



## Communication Strategy for Islamic Boarding School Leaders in Improving the Quality of Education

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### ABSTRACT

Published Online: April 01, 2023

This study aims to describe in depth related to: (1) How is the interpersonal communication of the leaders of the Tarbiyatul Qur'an and Baitul Qur'an Islamic Boarding Schools in improving the quality of education? (2) How is the intrapersonal communication of the leaders of the Tarbiyatul Qur'an and Baitul Qur'an Islamic Boarding Schools in improving the quality of education? (3) How is the communication between the leadership of the Tarbiyatul Qur'an and Baitul Qur'an Islamic Boarding Schools in improving the quality of education? This study uses qualitative research methods and multi-site study types. Data collection techniques using in-depth interviews, participant observation, and documentation. The data obtained were analyzed using techniques of reading all data, coding, interconnecting themes or descriptions, and interpreting the meaning of themes or descriptions. While the method of checking the validity of the data uses credibility, dependability, transparability, and confirmability techniques. The results of this study indicate that leadership communication at the Tarbiyatul Quran Islamic Boarding School is broader and more detailed than communication at the Baitul Quran Islamic Boarding School, the scope of interpersonal, intrapersonal, and audience communication at the Tarbiyatul Quran Islamic Boarding School is wider than at the Baitul Quran Islamic Boarding School. As for interpersonal communication of Islamic boarding school leaders in improving the quality of education, namely by discussing/deliberating with all elements of the Islamic boarding school, giving orders, giving instructions/directions, communicating via letters, chat/telephone via electronic media, for intrapersonal communication, namely by conveying ideas to be applied to students, sparking innovative ideas to be implemented in Islamic boarding schools, and public communication, for example by creating websites, improving the quality of ustadz/ustadzah, and holding Al-Qur'an seminars assemblies.

### Keywords:

Communication, Leaders, Quality of Education

### 1. INTRODUCTION

Islamic boarding schools are a form of educational institution that has existed for a long time in Indonesia and has proven to have made a major contribution to various aspects of the nation's life, from the Kingdom era to the resistance to colonialism. During the independence period, Islamic boarding schools played a big role as educational institutions that were able to present new alternatives to modern learning systems (Hasan, 2001). Using different methods and systems, Islamic boarding schools carry out the transformation of knowledge to the existing students of knowledge. The condition of resistance to Dutch colonialism

and the Dutch education system is the key word for understanding the existence of Islamic boarding schools which until now adhere to the (ancient) salaf system. Besides that, the view of the natural world as a mere stopover helped shape the character of the Salaf Islamic boarding school to become stronger.

Islamic boarding schools were previously considered as educational institutions that were not well organized, and put aside existing world interests, so that view must now be changed. Not all Islamic boarding schools inherit old traditions that maintain resistance to new cultures. There are a number of pondoks that have shifted their orientation, which originally only aimed at mastering religious knowledge to become more open and accepting all forms of new knowledge. Pondok Gontor is one of the pioneer examples of a shift in orientation and a change in the system that exists in Islamic boarding schools.

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*\*Cite this Article: Muhamad Zamrudin Kurniawan, Mujamil, Teguh, Maftukhin, Akhyak (2023). Communication Strategy for Islamic Boarding School Leaders in Improving the Quality of Education. International Journal of Social Science and Education Research Studies, 3(4), 530-542*

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Mujamil Qomar (2008) says that: In terms of openness to changes that occur from outside, pesantren can be divided into two: traditional pesantren (salafi) and modern pesantren (khalafi). Salafi Islamic boarding schools are conservative, while khalafi Islamic boarding schools are adaptive. Adaptations are made to the changes and development of education which are the result of the demands of the development of modern science and technology. Salafi Islamic boarding schools themselves seem to have realized the shift in the times. Changes have also been made by Caregivers to further improve the educational quality of their institution. Salafi Islamic boarding schools in addition to continuing to adhere to the traditions of the Salaf, caregivers then try to expand the area by establishing or following the curriculum from the government.

The Berbek Tarbiyatul Qur'an Islamic Boarding School and the Baitul Qur'an Sawahan Islamic Boarding School in Nganjuk Regency are special boarding schools for students who memorize the Al-Qur'an. Therefore, the priority education there is tahfidzul Qur'an and binnadzor. Apart from that, apart from tahfidzul Al-Qur'an and binnadzor, the students are also given material on religious sciences such as aqidah, morality and monotheism and other activities besides active days to memorize the Al-Qur'an, all activities in the cottage can achieve the success of the students to study.

Islamic boarding schools for the community are still institutions that play an important role in forming virtuous human beings. Islamic boarding schools are assumed to be workshops for humans who in everyday life are perceived to have deviant behavior. Many parents house their children with the reason that the child is cured of delinquency. However, not a few parents house their children for the sake of a lofty ideal, so that the child will become a member of society who is able to stand on religious teachings, become citizens who are able to lead other members of society so that they stand on the foundation of religion, and apply religious teachings. in his daily life.

Seeing this situation, of course the attention of caregivers, administrators, and the internal community of the Tarbiyatul Qur'an Sonotik Berbek Islamic Boarding School and the Baitul Qur'an Sawahan Islamic Boarding School in Nganjuk Regency are preoccupied with not just religious education issues, they are actively involved in a broader field. The fact is that the religious scholarship at the Islamic boarding school does not slacken and is still recognized by the community. The Tarbiyatul Qur'an Sonopathic Berbek Islamic Boarding School and the Baitul Qur'an Sawahan Islamic Boarding School, Nganjuk Regency prove that even though they have succeeded in keeping up with the times, the spirit of salafi as the identity of a boarding school has remained unchanged.

