Implementation of community-based education management: a case study of Islamic boarding schools in Bengkulu city, Indonesia

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Abstract

The purpose of this study is to reveal the objective conditions and characteristics of Islamic boarding school management as a model of community-based education in Bengkulu City. This study uses a qualitative approach, the method used is a single instrumental case study. The data collection process used (1) in-depth interviews, (2) participatory observation, and (3) documentation study. The data analysis technique is domain analysis by focusing on terms, semantic relationships, and the phrases they cover. The results and research findings show that Islamic boarding school management as a model of community-based education in Bengkulu City needs to be addressed regarding management according to good and correct management principles, which have been using full authority and top leader charisma. Given that Islamic boarding school is a type of community-based education, the application of management must pay attention to the aspects of management that apply to community-based education.

Keywords: management, community-based education, Islamic boarding school

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1. Introduction

The era of decentralization-autonomy has had an impact on the opening of the community's freedom to design and implement education according to their own needs. One of the efforts is the paradigm of community-based education. The emergence of this paradigm is influenced by modernization, which requires the creation of democratization in human life, including in the field of education. Therefore, education must be managed in a decentralized manner by providing the widest possible space for community participation(Matsuhu, 2003). Community-based education works on the assumption that every community has actually been equipped with the potential to solve their own problems. For this purpose, the community needs to be empowered, given the opportunity and freedom to design, plan, finance, manage, and assess for themselves what is needed specifically within, for, and by the community itself (Zubaedi A, 2009)

Community-based education is a model of education that is based on the principles of the community, by the community and for the community. In this context, the community is required to have an active role and participation in every educational program. Community-based education is a collaborative effort that involves community participation (Stephen May, 1999), (Nurhattati Fuad, 2014), (Shumer, 1994), (Hunt et al., 2011), (Kerry J. Strand, Nicholas Cutforth, Randy Stoecker, Sam Marullo, 2003), (Cooper, 2007),(Ridwan et al., 2020). Participation in this context is in the form of cooperation between the community and the government in planning, implementing, maintaining, and developing educational activities(Cunningham, 1998). Community-based education could be defined as an educational process by which individuals (in this case adults) become more competent in their skills, attitudes, and concepts in an effort to live in and gain more control over local aspects of their communities through democratic participation (Galbraith, Michael, 1995). (Gregory A. Smith and David Sobel, 2010) stated that community-based education is a process designed to enrich the lives of individuals and groups by engaging with people living within a geographical area, or sharing a common interest, to develop voluntarily a range of learning, action, and reflection opportunities, determined by their personal, social, economic and political need. Thus, Community-based education is a form of education that involves a group of people living in a specific area.

In its development, the concept of community-based education is widely used in the field of education, one of which is Indonesia. In Indonesia, the form of community-based education model is Islamic boarding school. Islamic boarding schools in Indonesia have their own autonomy in management or self-management known as community-based education management. According to data from the Indonesian Ministry of Religious Affairs, the number of Islamic boarding schools in Indonesia in 2016 was 28,961 institutions with 4,028,660 students (Rahmawati, 2018). Furthermore, she stated that Islamic boarding school is a unique educational institution, not only because of its long existence, but also because of the unique culture, methods, and networks applied by this religious education institution.

Islamic boarding school in Indonesia is the oldest educational institution. Until now, Islamic boarding school as a community-based education still survives in the midst of modernization of education. The birth of Islamic boarding school was from social construction and social epistemology that created a transcendence of social historical journey. In the process, the Islamic boarding school model in Indonesia was founded on the initiative of the Muslim community with the aim of being a means of studying, shaping social behavior (for the younger generation) in order to understand and practice Islamic teachings well. In the Islamic boarding school, there are five basic elements, i.e., (1) where the students live, (2) the mosque where they study, (3) the students, (4) the teaching of classical books, and (5) religious leaders as caregivers (Syafe'i, 2017). The Islamic boarding school was developed at the initiative of the community members to answer their life problems. Islamic boarding school is managed independently by utilizing the facilities owned by the community and emphasized the importance of every citizen's participation in every learning activity.

