The Leadership Planning and Education Quality of *Salafi* Islamic Boarding Schools

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Abstract: *Salafiyah Islamic boarding schools aim to teach and practice the Al-Qur'an and Al-Hadith based on understanding the best generation. The issue of leadership regeneration and education quality is the weakness of Salafi Islamic boarding schools (IBS) because it is carried out suddenly and seems to lack attention. Integrating these educational goals requires leadership and quality based on planning so they can compete equally with other educational institutions. The research aims to analyse leadership planning in achieving Salafi IBS. The research method uses qualitative with a grounded theory approach at the Salafiyah At-Thahiriiyah IBS in Serang City and data collection by interviews and literature study. The research results show leadership planning and quality of education in Salafiyah IBS through increased leadership training, scientific capacity and education quality standards in Salafiyah IBS. There is a strengthening in the leadership planning of Salafiyah IBS through gradual leadership regeneration. The implications of research by strengthening leadership planning on the quality of education can use a design thinking approach that will help solve internal problems through leadership training, scientific capacity, gradual regeneration and education quality standards in Salafiyah IBS.*

Keywords: *Planning; Leadership; Education Quality; Salafiyah; Grounded Theory*

INTRODUCTION

Indonesia is a Muslim-majority country globally; the Badan Pusat Statistik (2020) revealed that 87% of the 275 million population is Muslim and requires quality education services and various alternatives. One important part of the history of the nation's civilisation is the Islamic boarding school, which currently has 26,975 schools with the uniqueness of providing learning methods and scientific categories (Kemenag, 2022). Before formal educational institutions were widely spread in Indonesia, Islamic boarding schools had cultural, religious and identity roots. Hence, they had a role and influence in the progress of this nation, including preventing the growth and development of

religious radicalism in Islamic boarding schools in particular and in society in general (Marzuki et al., 2020; Setiawan et al., 2023).

Salafiyah Islamic boarding schools are distinctive and focus on religious learning by studying classics (yellow books) with traditional methods. Understanding salafiyah pesantren as a non-formal educational institution that emphasises simplicity in aspects of life in the local community and prioritises pesantren traditions is important for producing cadres of fiqh experts (fuqaha) and religious leaders. However, they currently receive less attention, compete with educational institutions, and have finances in the future (Maktumah & Mighfar, 2022). However, salafiyah pesantren have the advantage of having a strong respantri towards pesantren leaders (kiayi) and producing Islamic cadres with good moand with religious studies. The weaknesses include closing oneself to changing times (modernisation), emphasising classical religion, and decreasing salaf pesantren's quality and quantity (Suharya et al., 2018). That revealed the weakness of the Salaf boarding schools: a lack of understanding by parents of the subjects given, a lack of socialisation to the community and a lack of trust from parents to allow their children to attend Salafi boarding schools.

The problem of survival and degradation of Salafi pesantren is caused by, among others, Rahman and Zubaidah (2019) and Badrudin (2022) explaining that religious studies in the form of classical Arabic books are not directly proportional to the mastery of modern Arabic, so they are left behind. In adjusting to the development of the times, Salafi's pesantren need the education system, the pesantren environment, institutions and leadership patterns (Solahudin et al., 2020). The virtue of regeneration and leadership regeneration is one of the weaknesses of Islamic boarding schools (Azro'i & Fuaidi, 2020). The longer the existence of Salafi Islamic boarding schools has been eroded, many have been abandoned by the community. Hence, it needs attention and support from all parties, which has implications for learning and the quality of education (Arifin, 2018). The phenomenon of Salafi pesantren adapts to current developments by incorporating general education due to modernisation in Islamic education. Some Salafi pesantren cannot survive, and the number of students decreases along with public interest. However, some persist with saSalafiesantren with concerns about the culture of pesantren which has existed.

In dealing with the problems that are developing, one of the most important approaches is to make changes to leadership, where the role of pesantren leadership is as a caregiver, motivator, educator, manager, decision maker, setting organisational goals and setting an example, while the role for the quality of education is by formulating a vision and mission. Moreover, the objectives of the pesantren are designing quality improvement programs,

bringing in teachers from outside the pesantren, comparative studies, improving education management and quality and using technology (Saugi et al., 2022).