The success of formulating and reformatting the orientation of the Islamic boarding school without changing this salafi identity cannot be separated from the

communication strategy adopted by the caretakers and administrators of the Islamic boarding school to respond to the challenges of the times. When the flow of communication in the internal community finds its place, all the obstacles that exist in realizing the ideals of caregivers will be solved and melted by themselves. A communication strategy is needed not only in Islamic boarding schools. A communication strategy is needed in other institutions or organizations to avoid misunderstandings and minimize conflicts. A good communication strategy produces a democratic organizational climate and respects fellow members more.

It can be formulated that the meaning of communication strategy is a combination of communication planning with communication management to achieve the goals that have been set. To achieve this goal, the communication strategy must be able to show how its operations are practically carried out. In the sense of the word that the approach can be different at any time depending on the situation and conditions. So thus the communication strategy is the overall planning, tactics, methods that will be used to facilitate communication by paying attention to all aspects that exist in the communication process to achieve the desired goals (Liliwari, 2012). The form of the communication strategy includes interpersonal communication, intrapersonal communication, and audience communication. Interpersonal communication is communication that takes place between two or more people face to face (Deddy, 2007). It can also be interpreted that interpersonal communication refers to communication with other people. This type of communication is further divided into dyadic communication (performed by two people) and small-group communication. Interpersonal communication of leaders in Islamic boarding schools, for example communication between leaders and school/madrasah principals, with boarding school administrators, students, guardians of community students, and others. This communication can be in the form of direct communication such as deliberations/discussions, giving directions/orders, and can also be in the form of indirect communication such as by telephone and chat on social media.

Intrapersonal communication is human communication with himself like thoughts in humans in everyday life. For example, humans consider a problem related to their future, career, and problems in order to find stability in deciding a problem. Intrapersonal communication of leaders in Islamic boarding schools, for example, when leaders think, find ideas, and the results of these thoughts are poured in the form of regulations, innovations, and steps to improve the quality of education.

While audience communication is a communication process that is carried out in which the messages conveyed by the speaker are in a face-to-face situation in front of a larger audience (Deddy, 2012). Audience communication is communication between a speaker and a large number of

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people (audience), who cannot be identified one by one. This communication is addressed to the communicant's affection, only the communicant is active, while the others tend to be passive, the feedback that the communicator gives is very limited, just applause and cheers in unison. Public communication takes place linearly and the groups are heterogeneous (Cangara, 2013). As for communication with the leadership of Islamic boarding schools, for example, communication with the community, such as in joint recitation activities, reading the Qur'an, and others.

Based on the results of preliminary observations at the Berbek Tarbiyatul Qur'an Islamic Boarding School and the Baitul Qur'an Sawahan Islamic Boarding School, Nganjuk Regency, they have implemented a communication strategy that includes interpersonal communication, intrapersonal communication, and good audience communication in their internal society. This is also supported by the results of interviews with the administrators of the Tarbiyatul Qur'an Islamic boarding school "We always use interpersonal communication, intrapersonal communication, and audience communication both formally and non-formally in driving educational activities at this Islamic boarding school, especially between administrators and caregivers".

In contrast to the Baitul Qur'an Sawahan Islamic Boarding School "Caregiver always involves us in every pesantren activity, interpersonal communication, intrapersonal communication, and public communication we usually only do in a non-formal way, such as when we are summoned to the Islamic boarding school to discuss Islamic boarding school activities". So both caregivers and caretakers of the cottage feel complementary to each other to achieve the desired goals. Caregivers and caretakers already understand their own area and responsibilities, so that overlapping authority does not occur. All of this is because the communication strategy application is running and neatly organized.

## II. LITERATURE REVIEW

### A. Communication Strategy

According to Ahmad S. Adnan Putra in Rosady Ruslan's book (2000), strategy is part of a plan, while plans are the product of planning, which in the end planning is a basic function of management functions. So the strategy is essentially a planning and management to achieve certain goals in operational practice. Meanwhile, according to David Hunger and Thomas L. Wheelen in Jalaluddin's book (2009), strategy is a series of managerial decisions and actions that determine the company's performance in the long term.

In line with this opinion Hasron Usman and Moh. Misdar stated that strategy is an effort to find the right way or step in doing something. Meanwhile, according to Brown, strategy is the overall action set out as rules and planned by an organization. According to Onong Uchjana Effendy

quoted by Jalaluddin (2009) strategy is a plan (planning), and management to achieve a strategic goal that does not only serve as a one-way guide but must be able to show how the operational tactics are. Likewise Chandle said strategy is a tool to achieve company goals in the long term, follow-up programs and priority allocation of resources. Meanwhile, according to Hamel and Prahalad strategy is an action that is incremental (always increasing) and continuous, and is carried out based on the point of view of what customers expect in the future.

According to the business dictionary, strategy is a method or plan chosen to bring about a desired future, such as achieving a goal or a solution to a problem. In line with that, Siagian also stated that Strategy is a series of fundamental actions made by top management and implemented by all levels of an organization in order to achieve the goals of the organization. Based on some of the opinions above, the authors conclude that strategy is a way that has been well planned by individuals or groups to achieve the goals of what has been determined. With a strategy, the plan will run in a systematic and well-organized manner. In addition, by having a strategy, other possibilities can be detected earlier.

Colin Chery (2003) defines Communication as the formation of social units consisting of individuals through the use of language and signs. Have togetherness in the rules, to achieve the goal achievement activities. Besides that, communication is the driving engine of social processes that allows interaction between humans and makes humans as social beings. In line with this opinion, according to Effendy, Communication is the event of conveying human ideas. From this understanding it can be concluded that communication is a process of conveying messages that can be in the form of messages of information, ideas, emotions, skills and so on through symbols or symbols that can cause effects in the form of behavior carried out with certain media.

Wilbrur Schram stated that communication and society are twin words that cannot be separated from one another. Because without communication it is impossible for society to form, on the contrary without society humans cannot develop communication. Likewise Everett Keinjan quoted by Hafied Cenggara (2012) states, Communication is an eternal part of human life like breathing, because as long as humans live humans need to communicate.