In its development, Islamic boarding schools as community-based education have spread widely in various provinces in Indonesia. The study about this topic was also quite explored, for instance the study conducted by (Ihsani, 2018) about Aisyiyah boarding school, Malang, East Java as well as character and civid education in boarding school in Ibnu Abbas, Central Java by (Mustakim, 2020). In Bengkulu province the history of the Islamic boarding school in Bengkulu City was caused by the entry of Islam to Bengkulu in the 16th century. At that time the government order in Bengkulu was in the form of regional kingdoms. Nowadays, in Bengkulu province specifically in In the city of Bengkulu, there are ten recorded Islamic boarding schools, i.e., (1) Hidayatul Mubtadiin; (2) Hidayatul Qomariyah; (3) Sentot Alibasya; (4) Pancasila; (5) Al-Mubarak; (6) Al-Qur'an Harsallakum; (7) Al-Marjan; (8) Al-Muhajirin; (9) Darussalam; (10) Hidayatullah. The ten institutions serve as centers for Islamic education and broadcasting in Bengkulu City.

As a community learning agent, the existence of an Islamic boarding school in Bengkulu City has three missions to achieve. First, it increases the religious knowledge of the people. Second, it increases public religious awareness. Third, it improves the morals of the community in accordance with religious values and norms as well as state law. In addition, Islamic boarding schools have roles and functions, i.e., as religious (*diniyah*), social (*ijtimaiyyah*), and educational (*tarbawiyah*) institutions. The teachings conveyed in Islamic boarding school include (1) human values; (2) simple thought and life; (3) honesty; (4) tolerance (tasamuh); (5) moderate (tawasuth); (6) balanced with the notion of inclusiveness (infitahiyah); (7) plurality (ta'addudiyyah) (Fahhan, 2013) These teachings place Islamic boarding school as a place where people learn to behave, think and behave fairly and in moderation (ummatan wasathan).

Structurally, institutional management in Islamic boarding school in Bengkulu City is held by the leader (caretaker) of the institution. Leaders have full authority in setting policies. The principles of kinship and professionalism are used in determining the management. In other words, the principle of family-ism is used in determining the organizational structure and determining the functionaries who occupy a position. Meanwhile, in running a boarding school, the leadership is assisted by caregivers according to their duties and fields. The main tasks of Islamic boarding school caregivers are as professionals in community development and unifying, dynamizing community development programs, and being able to prevent conflicts in the community.

It can be assumed that the existence of Islamic boarding school in Bengkulu City as a model of community-based education has the main task of conducting and developing religious guidance or counseling activities and community development through religious language. Guidance or counseling is a series of activities in the form of providing information and guidance in the field of religion and development through religious language that is easily understood and easily digested by the public. Therefore, The purpose of this study is to reveal the objective conditions and characteristics of the management used and developed by Islamic boarding schools in Bengkulu City as a model of community-based education.

2. Method

2.1. Research Method

Study uses a qualitative approach, and the method used is a single instrumental case study. The stages of research implementation include (1) Pre-research, i.e., targeting and preparation of research instruments; (2) Field work, i.e., orientation, exploration, and data checking; (3) Data analysis, i.e., recording, classifying, determining the focus and theme; (4) Compiling reports.

2.2. Participants

The samples in this study were ten Islamic boarding schools in Bengkulu City. The location of the pesantren is spread throughout the city of Bengkulu. Some are in the center of the city while others are on the outskirts of the city almost entering other districts. Observations and

documentation were carried out in all of these Islamic boarding schools to find out how the implementation of community-based education management. However, 5 respondents were selected from each Islamic boarding school by purposive sampling to be interviewed more deeply, namely the head of the boarding school, the male caregiver, the female caregiver, and two teachers Most of the respondents are people who come from Bengkulu province and live in Islamic boarding schools. Their average age has entered 30 years, except for the head of boarding school, who is usually in his 40s.