The existence of planning for the leadership of Salafi pesantren will have an impact on openness to accept change, the development of institutional models of Islamic boarding schools, modernisation of physical buildings, development of human resources, mastery of science and technology, use of Islamic boarding school management and being able to compete and serve the community (Sidiq, 2020). An educational institution's success is the institution's ability to make leadership plans in organising it as a value of worship, scholarship and sincerity (Jannah et al., 2021).

Salafi Islamic boarding schools as social institutions need social planning to make social changes as a value of development towards the stage of progress. Likewise, there is a cadre of leadership in Salafi Islamic boarding schools, a social plan that exists in every organisation due to age, physical ability and death. Some leadership regenerations were carried out suddenly and seemed to lack attention; the next generation lacked the courage to take policies from the previously existing stable conditions (Sidiq, 2020). Why Is leadership focused on organisational and social issues? This is due to the interaction between those who lead and those who are led to achieving common goals in good ways by influencing, persuading, motivating and coordinating (Remiswal et al., 2020).

Creating a quality pesantren education system requires improvements to leadership planning carried out in stages and simultaneously to accommodate educational challenges and community needs (Muhibah, 2023). In addition, Faruq et al. (2023) revealed that pesantren leadership has contributed to the existence of pesantren but not to the quality of education itself. Leadership needs to implement management sustainably and consistently, which is absolute. For this reason, planning is needed to organise the various organisations in the pesantren to be neater and support each other (Wajdi et al., 2022). The same thing is related to the quality of education, where breakthroughs have not been maximised. Then Fadilah (2021) says that leadership is dynamic, so planning is needed concerning actions or behaviour displayed through management and direction to achieve quality, not just quantity.

Several studies on salafiyah Islamic boarding schools in Banten show that traditional Islamic boarding schools need attention and guidance to compete in globalisation. This is due to the lack of clarity in educational philosophy, educational level, curriculum and system. Traditions will experience extinction (Nazmudin, 2021). There are internal obstacles, namely the kyai and their leadership as founders, owners and managers of Salafi pesantren to make transformation or change efforts, including incorporating the general

curriculum, eliminating opportunities to get assistance from the government and sacralising traditional values so that it is detrimental to the development of the pesantren, students and their parents (Hanafi, 2018). Applied leadership does not influence the student's learning activities; the type of leadership is hereditary, and there is no planning of educational leadership and the ineffectiveness of leadership, reducing the development of Islamic boarding schools.

For this reason, leadership planning is seen as important, both in writing and not as a stage of becoming the next successor or regeneration through management principles so that a mindset and action are formed that will support organisational goals and avoid disruption to the conditions being led and grow to achieve the quality achieved (Gondowidjojo, 2020). In the organisation of educational institutions, including Islamic boarding schools, planning is needed as an internalisation step, namely doing what is needed as a defensive step, and externalisation, namely contributing to the public, as a step in giving a positive role. In addition, leadership provides a role so that the organisation can be by the expected goals, not only short term but long term and sustainable.

In educational planning, the leadership factor becomes the focus in carrying out their duties in the activities and management of the education system to implement the learning process effectively and efficiently in educational institutions that are supported by leadership and implementation, educational facilities and tools, as well as educational programs with a good management system (Akhmad, 2020).

The success and effectiveness of leadership lie not only in a leader's ability but also in the participation and commitment of being led and a conducive organisational climate. Without good leadership patterns and planning, organisational goals will not be optimal (Hakim, 2021). There is a perception of spiritual factors in educational leadership that will differ from personal experience, culture, group factors, politics and philosophy, giving the value that leadership based on spirituality will encourage positive results for educational goals (Göçen & Şen, 2021).

Planning for prospective leaders is very important because one of the responsibilities for making educational policies requires educational leadership with current and future concepts and practices in improving educational achievement and quality (Webster & Litchka, 2020). Meanwhile, ethical, moral, caring and motivational behaviour tends toward educational leadership rather than leadership itself. In addition, educational leaders can inspire others with their hopes and beliefs to empower and project educational services based on

community needs (Smith et al., 2018). Ultimately, the leader will follow the leader's orders based on motivation, dedication and relationships with self and others (Sholikhah et al., 2019).

Thus planning for educational leadership is a stage in managing educational institutions that prioritise competence, knowledge, morals, gradual, proportional and professional regeneration to achieve effectiveness, efficiency and quality of education based on shidik, amanah, tabligh and fathonah.