According to Lasswell in Dedy Mulyana's book (2007), communication is a process of conveying messages through the media to communicants that cause certain effects. Lasswell's communication model describes the study of communication processes scientifically which focuses on the various derivatives of each element of communication and at the same time is the answer to the questions he has raised. In the Lasswell communication model, there are 5 (five) communication elements which can also be used as a tool to

evaluate the communication process and evaluate each communication element. The five elements are as follows:

1. Who, refers to the communicator or source who sent the message.

According to Lasswell, in every form of communication there is always someone or something that plays a role in communicating. Communication experts agree that what is meant by a communicator is a source/transmitter/sender or message sender. Related to media studies, the Who element in Lasswell's communication model can be studied through control analysis or control analysis. What is meant by control analysis or control analysis is a study or study that focuses on matters related to mass media ownership, media ideology, and so on.

2. (Says) What, refers to the contents of the message.

Lasswell is the What (Says) element which refers to the message content. Related to media studies, the elements of (Says) What can be studied through content analysis or content analysis. What is meant by content analysis or content analysis is research on the contents of the message and is usually applied through questions that are representative in nature. For example, how many women are represented in the tabloid press, how are minorities represented on television, and so on. Some of the characteristics of broadcast media owned by mass media such as television or radio allow audiences to think in pictures or visually or think in sound.

3. (In Which) Channel, refers to the media or channel used to send messages

Then, the third element in Lasswell's communication model is the (In Which) Channel element which refers to the selection and use of media in the process of sending messages. Related to media studies, research that focuses on mass media such as radio and others is called media analysis or media analysis. As with content analysis, in media analysis research is carried out using various questions related to the availability of appropriate media to be used to send messages, for example what media is suitable for audiences. Errors in choosing the right media can affect the expected communication effect. (Read: Definition of Media According to Experts)

4. (To) Whom, refers to the recipient of the message.

The fourth element that is no less important in Lasswell's communication model is the (To) Whom element or who is the recipient of the message. At the level of media studies, studies that emphasize message recipients or audiences are called audience analysis or audience analysis. Knowledge of the target audience in the

communication process is very important. Not only the communication that we do through the media, but also the communication that we do in everyday life with other people, including in the system of interpersonal communication, intrapersonal communication, public communication, cross-cultural communication, intercultural communication, persuasive communication, international communication.

5. (With What) Effects, refers to the media effects that are generated.

The last element in Lasswell's communication model is the (With What) Effects element, namely the effect that arises from the communication carried out. The study of the elements of media effects is called effect analysis. We communicate because there is a goal to be achieved. Lasswell did not emphasize interpersonal communication or interpersonal communication but on mass media effects. The important themes studied in mass media effects include whether the media has an effect on audiences and how mass media influence target audiences. The study of mass media effects has spawned various mass media effect theories, including the hypodermic needle theory, agenda setting theory, spiral of silence theory, uses and gratifications theory, framing analysis and others.

Based on the understanding of communication as stated above, Onong Uchana Effendy (2004) defines several communication components that cover the whole, namely:

1. Communicator (sender) or source (resource) is an individual, group, or organization whose role is to convey the message.
2. The message (message) is an idea expressed by the sender to others
3. The communicant (receiver) is the individual or group that receives the message.
4. The channel (media) is where the source delivers the message to the recipient.
5. Feedback (feed back) reaction to the message.back) reaksi terhadap pesan.

Likewise, in general there are five categories of communication functions according to Onong Uchana Effendy, namely:

1. Information function, that is, the source or sender disseminates information in order to make it known to the recipient.
2. The function of educating, namely to educate or change the recipient's knowledge structure.

3. The influence function, namely the source influences the recipient with persuasive information to change perceptions, attitudes, and behavior.
4. Entertaining function, namely the source of disseminating information to entertain while influencing the recipient

From the description above, the authors conclude that communication is a process of exchanging opinions from one human to another, both individually and in groups. Humans are social beings who are always in touch and need each other, with communication that cannot be separated from life. Furthermore, communication is a reciprocal process and influences each other through the messages conveyed and requires media as a means of communication.

In this regard, Muhammad Arni (2004) says that a communication strategy is all about plans and tactics or methods that will be used to expedite communication by presenting the sender, message, and recipient in the communication process to achieve the desired goal.

## **B. Types and Functions of Communication**

### **a. Definition of Communication**

The definition of communication in general is a process of forming, delivering, receiving and processing messages that occur within a person and or between two or more with a specific purpose. This definition provides several basic meanings, namely communication is a process regarding the formation, delivery, reception and processing of messages. Communication departs from the Latin root *communicare* which is commensurate with the word to make common which when translated into Indonesian means a common understanding, a common perception. Communication also stems from the word *communis* which means making togetherness or building togetherness of two or more people, besides that there is a word *communica* which means dividing (Cangara, 2015). Communication in the dictionary of John M. Echols and Hassan Shadily (1996) has a close meaning with *communicate* which means telling, conveying, or it could also be communication which means relationship, news, and announcements.

Onong Uhyana Effendi (2015) emphasized that communication is the process of conveying a message by someone to another to inform, change attitudes, opinions or behavior, either orally (directly) or indirectly (through the media). Raymond Ross (1983) argues, communication is the process of sorting, selecting, and sending symbols in such a way as to help listeners evoke responses or meanings from thoughts similar to those intended by the communicator.

### **b. Communication Type**

There are several types or types of communication in human life, broadly divided into two, namely verbal and non-verbal communication. But apart from that the distribution of types of communication also looks at the form

and number of people involved in it. Such as direct communication (face to face communication) and indirect communication (communication with the media), intrapersonal communication, interpersonal communication, oral communication, written communication, political communication, cultural communication, organizational communication, and so on.