2.3. Data Collection Technique

Data were collected by initial observations, interviews, and documentation of activities. Observations were carried out to collect data directly from the field by observing and then recording systematic, logical, objective, and rational methods for various phenomena related to the implementation of community-based education management. The researcher conducted non-participating observation in which the researcher was not involved in the daily life of the informant and separately acted as an observer. No observation guidelines or observation forms were used. Researchers develop their observations based on developments and findings that occur in the field. However, the researcher uses field notes to record important findings during the observation. After observing 10 Islamic boarding schools, the researchers conducted in-depth interviews with 50 respondents (5 respondents from each Islamic boarding school) to obtain in-depth information about the implementation of community-based education management. All interviews were recorded and the transcript data were analyzed. Then, Documentation study was also utilized with the goal to reaffirm from the interview and observation results.

2.5. Data Analysis

The data analysis technique uses domain analysis, which focuses on terms, semantic relationships and the phrases they cover. To obtain the level of data trustworthiness, the process of analyzing and checking the validity of the data uses the criteria of credibility, transferability, dependability, and confirmability.

The observation field notes, interview transcripts, and documentations notes were analyzed by coding or categorizing the terms. From this stage, the categories of the important data were obtained and then finding the relation between those categories. Next, data phrases stage was done for filtering the information that relevant to the purpose of study.

3. Result and Findings

After coding and categorizing the terms, then looking for the relationship between these categories as well as filtering information that is relevant to the research objectives, it was found that there are three categories of the existence of Islamic boarding school as a model of community-based education in Bengkulu City. Those are the pattern, the characteristics, and the management of Community-Based Education implementation in Islamic Boarding School.
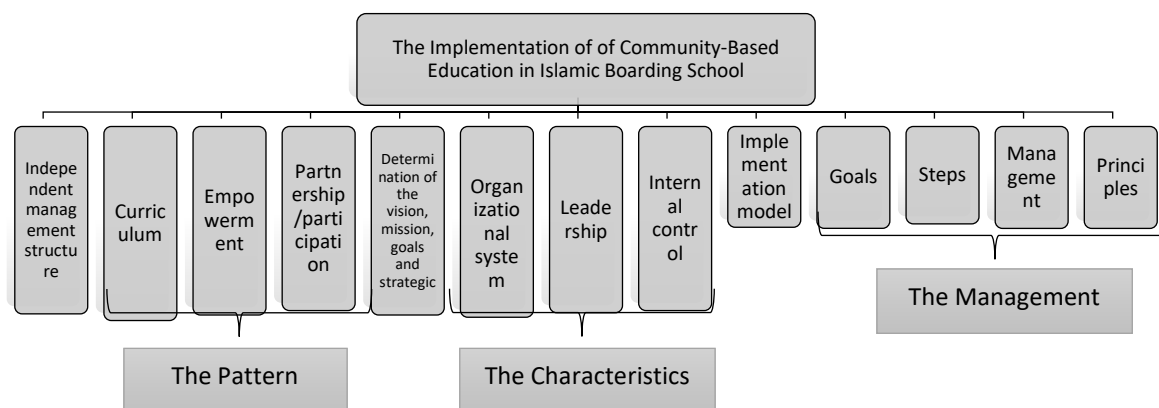
Figure 1. The process of analyzing the data

a. The Pattern of Community-Based Education Implementation in Islamic Boarding School

The pattern of implementation includes four forms of management in the implementation of community-based education in Islamic boarding schools. First, the Islamic boarding school institution in Bengkulu City has an independent management structure (organization) and does not depend on other institutions. Structurally, the holder of autonomy (authority) of each institution is held by the head of the institution. With this autonomy (authority), each institution can use its authority in regulating where and how the implementation of education is directed according to the vision and mission of the institution.

Second, the curriculum at the Islamic boarding school in Bengkulu City is completely based on needs and human resources. The preparation of the curriculum material is based on the needs of the community. This can be seen in the goal orientation and Islamic boarding school programs in Bengkulu City that emphasize the values of religious teachings and development to the wider community, and also the understanding the values of Islamic teachings. In addition, the curriculum at Islamic boarding school is fully oriented to the overall social dynamics of society, measurable, comprehensive, and represents the reality of community life.