One type of Islamic boarding school in Indonesia is the Salafi or salafiyah Islamic boarding school, which in simple terms, maintains a teaching system originating from classical Islamic books which are characterised by plain Arabic language without any lines, an individual teaching system (sorogan) is its main advantage. However, it does not teach public science (Aziz et al., 2022). Until now, there are still many types of these pesantren, which incidentally were founded by individuals or families with the initial intention of teaching religious subjects, especially reciting our books referring to the Al-Qur'an and Al-Hadith.

Meanwhile, Mustajab (2019) characterises the peculiarities of Salafi pesantren, including the use of yellow books as the main subject of the pesantren curriculum, not teaching general science subjects and not getting an official certificate from the government, not knowing the time limit for learning, students can go home if they get permission from the leadership of the pesantren; the orientation of the subject matter is oriented towards the afterlife and upholds religious and moral values.

The differences between salafiyah pesantren and other types of pesantren are in the history of emergence, literature, system, methodology, management and process; on the other hand, they still maintain traditions in classic study books, family management approaches and vision and mission, which have not been formally accommodated in general in formal institutions within the budget. boarding schools and households. However, the tone of excellence possessed by Salafi pesantren is that the learning method is very open and allows for two-way dialogue between students and clerics; there is direct control over the dynamics of learning that takes place and quickly makes improvements to the weaknesses of the students (Hanafie Das & Halik, 2019).

Learning carried out in the context of education should have educational quality standards so that it can be known in general. The quality of Islamic boarding school education is a target that must be achieved to attract people's interest in sending their children to Islamic boarding schools so that the quality or quality of education is by educational standards oriented to quality education consisting of input, process and output can be fulfilled properly (Meliani et al., 2023). In examining how effective and good the performance of educational

institutions is on the quality of education, Fadillah et al. (2021) assess education quality standards based on performance and effectiveness as indicated by leadership, superior student grades, curriculum, learning resources, educational staff, and student service facilities, financial resources, learning atmosphere, communication with stakeholders, teacher involvement and open cooperation

In this case, the government has issued provisions for a graduation standard for salafiyah Islamic boarding schools, which relates to the core competencies of the Islamic religion, including attitudes, knowledge and skills. In contrast, the basic Islamic religious competencies are based on knowledge clusters, including the Al-Qur'an, Hadith and Hadith Sciences, monotheism and kalam science, dates, fiqh, fiqh proposal, morals and tasawuf and language science (Kemenag, 2018). Education quality standards can be measured through input, process and input involving skills, performance, punctuality, ability, resilience, beauty, interpersonal relationships, ease of use, uniqueness, clear standards, consistency, uniformity and good service (Priyanto, 2019). In general, quality education aims to fulfil quality standards in academic units that are applied holistically and sustainably (Istikomah et al., 2021).

Previous research has mostly discussed the style or type of pesantren leadership; the quality of education is studied in terms of learning aspects, and research methods use quantitative or qualitative descriptive. While this research is on pesantren leadership planning, the quality of education is seen from core competencies and Islamic religious skills and uses qualitative methods with grounded theory and design thinking. There are obstacles faced by the salafiyah At-Thahiriyah Islamic boarding school in the city of Serang, namely limited resources. The ability to lead Islamic boarding schools and the quality of education is still weak, as evidenced by the formal institution of Aliyah behaviour, which has received C accreditation, so efforts are needed to improve the quality of education.

With increasing competition in education today, Salafi Islamic boarding schools prioritise the importance of preparing better leadership and focusing on the quality of education. This provides a level of public trust in Salafi Islamic boarding schools as one of the Islamic educational institutions still running today.

The formulation of the background of the problem above is whether the planning of educational leadership in Salafi pesantren can be prepared and carried out in stages to achieve educational quality. How is the quality of education implemented in Salafi pesantren according to the standards set by the government? Based on the background and formulation described, this study

aims to analyse the leadership planning and quality of education in Salafi Islamic boarding schools.

RESEARCH METHOD

This study uses grounded theory, a qualitative analysis, to gain a deep understanding based on a holistic view. In this research to generate or develop theory from problems in the field, Yin (2016) interprets grounded theory as a method with a systematic design and qualitative procedures used to generate theory at a broad conceptual level, process, action or interactions about substantive topics. The author's argument uses this approach because the quality standards for salafiyah Islamic boarding schools are a new policy issued in 2018, so they need to be explored so that the public knows more about problems with the quality of salafiyah Islamic boarding schools and leadership.