Verbal communication is a type of communication that uses language. Meanwhile, language can be defined as a set of words that have been structured so that they become a set of meaningful sentences. Non-verbal communication is a communication process in which messages are conveyed without using words. Examples of non-verbal communication are using gestures, body language, facial expressions and eye contact, the use of objects such as clothes, haircuts, etc., symbols, and ways of speaking such as intonation, emphasis, voice quality, emotional style, and speaking style. .

Three kinds of communication strategies as the basis of which are used are intrapersonal communication, interpersonal communication, and public/audience communication. Intrapersonal communication is a communication strategy that occurs within an individual person. Intrapersonal communication is communication that takes place within a person. The person acts both as a communicator and as a communicant. He dialogues and asks questions with himself, provides feedback for himself in an ongoing internal process.

Intrapersonal communication is often carried out by humans in everyday life, for example humans consider a problem related to their future, career, and problems in order to find stability in deciding a problem. This condition of inner struggle and thoughts in humans is referred to as intrapersonal communication. A person who has a strong spirit and adheres to his decisions can be seen to have good intrapersonal skills, he is not easy to change decisions whatever happens.

Interpersonal communication is communication that takes place between two or more people face to face. It can also be interpreted that interpersonal communication refers to communication with other people. This type of communication is subdivided into two-person communication, public communication, and small-group communication. Many examples are found in everyday life, many people carry out interpersonal communication activities at school, in markets, in places of worship, and in other places. Interpersonal communication is not only because there is a common vision or interests, but interpersonal communication can also function to introduce oneself, build networks, change one's perceptions, and instill values.

Public communication is a communication process that is carried out in which the messages conveyed by the speaker are in a face-to-face situation in front of a larger audience. Public communication is communication between a speaker and a large number of people (audience), who cannot be recognized one by one. This communication is

addressed to the communicant's affection, only the communicant is active, while the others tend to be passive, the feedback that the communicator gives is very limited, just applause and cheers in unison. Public communication takes place linearly and the groups are heterogeneous (Cangara, 2013). Examples of this communication are speeches, campaigns, scientific orations, and mass communication. Mass communication is a form of communication that functions as an equal distribution of information, equalizes education, stimulates economic growth, and creates joy in one's life. Mass communication is communication through mass media, such as newspapers with wide circulation, radio and television broadcasts aimed at the public, and films shown in cinemas. Mass communication broadcasts information, ideas and attitudes to various communicants in large quantities and uses the media. Mass communication utilizes the media as a tool to disseminate information. On the one hand, this kind of communication is effective for large-scale notifications (national and global), but it also has a weakness, namely that the media itself often distorts facts. The media distorts the contents of the news, creates a wrong image and this is captured and accepted by the masses.

Communication within an organization is absolutely necessary, because in an organization when the flow of communication is not running, there will be many problems arising from there. A small example of the problem of poor communication in an organization is overlapping authority, individual conflicts between fellow organizational officials which eventually lead to disharmonious relationships, and so on.

The term organization comes from the Latin *organizare*, which literally means a combination of parts that are interdependent on one another. Robert Bonnington defines organization as the means by which management coordinates material resources and human resources through formal structural patterns of duties and authority. Organizations can also be defined as a collection of two or more people who interact and influence one another, and are formed together based on the same interests or goals. Organization simply means a group of people who have one clear goal, and they gather to achieve the expected goals. Without a common goal, an organization cannot be established. The similarity of goals is the keyword to understand the existence of an organization.

Devito (2017) explains that organizational communication is the sending and receiving of various organizational messages within formal and informal groups of an organization. A formal group is a group defined by an organizational structure. Informal Group is a group that is or is not formally structured or not organizationally determined; emerged in response to the need for a social contract. Formal organizational communication is communication that is approved by the organization itself and is oriented towards the interests of the organization. The contents are in the form

of ways of working within the organization, productivity, and the various jobs that must be carried out within the organization. For example: memos, policies, statements, press conferences, and official letters. Informal communication is socially approved communication. The orientation is not towards the organization, but rather towards its members individually (Fiske, 2012).

### **c. Communication Function**

Communication has an immeasurable function in human life, because communication is not only talking about self-existence, but also efforts to fulfill the needs of everyday life. Humans in their efforts to meet the needs of life cannot be self-sufficient, they need help and help from others. For example, to eat a plate of rice one has to relate to others, such as rice sellers, plate sellers, side dishes sellers, spoon and fork sellers, magic com sellers, gas or kerosene sellers, stove sellers, and so on.

There is a communication function that looks at it based on the type of communication used, intrapersonal communication functions as a potential developer in the human being himself. Meanwhile, interpersonal communication functions to improve good relations between fellow human beings, avoid conflict, and maintain order. Public communication functions as a growing spirit of togetherness, instilling ideology, entertaining, preaching, and educating. Meanwhile mass communication according to Sean Macbride, as quoted again by Hafied Cangara (2013), is:

1. Information: namely activities to collect, store data, facts and messages, opinions and comments, so that people can find out about conditions that occur outside themselves, whether in the regional, national or international environment.
2. Socialization: namely providing and teaching knowledge on how people behave according to existing values, and act as members of society effectively.
3. Motivation: namely encouraging people to follow the progress of others through what they read, see, hear through the mass media.
4. Material for discussion: providing information as material for discussion to reach agreement in the event of differences of opinion on matters that concern many people.
5. Education: opens up opportunities to obtain a broad education, both formal education at school and outside of school. It also improves the quality of the presentation of material that is good, interesting and impressive.
6. Promoting culture: the mass media disseminate cultural results through the exchange of radio and television broadcast programs, or printed materials such as books and other publications. This exchange will enable creativity to advance the national culture

of each country, as well as enhance cooperation between countries.