Third, the empowerment of Islamic boarding schools in Bengkulu City is based on social trust and leader figures (caregivers). In the program's achievements, the Islamic boarding school in Bengkulu City succeeded in empowering the community. The success of the program was caused by several factors including: (1) clarity of cooperation program between institutions and the community; (2) social trust on a broad understanding of religion; (3) the suitability and compatibility of the community empowerment program with the real needs of the community; (4) availability of social capital and facilities for partner institutions; (5) providing benefits for all parties related to the empowerment program.

Fourth, Islamic boarding school in Bengkulu City forms partnership continuum participation and symbiotic mutualism. Bengkulu City community participation has relevance to Islamic boarding school, can be established effectively and is a symbiotic mutualism, and provides broad benefits. Community activity in participating in programs launched by Islamic boarding school is a form of community trust and the needs of people's lives to learn. According to (Tytler, 2002), community participation in the

implementation of education is absolute. This is because the community is the first and main stakeholder in the community-based education process.

From the four findings as revealed above, it shows that Islamic boarding school as a model of community-based education in Bengkulu City has a characteristic in its implementation and has a scientific tradition that is different from the scientific tradition of other institutions. Islamic boarding school is an institution for developing moral-spiritual values, information, culturally reciprocal communication with the community, and a place for fostering community solidarity. The existence of Islamic boarding school in its development has played three roles, i.e., (1) transmission of Islamic knowledge; (2) maintenance of Islamic tradition; (3) reproduction of scholars (Azyumardi Azra, 1998).

b. The Characteristics of Community-Based Education Implementation in Islamic Boarding School

In the implementation of community-based education in Islamic boarding schools, there are four forms of policy characteristics. First, the determination of the vision, mission, goals and strategic objectives in Islamic boarding schools is fully the authority of the leader (caregiver). The policy authority is entirely determined by the leader (caregiver) of the institution, while other parties tend to only act as followers and translators in the operationalization of the institution's programs. The policies taken are based on the experience of the institutional leaders, discussions with various figures and experts, and based on an analysis of the potential of the institution and the surrounding community.

Second, the organizational system is based on family-professionalism. The principle used in the management of Islamic boarding school in Bengkulu City uses principles of familialism and professionalism. The principle of familialism is used in determining the organizational structure and determining the functionaries who occupy a position. The model for providing family-based education, as applied at Islamic boarding schools in Bengkulu City, has similarities with other Islamic boarding schools in Indonesia. The implemented organizational system has been formed from one generation to another and is fully under the authority of the institutional leader.

Third, there is charismatic-professional leadership. Islamic boarding schools in Bengkulu City have a charismatic-professional leadership model based on the figure of a leader. These figures include having broad and visionary insight, deep and comprehensive mastery of substance, qualified managerial technical abilities, and holistic personality. The figure of a leader in Islamic boarding school for the community is a role model to be imitated and respected for their high religious understanding.

Fourth, Islamic boarding school's internal control in Bengkulu City uses a religious approach. In running and leading the institution, the internal control system used is fully guided by the principle of mutual trust and Islamic teachings, including: honest and transparent (*shiddiq*), accountable (*amanah*), professional and rational (*fathonah*) and communicative (*tabligh*), and also belief in blessings. The internal control used by Islamic boarding school is entirely using a religious approach or religious values (Zubaedi et al., 2020), i.e., the tendency to think and behave based on belief (faith).

