantren that needs to be always supervised and accompanied by the pesantren so that it continues to run in tandem with the initial goal of its establishment by the caliph of the leadership of the two pesantren.

The offline recitation basically contains activities that are usually read in the pesantren, namely everything in the munjiyat al-barokah or what is commonly called the genggong munjiyat which is a source of reading and dhikr for all students. Munjiyat genggong is a complete collection of prayers and dhikr compiled by KH. Hasan Mutawakkil Alallah, S.H, M.M. This was done with the aim of introducing some of the activities in the pesantren to the public. In addition, there were religious lectures delivered by the caretakers of the pesantren who were present at the event as a manifestation of the main purpose of the establishment of the TANASZAHA organization, which is to broadcast the broad teachings of Islam. This is an important part of the journey of strengthening pesantren and helping the growth and development of pesantren by being an indicator that conveys what is in the pesantren to the wider community, so that pesantren can be known.

The enthusiasm of all alumni and students for the existence of the TANASZAHA organization is proven by the existence of the organization until now, even in 2025 to 2030 the list of places that will be occupied by the TANASZAHA Genggong recitation has been fully filled as well as the Bondowoso branch of TANASZAHA. It can be analyzed that the existence of the TANASZAHA organization gives birth to a positive culture in the circle of students and alumni, of course. It can be an organization that strengthens the relationship between students and Islamic boarding schools, which is a fact, strengthening the bond between students and teachers. Instilling in the soul of students that between students and pesantren is timeless by the distance that separates, can actually strengthen and strengthen the relationship wherever it is. Precisely with the difference in places, students can introduce and preserve the culture of the pesantren so that the network of the pesantren is wider.



Figure 3. Register of TANASZAHA Study Places
Bondowoso Branch in 2025-2030

This situation makes students and alumni who are under the auspices of the TANASZAHA Genggong organization can be a resource and source of information that can be conveyed to the pesantren against all changes and challenges, so that the pesantren can manage it and can prepare themselves by overcoming it which is implemented with various kinds of pesantren programs and activities. For example, in overcoming the 4.0 era zone as the birth of information technology, TANASZAHA can be a source of pesantren network to make pesantren not turn a blind eye to it. As in the update of information regarding the admission of new students that can be accessed throughout the archipelago who implement technological sophistication through various official platforms belonging to Islamic boarding schools. The organization of the pesantren network can be a driver and liaison that

provides this information by directing prospective new students to access it easily on various available platforms. Not only that, various other information related to pesantren can also be accessed such as the achievements of students that are continuously achieved, daily activities of students, major events held and learning of pesantren that are disseminated. The organization of the pesantren network is positioned as an integral indicator of delivering this to the community.

The existence of the pesantren network organization is also a reflection for the community which reflects the quality of pesantren students and the bond between students and pesantren that can attract the attention of the community so that it has implications for the increase in the quantity of students in pesantren. This is in accordance with the results of an interview conducted by the researcher with one of the alumni and the administrator of the Bondowoso branch of TANASZAHA Muslimat organization, namely Ning Ainil Istiqomah, S.Hi as follows:

"Alhamdulillah, adanya organisasi TANASZAHA ini menurut saya sangat memberikan dampak yang positif baik bagi diri saya sendiri dan bagi pesantren. Adanya TANASZAHA ini menjadikan saya dan alumni yang lainnya untuk tetap terus tersambung dengan pesantren dan guru-guru kita semua dan kita semua yang ada didalam organisasi dapat membantu pesantren untuk menyampaikan semua informasi tentang pesantren kepada masyarakat. Contohnya di desa saya sendiri saat ini banyak yang tertarik untuk memondokkan anaknya di Pesantren Zainul Hasan karna merasa takjub terhadap ikatan santri dengan pesantren yang di gelar di TANASZAHA ini, karena beberapa bulan kemarin saya sebagai tuan rumah pengajian rutin TANASZAHA".