7. Entertainment: the mass media consumes a lot of free time for all age groups by functioning as a means of household entertainment. The aesthetic nature that is expressed in the form of songs, lyrics, and sound as well as images and language, brings people to a situation of enjoying entertainment as well as other basic needs.
8. Integration: communication with satellites can be used to bridge these differences in fostering and strengthening national unity.

The function of communication in human life according to William I. Gordon (1978) is a social function, expressive function, ritual function, and instrumental function. The social function implies that communication is important for building self-concept, self-actualization, for survival, for obtaining happiness, avoiding pressure and tension, among others, through entertaining communication, and cultivating relationships with other people.

Expressive functions can be performed alone or in groups. Expressive communication does not automatically aim to influence other people, but can be done as long as the communication becomes an instrument to convey feelings (emotions). These feelings are communicated through nonverbal messages such as feelings of affection, feelings of caring, sympathy, fear, concern, and others (Cherry, 2000). The ritual function is a communication function that is used to fulfill human identity as an individual, as a member of a social community, and as one of the elements of the universe. Individuals who carry out ritual communication affirm their commitment to their family, ethnic, national, ideological or religious traditions. Forms of ritual communication include wedding ceremonies, splashes, prayers (mass, reading the holy book), flag ceremonies, sports moments, and so on.

The instrumental function is to inform or explain (to inform) and contains a persuasive content in the sense that the speaker wants his listeners to believe the facts and information conveyed is accurate and worth knowing. The instrumental function aims to explain, teach, inform, encourage, change attitudes and beliefs, change behavior or move action, and also to entertain.

### **C. Education Quality**

Edward Deming (1982) defines quality which means solving problems to achieve continuous improvement such as Kaizen in Toyota Phil Crosby (1978) defines quality is conformance to requirements, that is in accordance with what is required or standardized. From Crosby's opinion there is a meaning that in the sense of quality it implies conformity with needs (Anthony, 2015). Garvin and Davis (2005) state that quality is a dynamic condition related to products, people or labor, processes and tasks, and the environment that meets or

exceeds customer or consumer expectations. Quality implies the degree (level) of superiority of a product (work result) either in the form of goods or services; both tangible (predictable) and intangible (unpredictable) (Vincent, 2011).

Juran (1978) defines quality as M-Small and M-Large. M-Small is quality in a narrow sense, with regard to the performance of parts of the organization, and is not associated with the needs of all types of customers. M-Big is quality in a broad sense, with regard to all organizational activities associated with the needs of all types of customers. M-Big is what is meant by integrated quality. Edward Sallis (2008) says that quality is a dynamic idea, so its definition should not be rigid because it will not help to understand quality at all. Quality is a concept that is both absolute and relative. Quality in the concept of absolutes is mostly understood as something that is absolutely true and agreed upon by many people, for example expensive restaurants and luxury cars. As an absolute concept, quality is the same as good, beautiful, and true; is an idealism that cannot be compromised (Feigenbaum, 1978).

According to Edward Sallis (2008): The relative definition of quality contains two aspects, namely the first is conforming to specifications, the second is meeting customer needs. Quality for producers can be obtained through products or services that meet the initial specifications consistently in a system commonly known as a quality assurance system. Meanwhile, quality for customers is something that satisfies and exceeds the wants and needs of customers. So quality does not only have to meet producer standards, but what is no less important is its ability to meet customer satisfaction.

Education in Greek is referred to as Pedagogy, consisting of two words paid (child) and agagos (guidance). Pedagogy can be defined as a way or knowledge of guiding children (Sudirman, 2000). Whereas education in Indonesian comes from the word "educate", gets the prefix "me" so that it becomes "educate" means to care for and give training. In nurturing and giving training it is necessary to have teachings, demands and leadership regarding morals and intelligence. Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves and society.

Ki Hajar Dewantara, as quoted again by As'aril Muhajir (2011), formulates education as a parent's effort for children with the aim of supporting the progress of their lives, in the sense of improving the growth of spiritual and physical strength in children. Frederick J. Mc Donald, as quoted again by Haris Fathoni Makmur, stated that education is a process directed at changing human behavior (Haris, 2011). Education according to P. Freire, as quoted again by Made Pramono (2002), is aimed at humanizing oneself and others, through conscious action to change the world. Freire in

another reference states, as quoted again by Wim Tangkilisan, education must liberate humans from ignorance and poverty, as well as from oppression and fear and alienation.

The quality of education is a big problem in improving the life of the nation and state. Indonesia, like other developing countries, is experiencing the same problems, namely poverty alleviation, development equity, expanding employment opportunities, improving education, and other problems. The government's target for improving the quality of education is unclear, so it seems that the condition of education in Indonesia has been neglected even though the budget has been increased. Many methods and systems are used to improve the quality of education, but what happens is that Indonesian people are becoming increasingly unfamiliar with new systems and methods. The unpreparedness of the Indonesian people to race and improve because the focus of the Indonesian people is still limited to fulfilling the economic area.

The presence of a new system that is expected to be able to improve the quality of education actually often has a negative impact in the future, for example the KBK which ideally is actually quite accommodating to local educational wisdom. It turns out that the regions are confused about making local content subjects based on the existence and needs of schools in the area. MBS (School-Based Management), which in Darmaningtyas's book is defined as 'Self-Paying Community', in practice did not make any reforms at all regarding the previous practice of levying (Darmaningtyas, 2005).

The quality of education then on a large scale certainly uses the parameters of the government's success in educating the lives of the nation's children so that the life of the nation in the future will be even better. The quality of education on a small scale speaks of the success of the management of educational institutions in producing outputs that are recognized by the wider community. Community recognition uses various standards, it could be that all students of the institution are accepted into their favorite high school, or students have different competencies from other schools. Parameters in today's society are how the output of educational institutions is able to meet the needs of the existing industrial market.