The four findings described above show that the managerial pattern in Islamic boarding school in Bengkulu City so far is generally still natural. The natural pattern of coaching and development can produce good leadership continuity. The process of establishing an Islamic boarding school presents a leader who is forged by experience and has the advantage of a religious personality. This personal power gives rise to a wise leadership style. This absolute and personal nature of leadership is called charisma. Therefore, this term of 'charismatic' refers to the quality of a person's personality who is considered to have supernatural powers, a special human being, or at least special in the eyes of society. A leader is considered charismatic if they have certain aspects that show an appearance of power and cause others to accept their orders as something to follow.

c. The Management of Community-Based Education Implementation in Islamic Boarding Schools

There are five models in the development of community-based education in Islamic boarding schools. First, the Islamic boarding schools in Bengkulu City apply a community-based education model. There are reasons behind the importance of Islamic boarding school, i.e., (1) Economic perspective, financing efficiency in Islamic boarding schools is affordable for people from various communities; (2) Socio-cultural perspective, the existence of Islamic boarding schools is an effort to improve the social behavior of the community and an effort to restore, rehabilitate, and reform social conditions that occur in the community; (3) Socio-political perspective, the existence of an Islamic boarding school contributes to the development of multicultural values in society, given the condition of the Bengkulu City community that has a very high level of plurality and diversity; (4) Managerial perspective, the existence of Islamic boarding school is an effort to improve in giving birth to various alternatives and innovations to changes in people's lives.

Second, there is a goal of achieving community-based education in Islamic boarding schools. The people of Bengkulu realize that the objectives of community-based education are to (1) increase religious understanding and religious moderation; (2) Strengthen the decentralized community-based education system, which refers to strengthening the attitude of independence and community resources; (3) Accommodate community needs that are oriented toward economic needs; (4) Grow and strengthen the democratization process of Islamic education.

Third, there are steps for implementing community-based education in Islamic boarding schools. For the efforts to achieve productivity, efficiency, and effectiveness in the implementation of Islamic boarding schools, the Islamic boarding school carried out the following steps: (1) Raising public awareness that religious understanding is basically the property and responsibility of the community; (2) The need to mobilize and motivate the community to be moved and stimulated to take concrete action in the implementation of community-based education; (3) Carrying out concrete work stages including: (a) formulating vision, mission, and goals, (b) identification and needs analysis, (c) problem analysis based on its dimensions, (d) setting priorities for education needs, (e) setting policies education concerns the outputs, inputs and processes according to the vision and mission.

Fourth is the management of community-based education steps. In managing an Islamic boarding school, the steps taken by the leaders and administrators include (1) Preparation of vision, mission, goals, and work programs oriented to the needs of the community; (2) The organization, structure, function, and division of tasks are based on public interest; (3) The leadership system can use the charismatic-professional leadership model; (4) The internal control is based on Islamic religious principles.

Fifth is the principle of community-based education in Islamic boarding schools. In managing Islamic boarding schools, the principles used by institutional leaders and administrators include: (1) Believing that all communities have rights and responsibilities in determining their own needs, (2) Making efforts to adapt services and programs to the potential of the local community area; (3) Integrated services from various sectors; (4) Optimizing the utilization of physical and financial resources in the community area; (5) Developing an attitude of accepting diversity, difference, and pluralism (religious moderation); (6) Being responsive to the needs or aspirations of the community; (7) Developing the principle of lifelong learning.

From the five findings above, Islamic boarding school as a model of community-based education is an Islamic educational institution that was established due to the support and participation of the community. Islamic boarding schools are generally known as private education institutions that are highly capable of being self-sufficient in providing Islamic education. So far, education experts in Indonesia have not wanted to study more deeply the phenomenon of the emergence of this type of education that grows from society. Basically, the type of community-based education as reflected in Islamic boarding school also describes the ideals and visions contained in the minds of educational pioneers, i.e., the realization of intelligent, skilled, independent, and competitive society, by conducting learning programs according to the needs of the community. For this reason, an in-depth

understanding of the existence of Islamic boarding school education experts is needed as a model of community-based education.

4. Discussion

The concept of community-based education in Indonesia, precisely in Bengkulu City, has become a public awareness movement to continue learning throughout life in overcoming the changing and increasingly difficult challenges of life. Conceptually, Community-based education is a model of providing education that is based on the principles of the community, by the community, and for the community (Wahyudin, 2022);(Suharto, 2016); (Syakdiah, 2019). Education from the community means that education provides answers to the needs of the community. Education by the community means that the community is placed as the subject/actor of education, not the object of education. Furthermore, education "for the community" means that the community is included in all programs designed to meet their needs (Zubaedi A, 2009).