The object of research at the Salafiyah Islamic Boarding School At-Thahiriyah Jl. Amin Jasuta No. 5 Kaloran of Serang City, Banten Province, the primary data source comes from in-depth interviews with pesantren caretakers, heads of foundations, and pesantren administrators. At the same time, secondary data was obtained from the literature study. Data analysis uses triangulation, namely data collection, selecting data, presenting data and drawing conclusions (Creswell & Creswell, 2018).

This research uses a design thinking approach related to social problems as a form of planned change with the stages of awareness, capacity and empowerment (Pressman, 2019). The design thinking model used is social innovation expressed by Syed et al. (2021) regarding social innovation in answering social problems. Moreira et al. (2021) developed the social evolution model 6 (SE6), which emerged as a process of social innovation that combines the six spiral models of the stages of social innovation into social evolution, which are applied in various multidisciplinary fields. As shown in the following figure, there are six stages: empathy, exploration, elaboration, exposure, execution and expansion.

RESULT AND DISCUSSION

Strengthening of Leadership Planning

The establishment of the At-Thahiriyah Salafiyah Islamic boarding school in March 1978 on 80 M^2 of land was used for study and student dormitories, totalling 453 students. The founder and caretaker of Islamic boarding school KH. Tb. Ahmad Hasuri bin Thahir or called Abuya Hasuri Thahir, once studied at the Pelamunan Serang Islamic boarding school and then went to Makkah for seven years to study knowledge; when he returned to his

homeland, he founded a pesantren using his father's name, H. Thahir. The death of Abuya Hasuri Thahir on May 29 2018, was due to illness, then he was appointed as a caretaker for the Islamic boarding school, KH. Endang Bukhori who is the son-in-law of Abuya Hasuri Thahir.

The change of leadership, according to KH. Endang Bukhori as caretaker of the pesantren and KH. Tb. Anis Fuadi, Lc, chairman of the foundation, said, "Apart from filling the vacancy in leadership at the pesantren, previously the deceased had conveyed that KH. Endang Bukhori must be prepared to replace him if the deceased cannot carry out his mandate as a caretaker of the pesantren. Considering this readiness, apart from having helped a lot with activities in Islamic boarding schools, mastering much religious knowledge, and still being part of the family. Carpenter et al. (2012) state that leadership planning involves four keys: personal competence, self-management, social sensitivity and management cooperation. Then, it is necessary to have quality requirements for the depth of Islamic religious knowledge and obedience to Allah, morals, integrity, wisdom, fairness and charisma (Jannah et al., 2021).

The opinion of KH. Endang Bukhari, about his readiness to become a caretaker for a boarding school to replace abah (Abuya), "was asked in 2010, and at that time, he only said Insha Allah, abah". Along with this statement, there is planning or regeneration in leadership even though the mechanism is through the direct appointment of someone who is seen as having sufficient religious knowledge, experience in caring for Islamic boarding schools, charisma as a pesantren leader and part of the family. Meanwhile, the priority of KH. Endang Bukhari said, "I am only continuing the leadership relay of the deceased and developing it according to the community's needs and the pesantren's vision and mission". This is the opinion of Anwar (2021) that 85% of leadership relays or regeneration only continue or follow the program or policy of the previous leader. In order to maintain the existence of Islamic boarding schools, steps have been taken that pesantren leaders always provide the latest and practical steps in making policies and adapting to developments of the times (Andy, 2022).

On the other hand, the opinion of KH. Tb Anis Fuadi, Lc, said that "all pesantren administrators and foundations are aware of the plan for changing the leadership of the pesantren if something happens, and all of them accept and agree even though the appointments and replacements are made after Abuya Hasuri Thahir's death". In addition, Pahmi Zakiyudin, S.Ag as the chairman of the pesantren board said that "as an assistant to theSabahh at the pesantren, the management structure of the foundation has been compiled and periodised, this is a regeneration or regeneration step in this pesantren." These two opinions emphasise that the founders and caretakers highly expect the existence of the

pesantren, this is evidenced by the form of informal communication about their future successors accompanied by improvements to the organisational structure of the pesantren so that there is a good division of tasks.