#### **D. Islamic Boarding School**

Islamic boarding schools are educational institutions that have existed for a long time in Indonesia. Islamic boarding schools are essentially a counterpoint to hermitages and hermitages made by Begawan, or Rishis in Hinduism. It may also be that, in the context of the world of education, pondoks are the result of a dialectic between hermitages and the learning system in Islam.

Mujamil Qomar (2009) argues: As an educational model that has a special character in the perspective of the current national education discourse, the Islamic boarding

school system has invited various speculations. There are at least seven theories that reveal this speculation. The first theory states that Islamic boarding schools are a form of imitation or adaptation of Hindu and Buddhist education before Islam arrived in Indonesia. The second theory claims it originated in India. The third theory states that Islamic boarding schools were found in Baghdad. The fourth theory reports originating from a mix of Hindu-Buddhist (pre-Muslim in Indonesia) and India. The fifth theory reveals from Hindu-Buddhist and Arabic culture. The sixth theory asserts from India and Indonesian Muslims. The seventh theory draws on older Indian, Middle Eastern, and local traditions.

Of course, not all human children can study there in the learning process at the hermitage, bearing in mind that there is caste stratification in effect in Hinduism which places social space restrictions on each of these groups. Islamic boarding schools abolish this, it doesn't have to be children of officials, rich people, or from good families who seek knowledge at Islamic boarding schools. All levels of society can be in the cottage to study.

The Islamic boarding school succeeded in realizing its vision, building an Islamic society as well as establishing a kingdom based on Islamic principles (Demak) within a not too long span of time. Apart from that, the planting of Islamic values took place in ways that did not intersect with local customs, so that Islam became a need as well as a response from the Javanese people and parts of the archipelago at that time.

### **III. RESULTS**

From the research findings at the two institutions, the cross-site findings related to the communication of Islamic boarding school leaders are as follows:

1. Interpersonal communication of the leaders of the Berbek Tarbiyatul Qur'an Islamic Boarding School and the Baitul Qur'an Sawahan Islamic Boarding School, Nganjuk Regency in improving the quality of tahfidz education, namely communicating with various elements under the auspices of the Islamic boarding school and there is effective communication with all elements. However, the interpersonal communication of Berbek Tarbiyatul Qur'an Sonopathic Islamic Boarding School is more intense than the Baitul Qur'an Sawahan Islamic Boarding School, Nganjuk Regency.
2. Intrapersonal communication of the leadership of the Berbek Tarbiyatul Qur'an Sonopathic Islamic Boarding School and the Baitul Qur'an Sawahan Islamic Boarding School, Nganjuk Regency in improving the quality of education in the form of conveying these ideas to the board of the boarding school to be applied to the students. Other intrapersonal communications, for example thinking, doing reasoning, analyze and reflect on



matters to improve the quality of tahfidz. In this case intrapersonal communication or intrapersonal communication of the leadership of the Tarbiyatul Qur'an Sonopathic Berbek Islamic Boarding School takes place within the leadership.

3. Public communication with the leadership of the Berbek Tarbiyatul Qur'an Islamic Boarding School and the Baitul Qur'an Sawahan Islamic Boarding School, Nganjuk Regency in improving the quality of education, namely in the form of: creating a website, improving the quality of ustadz/ustadzah, holding an Al-Qur'an Sema'an Assembly, holding Al-Qur'an Recitation Studies, holding Qur'an Interpretation Recitations, holding Qur'an Interpretation Recitations, holding alumni groups (for periodic sema'an and murojaah), delegating students to become qori' in community events. Public communication in PP Tarbiyatul Qur'an is broader than PP Baitul Qur'an

#### **IV. DISCUSSION**

##### **A. Interpersonal Communication of the Leaders of the Tarbiyatul Qur'an Islamic Boarding School and the Baitul Qur'an Islamic Boarding School in Improving the Quality of Education**

Interpersonal communication of the leadership of the Tarbiyatul Qur'an Islamic Boarding School and in improving the quality of tahfidz education, namely communicating directly and indirectly, for example through discussions/deliberations, orders and directions/instructions, letters, as well as chat or telephone. This communication is carried out properly and effectively with all elements, for example with the Principal, Ustadz/teacher, boarding school administrators, students, guardians of students, and alumni. This communication is about timeliness, consistency of schedule, and steps to improve the quality of education, especially the tahfidz program.

According to Liliweri (2012) interpersonal communication is communication that takes place between two or more people face to face. It can also be interpreted that interpersonal communication refers to communication with other people. Interpersonal communication is not only because there is a common vision or interests, but interpersonal communication can also function to introduce oneself, build networks, change one's perceptions, and instill values.

This shows that interpersonal communication of Islamic boarding school leaders is very important, because improving the quality of education requires interpersonal communication that functions to facilitate planning, know the process, and also evaluate and equate vision and mission, sharing methods, discipline, and so on. Interpersonal communication of the leaders of the Tarbiyatul Qur'an Islamic Boarding School and the Baitul Qur'an Islamic

Boarding School uses various methods, looking at the existing situation and conditions, for example communicating directly with the Principal, teachers/ustadzah, and administrators to discuss the development of the cottage. If this is not possible, the leadership usually uses a mobile phone when there are urgent matters or when there is an interest

In more detail the discussion regarding interpersonal communication of the leaders of the Tarbiyatul Qur'an Islamic Boarding School and the Baitul Qur'an Islamic Boarding School are as follows: Discussions/deliberations conducted by the leadership of the Islamic Boarding School with the Principal, for example, if there are not many people involved, the leadership calls the Principal to appear, even if there is a mistake, the Principal is reprimanded in a gentle way and does not embarrass the public. As for the meetings that are held with regular caregivers every three months, on this occasion he conveyed the improvements and suggestions for school development. At the time of the meeting, discussions and deliberations for the development of the school and in general the boarding school were carried out. So it's not just all absolute what the leadership wants.