Community-based education can be designed, regulated, implemented, assessed and developed by the community. This leads to efforts in answering the existing challenges and opportunities with a critical pedagogical orientation. (Becker et al., 2001)reveals that community-based education is always grounded in critical theory and pedagogy. In critical pedagogy, education is an arena of political struggle. In the conservative educational paradigm, education aims to maintain the status quo, but for the liberal education paradigm it is for moderate changes. However, in critical pedagogy, education is directed at fundamental structural changes in the political economy of the society in which education is located.

The community-based education model in Indonesia is now recognized for its existence after the issuance of Law no. 20 of 2003 concerning the National Education System. The existence of this institution is regulated in Article 26 paragraphs 1-7 by using the term non-formal education. Non-formal education is organized by community members who need educational services and serves as a substitute, addition, and/or complement to formal education in order to support lifelong education.

The existence of community-based education in Indonesia is an effort for the community to identify their needs and find solutions to problems experienced by the community (Masduki, 2019). Community based education can be interpreted as community education for development, i.e. as a process that becomes a way for community members to be able to identify problems and their needs, find solutions among themselves, mobilize existing resources as needed, and carry out action plans or learning or both (Cunningham, 1998). Community-based education is one form of approach that considers the community as an agent as well as a goal. Education takes the role as a process and the community takes the role of a facilitator.

The implementation of community-based education in Indonesia is actually not a new thing and it has been a long time since community-based education has grown and developed. Until now, it still exists and has even become a trending educational model called Islamic boarding school. The existence of Islamic boarding schools in Indonesia is progressing and growing rapidly. It was recorded that in 2016 the number of Islamic boarding schools in Indonesia was 28,961 institutions with 4,028,660 students. The large number of Islamic boarding schools that spread across all provinces in Indonesia means that Islamic boarding schools and the community have strong social networks. According to (Zubaedi A, 2009), Islamic boarding school also has a strong social network with the community and with fellow Islamic boarding schools because most Islamic boarding school caregivers are not only bound by the same mindset and religious understanding, but they also have a fairly close kinship relationship.

Bengkulu as one of the provinces in Indonesia has 52 Islamic boarding schools that spread across various regencies, while in Bengkulu City there are 10 Islamic boarding schools. The existence of Islamic boarding school in Bengkulu City as a community-based education was born due to the support and participation of the community. According to people's perceptions and beliefs, Islamic boarding

school is a place to study. People believe that Islamic boarding schools represent (1) traditional institutions; (2) cultural resistance; (3) religious education. With high trust and expectations, people send their children to Islamic boarding schools so that their children can study religious knowledge as a provision for life in society.

Judging from the management system, the dominance of the authority of the institutional leader in the Islamic boarding school in Bengkulu City is still very strong. This can be seen from the practices of making and setting policies that are fully held by the leadership. Institutional leaders have full authority, while other parties (caregivers) tend to only act as followers and translators in program operations. With the full authority model of leadership, it is often found that the development of Islamic boarding schools in Bengkulu City has experienced a decrease in the quality of institutional leaders. There is a decline in leadership quality with the ongoing change of leadership from one generation to the next.

It should be noted that the paradigm of leadership that is oriented toward full authority and the charisma of top leaders is now no longer relevant to the demands of modernization. According to (Abdurrahman Wahid, 2001), there are four consequences that will occur from the leadership model of full authority and top leader charisma, including: (1) The emergence of uncertainty in the development of Islamic boarding school because everything depends on the personal decision of the leader; (2) (2) The assistant leaders (caregivers) will experience difficulties in taking steps to develop Islamic boarding schools if there is no charismatic *kiai* figure accepted to lead the Islamic boarding school; (3) Dependence on charismatic institutional leaders often results in a sudden and unplanned pattern of changing leaders in in the Islamic boarding school; (4) Dependence on the charismatic leader of the institution will cause the Islamic boarding school to be less responsive to changes and mobility.