Thus, the activities and activities at the At-Thairiyah Islamic boarding school already have management whose function is to assist the duties of the pesantren leadership in achieving educational goals and to make it easier for students to get what is expected while at the pesantren which is arranged in detail and writing. The results of this study are related to leadership planning carried out at the At-Thahiriyah Islamic boarding school, which still prioritises figures among the family as future replacements and has been planned from an early age with consideration of scientific competence, personality competence and experience; this is supported by opinions (Falah, 2019; Al Mubarok & Imron, 2021; Hafidh et al., 2022).

Analysing the respondents' statements shows that obedience or reverence to the deceased as the founder and caretaker of the Salafi At-Thahiriyah Islamic boarding school for almost 40 years until his death indicates that the full form of trust lies with the pesantren leader (kiayi) as the highest decision maker but through an organisational structural approach by listening response from his subordinates. The criteria for planning pesantren leadership are developed and fully accepted by the founders and caretakers of the pesantren as a form of morality in accepting and carrying out the mandate.

For this reason, leadership planning efforts that occur in Salafiyah Islamic Boarding School of At-Thahiriyah need written requirements from pesantren leaders with criteria so that future leaders forge themselves with various leadership training so that they can form future leadership styles to answer the needs and challenges of pesantren, this is in line with the opinion of Hendri and Suriani (2020) that prospective leaders who are given training Leadership will have a positive influence on the organisation they lead, meaning that more and more leadership training will increase the capacity and ability to lead institutions and are expected to be able to respond to challenges and adapt in the future.

Efforts to increase scientific capacity through informal learning through kiayi or clerics regarding Islamic religion to increase their competence as candidates for pesantren leaders include increasing the formal education they have taken and the integration of the knowledge they have obtained; this is according to the opinion of Kamalia, (2021) and Rusmini et al., (2023) that future educational leadership is full of challenges so that prospective leaders are required to upgrade knowledge, integrate knowledge and educational levels as an effort to increase the capacity of the educational institution itself. Islamic

education, especially Islamic boarding schools, has many opportunities to increase its capacity and scientific integration so that students are given knowledge by the times but do not abandon the traditional characteristics of Salafi Islamic boarding schools.

Efforts for gradual regeneration by increasing the role of future pesantren leaders are involved in various internal and external activities to gain various experiences, networks, etc. Even though the pattern of leadership is based on heredity from family elements, which has the advantage of prioritising deliberation, the principle of regeneration is very important to be carried out gradually and systematically based on their potential and competence so that in time, they have more abilities than the previous leader. This aligns with the opinion of Komaruddin and Majdi (2021) that today's leaders should prepare the next generation or regeneration to face the times according to future challenges.

Strengthening of Education Quality

In carrying out the educational process, the Salafiyah At-Thahiriyah Islamic boarding school has carried out a learning process for almost 44 years with the existence of muzakarah and sorogan with the ability to read the yellow book which begins with planning and implementing learning, then the teacher or ustadz supervises and evaluates students with three types, namely memorisation, polar tafsyitul and musabaqah. Then, so that the activities at the pesantren run well, the pesantren administrators coordinate with other fields, starting from planning, implementing and evaluating activities (Hayatinufus et al., 2022).

According to a letter from the Ministry of Religion regarding curriculum standards for graduates of Salafiyah Islamic boarding schools. KH. Endang Bukhori: "We have adapted it to a combination or mixture of learning at the At-Thahiriyah Islamic boarding school with the local and traditional curriculum taught to students periodically". This is indicated by the existence of guidance from the chairman of the foundation regarding curriculum adjustments that have been carried out previously by adding an emphasis on aspects of core competencies and Islamic religious competencies. In order to support alumni from the pesantren, a formal education level was opened in the form of Madrasah Aliyah At-Thahiriyah in 2017 and currently has received 'C' accreditation; this aims to provide knowledge and diplomas for graduates of Salafi Islamic boarding school At-Thahiriyah so they can develop ability and skills either to work or continue to college.

In order to improve the quality of education in Islamic boarding schools, Pahmi Zakiyudin, S, Ag said that "the learning process in Salafi Islamic boarding

schools is carried out by teaching and learning or mutha; ah which is carried out after the maghrib prayer until before evening, after evening recitation at 21.30-22.00 WIB and 13.30-14.30 WIB which aims to improve the quality of students in understanding and deepening Islamic religious knowledge.

Learning management is carried out using student attendance, which aims to implement discipline, assessment, evaluation and supervision, while evaluation time every day is in the form of memorisation, the first six months and the second six months. The factors that support the quality of education in Islamic boarding schools are the performance of administrators and coordination with other fields. The inhibiting factor for the quality of education comes from students in the absence of students, which results in learning objectives not reaching their competence.