From the results of the interview presentation, it can be analyzed that the existence of a network of pesantren networks, namely TANASZAHA Genggong is an indicator that has very positive implications for the pesantren and can create high credibility to the community about the Zainul Hasan Genggong Islamic Boarding School. This can help the operational pace of the pesantren, the durability and development of the pesantren so that the Zainul Hasan Islamic Boarding School is an adaptive pesantren, namely a pesantren that can face all global challenges and adapt to the current of globalization changes and can face various kinds of competition in the world of education.

The activities carried out in the TANASZAHA Genggong organization are not only recitations, but also participate in holding big events, namely routine activities every month of Shawwal Haul KH. Moh. Hasan Sepuh Genggong as

the first caliph of the leadership of the Zainul Hasan Genggong Islamic Boarding School. The event was held by all branches of the TANASZAHA Genggong organization throughout the archipelago alternately starting from the completion of the haul event at the pesantren until everything was completed. As a student, the event was held with the aim of hoping for the teacher's barokah and of course to bind and strengthen the bond between students and teachers and become an event that spontaneously binds the bonds of fellow students.

The organization of the pesantren network received positive recognition from the surrounding community who attended the event held by TANASZAHA Genggong and were amazed by the strong bond established by the students of the Zainul Hasan Genggong Islamic Boarding School. The statement was conveyed to one of the alumni and conveyed to the researcher as a form of support and enthusiasm from fellow alumni in compiling this research, as follows:

"Saya adalah salah satu masyarakat yang selalu hadir dalam acara yang di gelar oleh anggota TANASZAHA Genggong ini, walaupun saya bukan alumni pesantren disana. Bagi saya ini banyak memberikan manfaat, masyarakat dan saya sendiri menjadi tahu tentang pesantren, tentang guru KH. Moh. Hasan Sepuh Genggong yang masyhur kewaliannya dan mendapat ilmu yang luas juga dari para pengasuh pesantren yang disampaikan melalui pidatonya dalam acara".

The statement can be analyzed that the TANASZAHA Genggong organization and the events it carries out can be well received by the community and the community can recognize and know many things about the pesantren. It is also a support for the pesantren to continue to operate effectively and become a strength for the pesantren to continue to progress and have endurance in all circumstances.



Figure 4. Activities Carried Out by TANASZAHA Bondowoso Branch

2. Discussion

The diversification of the Islamic boarding school network organization is an interesting issue to be studied more deeply, this is considering that Islamic boarding schools are Islamic educational institutions that are famous for their classic and traditional forms that can develop and expand their network not only with intra organizations in the pesantren, but also with network organizations outside the pesantren that are official and under the auspices of the pesantren. From this fact, it is different from the results of research that has been carried out at the Zainul Hasan Genggong Islamic Boarding School, where the pesantren has succeeded in establishing an organization of a pesantren network that functions as an integral indicator between the pesantren and the community.

Agus Salim and Iswantir (2024), stated that the role of religious organizations in educational development is: 1) Direct role by establishing and managing educational institutions, organizing informal educational activities, and developing educational curricula. 2) Indirect role by: increasing public awareness of the importance of education. Religious organizations can increase public awareness of the importance of education through various activities, such as lectures, recitations, and discussions and assist the government in developing education. The advantage is that the Zainul Hasan Genggong Islamic Boarding School does not exclude the religious organization in the existing educational institution, but the Islamic Boarding School has its own network organization to expand the network of Islamic boarding schools which aims to broadcast Islamic religious teachings to the wider community which is indicated to have positive implications for strengthening the Islamic boarding school as the main Islamic educational institution.

Yani, Hazin, and Wijaya (2023) revealed that training and assistance for leadership and organizational management at the Ittihadul Ummah Islamic Boarding School is carried out through 3 stages of preparation; implementation, and evaluation. 1) Preparations are carried out to identify needs, formulate goals, prepare materials, and determine resource persons. 2) Implementation is carried out by integrating theory and practice, with an approach that includes local, religious, and modern management concepts. thus creating a holistic learning experience and ensuring that participants can apply the concepts in a real context in their Islamic boarding schools. 3) Evaluation is carried out to measure the relevance of the material, completeness and ease of understanding, in addition to measuring the quality, resource persons, facilities and training methods. In the future,

recommendations will be disseminated to all students of Islamic boarding schools and involve more pesantren stakeholders. In contrast to the organization built by the Zainul Hasil Islamic Boarding School, the orientation is not only for students who are in the pesantren, but the network organization built is driven by all alumni of the pesantren. But it also does not leave important things in managing an organization in the form of planning, organizing, implementing and evaluating.