Currently, Islamic boarding schools in Bengkulu City are faced with the swift currents of social change due to modernization-industrialization. Therefore, Islamic boarding schools are required to provide adequate reactions or responses. There needs to be a breakthrough and a change in the managerial pattern of leadership at the Islamic boarding school in Bengkulu City, given that the current leadership paradigm is starting to shift to the paradigm of leadership from everybody. The managerial pattern of leadership needed in the institution is team leadership where everyone in the organization is all one team.

Considering that the Islamic boarding school culture in Bengkulu City still uses a leadership model that is oriented toward full authority and the charisma of a top leader, new ideas are needed in implementing community-based education management in Islamic boarding schools. So far, Islamic boarding schools only maintain a cautious policy and accepting modernization or renewal of education only on a limited scale to ensure that the Islamic boarding schools continue to survive. Therefore, Islamic boarding schools are required to open themselves in responding to changes, i.e., by modernizing their management.

There are efforts to realize effective and efficient organizational management in Islamic boarding schools. The application of community-based education management in Islamic boarding schools can be done through five steps. First is planning. In the planning process, which is an important part in formulating the vision-mission and objectives, work programs in good planning is to involve the entire team (management) of Islamic boarding school. Planning vision-mission, goals, and work programs are not solely dependent on the decision of the leader of the institution (individual).

The second is organization. In the process of organizing, managing and dividing tasks for all members or managers of Islamic boarding schools are formed jointly by the leaders and their assistants. With this, the incumbent can identify the duties of each member. Then, power is no longer centered on the leader.

The third is supervision. The process of supervision or control in the Islamic boarding school environment on the learning process of students can be carried out by involving the assistants of the leader. Supervision is not only carried out by leaders, but also by the other assistants so that activities at Islamic boarding schools can be controlled.

Fourth is budgeting. The budgeting process can be carried out in a transparent and fair manner. The preparation of the budget should be able to meet the needs of Islamic boarding schools, i.e., the costs of income and expenses. Budgeting is a planning step as well as a fundamental planning instrument.

Fifth is evaluation. In the evaluation process, the leadership of the Islamic boarding school involves members of the management in conducting the evaluation process. With this, the leadership will identify thoroughly the obstacles encountered during the program of activities at the Islamic boarding school. Evaluation as a function of administration is an activity to identify to what extent the implementation carried out in the overall process of the organization achieves results that are in line with the assigned plans or programs in order to achieve the goals of the Islamic boarding school.

The five ideas for implementing community-based education management in Islamic boarding schools above illustrate that it is time to address for management in Islamic boarding schools as a model of community-based education in Bengkulu City. The efforts can be related to the management that is in line with good and correct management principles, which so far have been using full authority and top leader charisma. Management in this context is intended as a process of planning and decision-making, organizing, leadership, and controlling financial, physical, and information resources to achieve organizational goals in an efficient and effective manner. Management is a systematic and cooperative process in an effort to utilize existing resources in order to achieve the goals that have been set efficiently and effectively. Because Islamic boarding school is a type of community-based education, the application of management must pay attention to the aspects of management that apply to community-based education.

5. Conclusion and Recommendations

The results and findings of this study reveal that Islamic boarding school as a model of community-based education in Bengkulu City is an Islamic educational institution that was established due to the support and participation of the community. The implementation of community-based education management in Islamic boarding schools has the following leadership characteristics: (1) The leadership of the Islamic boarding school is oriented toward the full authority of the leader; (2) Islamic boarding school organization system is based on professional-familialism; (3) Islamic boarding school leadership pattern uses a charismatic-professional leadership model based on the figure of a leader; (4) Internal control of Islamic boarding school in Bengkulu City uses a religious approach, which is based on belief and faith.

Recommendations from this study that can be offered for further research include: (1) It is a novel study related to the role of community-based education; (2) It can be used as material for evaluation and analysis of the implementation of community-based education management in Islamic boarding schools in Bengkulu City; (3) It can be used as a reference in representing the objective conditions and characteristics of community-based education management at Islamic boarding schools in Bengkulu City

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