In general, the Islamic religious competence of the students who obtained from the six-monthly evaluation found that as many as 50.7% of the students were able to pass or pass the yellow books, and the activities reading the yellow book with the slogan method will increase the competence of students (Mu'izzudin, 2019). In another study, it was stated that the leadership of the pesantren, which is getting better will improve the quality of education with indicators of teacher professionalism and infrastructure development (Subaidi, 2020).

Based on the opinion of Arifin (2022), the quality of education can be demonstrated by a good and systematic learning process. For this reason, the quality of education at At-Thahiriyah Islamic Boarding School is indicated by the existence of input-process-output so that effective and efficient learning can be achieved. Judging from the output of skilled pesantren graduates in Islamic religious competence and general or madrasa studies and sports. The system for admitting new students to graduation is carried out periodically so that all learning targets accompanied by an established evaluation system are running (Ma'ruf & Jasminto, 2019). This indicates that the graduation competency standards have formed the quality of education at the At Thahiriyah Islamic boarding school, as the quality standards of education at Salafi Islamic boarding schools consist of core and Islamic religious competencies.

Efforts to improve the quality of education at the At Thahiriyah Islamic boarding school are related to core competencies, namely attitudes with stricter enforcement of rules and discipline accompanied by educational sanctions; knowledge by increasing literacy or reading more references, not just on classic books and memorising them; and skills through increased competition or competitions aimed at providing experience and honing students' skills.

Efforts to improve Islamic religious competence require collaboration with higher education institutions so that the board of teachers improves their language skills and teaching skills according to the needs of the students and evaluates learning weekly, not just daily or monthly, which aims to make students accustomed to self-evaluating targets set by Islamic boarding schools.

The model of strengthening leadership planning for the quality of salafiyah Islamic boarding schools with a social evolution approach with indicators of empathy, exploration, elaboration, exposure, execution and expansion was developed to help Islamic boarding schools prepare for future leadership in stages as shown in the following figure:

Empathy	Exploration	Elaboration	Expose	Execution	Expansion
Weak leadership planning of salafiyah pesantren	• Leadership Training	• Active leadership training activities	• In the leadership community	• Conduct leadership training	• Here is an assessment and award of leadership training
	• Scientific capacity	• Increase the level of formal education	• Follow the level of formal education	• Productive writing books, books or journals	• There is a product in the form of scientific work
		• Active in scientific integration	• Be a resource person/speaker	• Productive as a resource person	• The awakening of a public figure
	• Gradual regeneration	• Improving internal family communication	• Led a large family involved in the pesantren	• Preparing competent, charismatic leaders	• The netting of mature leaders
		• Improving external community communication	• Islamic boarding school collaboration	• Collaboration of family and community interests	• The formation of leaders who are accepted by the wider community
Poor Quality of	• Core Competen	• Setting targets for	• Finding core	• The excellence of	• The establishm

Empathy	Exploration	Elaboration	Expose	Execution	Expansion
Education in salafiyah Islamic boarding schools	cies	discipline, literacy and competition	competency advantages	pesantren as a benchmark	ent of a benchmark for Salafiyah Islamic boarding schools
	• Islamic Religious Competence	• Increase cooperation • Improving learning evaluation	• Communication with other universities and pesantren	• Make coaching teachers and students as well as improvement in learning	• The creation of a learning climate by the needs of Islamic boarding schools

Figure 1. Analysis of Strengthening Leadership Planning with Social Evolution

Thus, the design thinking approach using six models of social evolution can explain that Salafi Islamic boarding schools are strengthening their preparation of directed and developed leadership plans to achieve a more empowering quality of Salafi Islamic boarding school education.

CONCLUSION

The efforts to strengthen leadership planning at the At Thahiriyah Islamic boarding school need written requirements from the pesantren leader with criteria. Meanwhile, efforts to improve the quality of education at the At Thahiriyah Islamic boarding school are related to core competencies. The leadership planning and quality of education through increased leadership training, scientific capacity and education quality standards in Salafiyah IBS. There is a strengthening in the leadership planning of Salafiyah IBS through gradual leadership regeneration. The implications of research by strengthening leadership planning on the quality of education can use a design thinking approach that will help solve internal problems through leadership training, scientific capacity, gradual regeneration and education quality standards.

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