Mahatika and Jamilus (2022) stated that the organizational culture applied in building the independence of Islamic boarding schools, namely 1) Instilling Islamic values that can increase the independence of students. 2) Apply language days to students. 3) Inculcate discipline values. 4) Improve work ethic. 5) Forming the entrepreneurial spirit of students; 6) Establish nine business units to build Islamic boarding school independence; 7) Establishment of Sharia Microfinance Institutions for community empowerment and pesantren independence. This focuses only on the economics of pesantren only. In contrast to the network organization built at the Zainul Hasan Islamic Boarding School, which is targeted to have implications for expanding the network of Islamic boarding schools and supporting Islamic boarding schools in various fields such as examples in the field of economic development, the field of social welfare, the field of cultural preservation and the field of improving the quality of education.

Syauquillah, Zaironi, and Anggarini (2023) stated that the strengthening of Islamic boarding schools through community empowerment, students, and alumni of Al-Khoirot Islamic Boarding School is carried out based on planning, implementation, and evaluation. Planning is prepared at the beginning of every new year or school year based on the results of the annual work evaluation, the results of work planning are carried out in the form of actions that pay attention to the results of planning and are evaluated every semester and one year once together with each institution under the auspices of the Al-Khoirot Islamic Boarding School foundation. The organization built by the Zainul Hasan Genggong Islamic Boarding School is also based on planning, organizing, implementing and evaluating. The interesting thing about the organization built by the Zainul Hasan Islamic Boarding School is that it is intended to empower students and alumni to strengthen the pesantren and become an indicator between the pesantren and the community with various activities that are still based on the teachings in the pesantren to reflect the quality of the students of the Zainul Hasan Genggong Islamic Boarding School

so that it is able to increase the quantity of students of the Zainul Hasan Genggong Islamic Boarding School.

Annisa Devina and Peni Indrawati (2024) stated that the involvement of students in the management of maqshof can improve students' economic skills and provide facilities to meet daily needs in Islamic boarding schools. In addition, the importance of additional training on economics and business is also highlighted as the key to the success of maqshof management. In contrast to the network organization built by the Zainul Hasan Genggong Islamic Boarding School which also involves all students, but does not focus on the economic field, it focuses more on strengthening the pesantren through various activities carried out outside the pesantren which can be a forum to introduce the pesantren to the public. This can have implications for strengthening Islamic boarding schools.

D. Conclusion

The diversification of network organizations built by Islamic boarding schools is an efficient strategy to provide effective implications for Islamic boarding schools. The network organization built by the pesantren can be an integral indicator that connects the pesantren with the community. Islamic boarding schools do not need to interact directly with the community and Islamic boarding schools focus more on what is in the pesantren to provide a myriad of information needed by the network organization to be conveyed to the community. The existence of the pesantren network organization operates with various kinds of activities that are not much different from pesantren activities, namely online recitation and offline recitation.

In accordance with the original purpose of its establishment, which is to be a connector that broadcasts Islamic teachings to the wider community, so that the organization of the pesantren network can introduce pesantren to the general public, collaborate with the community to develop pesantren, and can strengthen the relationship between students and teachers, the relationship between students and alumni as an important element of pesantren and the relationship between pesantren and the community. This makes the organization of the pesantren network have two directions, a positive direction that will return to the pesantren, namely as a reinforcement of the pesantren and the direction towards the future reach, namely the achievement of a greater vision and mission so as to make the pesantren an adaptive pesantren, namely able to face all challenges and can adapt to all changes, but the pesantren does not forget its identity to remain *tafaqquh fi ad-din*.

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