Discussions/deliberations between the leadership of the Islamic boarding school and the board of the boarding school, namely the leadership directly meets the board of the boarding school and if necessary, with all the board, the leadership invites all to gather for discussion. The development of this Pondok Quran cannot be separated from good leadership communication methods. This is what makes the hut survive with the many qur'an huts that have sprung up.

Discussions/deliberations between the leaders of Islamic boarding schools with teachers/ustadz and educational staff, communication developed by the leadership to educators and educational staff is established in language that is easy to understand. Because the language conveyed is too difficult to understand, the purpose of the conversation will not be produced by them. And communication that often interacts between leaders and subordinates during deliberations for consensus on Islamic boarding schools' problems, besides that interpersonal communication of Islamic boarding school leaders is also in the form of deliberations with students. Leadership communication activities with students, such as parents and children. In the midst of busyness, the leadership took the time to control the condition of the students in the morning and at night. All this was done by the leadership to get closer to the students. The afternoon is the time when some of the students after their recitation activities and not a few of the students chat with the leadership.

Commands and directions/instructions, as for the forms of communication in the form of orders and directions/instructions both with the principal, teacher council/ustadz, with the boarding school administrators, as well as to students are used to convey messages regarding the progress and improvement of the quality of Islamic boarding

schools, both duties, maintenance, discipline, etc. The messages usually relate to directions, objectives, inquiries and general policies. Indirect communication via letters and chat and telephone is carried out by the leadership of the Islamic boarding school when conditions are not possible to meet with the principal as well as the board of teachers and boarding school administrators. The goal is that if sudden matters or information can arrive immediately and be followed up immediately

In essence the interpersonal communication of the leaders of the Tarbiyatul Qur'an and Baitul Qur'an Islamic Boarding Schools to improve the quality of education is in the form of direct and indirect communication. As for direct communication in the form of discussions/deliberations, orders and directions/instructions. While indirect communication is in the form of letters, via chat or telephone via electronic devices.

#### **B. Intrapersonal Communication of the Leaders of the Tarbiyatul Qur'an Islamic Boarding School and the Baitul Qur'an Islamic Boarding School in Improving the Quality of Education**

As for the intrapersonal communication of the leaders of the Tarbiyatul Qur'an Islamic boarding school and the Baitul Qur'an Islamic boarding school in improving the quality of education in the form of conveying ideas to the administrators of the Islamic boarding school to be applied to the students. Other intrapersonal communication, for example thinking, doing reasoning, analyzing and reflecting on things to improve the quality of tahfidz.

According to Lasswell, intrapersonal communication is communication that takes place within a person. The person acts both as a communicator and as a communicant. He dialogues and asks questions with himself, provides feedback for himself in an ongoing internal process. Intrapersonal communication is often carried out by humans in everyday life, for example humans consider a problem related to their future, career, and problems in order to find stability in deciding a problem. This condition of inner struggle and thoughts in humans is referred to as intrapersonal communication. A person who has a strong spirit and adheres to his decisions can be seen to have good intrapersonal skills, he is not easy to change decisions whatever happens.

In this case intrapersonal communication or intrapersonal communication of the leader takes place within the leader. Leaders act both as communicators and as communicants. The leader is talking to himself. Leaders dialogue with themselves. Leaders ask themselves and answer themselves improve programs that lead to more quality. This is stated in the short-term program scale. Medium term and long term. The system of the program's technical journey is always being changed and developed, as a step of efforts to find an appropriate method.

Intrapersonal communication is basically a process of communication that is done to ourselves to solve problems

that occur within us, so in Islamic teachings it is always recommended to ask the heart not the word lust. Intrapersonal communication is basically a process of communication that is done to oneself to solve problems that occur within us, so in Islamic teachings it is always recommended to ask one's conscience.

To improve the quality of memorizing the tahfid program, the leadership sparked the idea of grouping students into several groups consisting of 2 people in each group as memorization partners and murojaah (repeating memorization) and getting used to reading the Al-Quran bi nadhoh every day at dawn. Holding a majlis (reading at least 10 juz of the Koran using the bil ghoib method in a special place) for students who will pass the tahfidz program, after completing 1 juz in memorizing students are encouraged to read 1 juz on the loudspeaker. From this idea, the leadership conveyed the idea to the boarding school administrators to apply it to the students.

#### **C. Audience Communication of the Leaders of the Tarbiyatul Qur'an Islamic Boarding School and the Baitul Qur'an Islamic Boarding School in Improving the Quality of Education**

There are several communications from the leadership of the Tarbiyatul Qur'an and Baitul Qur'an Islamic Boarding Schools, for example creating a website, improving the quality of ustadz/ustadzah, holding an Al-Qur'an Sema'an Assembly, holding Al-Qur'an Tajweed studies, holding recitations Tafsir Qur'an, holding alumni groups (for sema'an and murojaah on a regular basis), delegating students to become qori' in events

According to Hafied (2013) public/audience communication is a communication process that is carried out in which the messages conveyed by the speaker are face-to-face in front of a larger audience. Public communication is communication between a speaker and a large number of people (audience), who cannot be recognized one by one. This communication is addressed to the communicant's affection, only the communicant is active, while the others tend to be passive, the feedback that the communicator gives is very limited, just applause and cheers in unison. Public communication takes place linearly and the groups are heterogeneous.

As for a more detailed explanation regarding some of the audience communications from the leadership of the Tarbiyatul Qur'an and Baitul Qur'an Islamic Boarding Schools, namely:

##### **1. Website Creation**

The media as a means of information currently has helped many parties, including the public, in accessing the information needed. So Islamic boarding schools create a website to make it easier for the public to access information about Islamic boarding schools. The website of this Islamic boarding school contains news on activities held by Islamic boarding school students. Looking at the

current digital era, people are more dominant in using online media to access information, therefore the leadership has an idea and seeks to make a website for Islamic boarding schools because this website really supports the development of Islamic boarding schools. So that information about Islamic boarding schools and activities held at Islamic boarding schools can be loaded on the website.

Making this website is needed to share information about Islamic boarding schools, especially the tahfidz memorization program and to become a supporting medium for students who like to write and enter their writing into the website. The information that can be accessed on the website is the profile of Islamic boarding schools and the activities carried out by Islamic boarding school students. Because this website has just been used, information about Islamic boarding schools is not completely complete.

#### 2. Improving the quality of ustadz/ustadzah

Improving the quality of ustadz-ustadzah at Islamic boarding schools is very important. Because the quality of good leadership will affect the students, it is necessary to hold trainings for ustadz-ustadzah. In improving the quality of ustadz, educational units, boarding schools and foundations work together to conduct several trainings for ustadz such as up grading, tahsin program, murojaah and training related to the quality of the tahfidz program. Collaborate with the Ministry of Religion in improving the quality of ustadz-ustadzah.

The ustadz-ustadzah training was attended by all tahfidz ustadz-ustadzahs in Islamic boarding schools, the ustadz-ustadzah training will provide new knowledge and experience for the ustadz-ustadzah in carrying out the process of improving teaching memorization. The quality of good ustadz is expected to produce quality students.

#### 3. Holding the Sema'an Al-Qur'an Assembly

Sema'an Al-Qur'an Assembly is a public recitation which is held once a month, namely at the beginning of every month by the pesantren in increasing the religious understanding of the surrounding community, the Muslim ta'lim assembly as a forum or place to provide and teach religious knowledge concerning aqidah and morals to the community with the aim of forming a society that believes and fears Allah SWT.

#### 4. Holding Al-Qur'an Tajweed Studies

The recitation of Al-Qur'an recitation is carried out by the Islamic boarding school every Saturday night with the aim of teaching and training the Islamic Boarding School community how to correctly pronounce the pronunciation of the letters contained in the Al-Qur'an and the Hadith of the Prophet SAW, which where the Al-Qur'an and As-Sunnah are Islamic law.

#### 5. Holding Qur'an Interpretation Study

The study of Quranic interpretation is carried out by the Islamic Boarding School every Saturday night with the aim that the community is not only limited to reading but also understands the meaning or contents of a letter of the Al-Quran being studied. For example, when reading Surah Alfatihah, people are required to understand the contents of the surah. The verses of the Qur'an that we teach are verses that they usually hear to make it easier for people to understand.

#### 6. Organize alumni groups (for regular sema'an and murojaah)

For murojaah and friends, the Pondok Pesantren alumni group holds regular meetings with the theme of Tahfidz "5T" (Tartil, Tajwid, Tilawah, Tahsin & Tadabbur). In language, the word 'tahsin' means to repair, or decorate, or improve, or beautify, or make better than before. Then the word 'tilawah' means reading or recitation. As for recitations in terms of reading the Qur'an with readings that reveal the letters and be careful in reciting it so that it is easier to understand the meanings contained therein.

#### 7. Delegating students to become qori' in the event

As we know, the custom of the people around us is to always start a religious event with the recitation of the Al-Quran. Such as walimatul ursy (weddings), walimatul khitan, commemoration of the Prophet Muhammad's birthday, and other religious events. The habit of reciting several verses of the Koran before starting the event is included in the sunnah which is also often carried out by the companions of the Apostle as narrated by Imam Khatib Al Baghdadi in the book Al-Faqih wal Mutafaqqih. Because the Al-Quran is a miracle that brings blessings to all people.

So that the chanting of the verses recited by the Qori' or Qori'ah will give blessings to the people sitting in the assembly. At Islamic Boarding Schools there is a Tahfidz Al-Quran program which is expected to give rise to reliable Qori' and Qoriah seeds. Don't just focus on using beautiful tones and rhythms. Ustadz and Ustadzah also confirmed the makhori'ul letters. Reading the Al-Quran correctly is very important because if you mispronounce even one letter, the meaning of the verse will not be in accordance with God's word as it should be. It is not uncommon for students to bring home trophies in the Middle and High School level Musabaqah Tilawatil Quran (MTQ) events. Not only achieving achievements, the hope is that our students, students and female students have Al-Quran morals.

The holy book Al-Quran is not only enough to read, but what is more important is how Muslims can learn and practice its contents in daily life. Making it the foundation of life in all things. Instilling a love of the Koran in the younger generation from an early age is a self-protection against moral decline. So that the students are more

focused and always careful every time they do any activity. By delegating qori at community events, it is hoped that the community will be able to recognize and know so that communication occurs

## V. CONCLUSION

The conclusions from research in the two educational institutions above include:

1. Interpersonal Communication of the Leaders of the Tarbiyatul Qur'an Islamic Boarding School and the Baitul Qur'an Islamic Boarding School in Improving the Quality of Education are as follows: discussing/deliberating with all elements of the Islamic boarding school, giving orders, giving instructions/directions, communicating via letters, and chat/phone through electronic media
2. Intrapersonal Communication of the Leaders of the Tarbiyatul Qur'an Islamic Boarding School and the Baitul Qur'an Islamic Boarding School in Improving the Quality of Education are as follows: conveying ideas to be applied to students, sparking innovative ideas to be implemented in Islamic boarding schools
3. Audience Communication of the Leaders of the Tarbiyatul Qur'an Islamic Boarding School and the Baitul Qur'an Islamic Boarding School in Improving the Quality of Education are as follows: creating a Website, improving the quality of ustadz/ustadzah, holding an Al-Qur'an Sema'an Assembly, holding Recitation of Tajweed Sciences Al-Qur'an, holding Qur'an Interpretation Recitations, organizing alumni groups (for sema'an and murojaah on a regular basis), delegating students to become qori' in community activities

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