

The Role of Public Relations Management Islamic Boarding School in Maintaining Existence Salafiyah Islamic Boarding School in Jambi Province

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Abstract – The goal of this research is to examine, understand and explain the management of public relations at the Salafiyah Islamic Boarding Schools, in order to understand the differences that occur at each Islamic Boarding Schools, theoretical orientation is also used with the theoretical approach of public relations, communication and image building to understand the nature of its implementation. This form of study is in the area of qualitative research methods and approaches. The social situation in three Salafiyah Islamic Boarding Schools in Jambi Province. Data analysis techniques in this study use the flow data analysis model. The data reliability test that the author did was a triangulation test. From the results of the study concluded that the existence of public relations at the Salafiyah Islamic Boarding School in Jambi Province operates with good cooperation between Kiai, Ustadz and students and operates independently without being structured.

Keywords – Public Relations Management, Islamic Boarding School, Maintaining Existence.

I. INTRODUCTION

Humans are thought-provoking, intelligent and cultured beings who always aspire to become better, to make a perfect human and educational process necessary. The purpose of the journey of human education towards "perfection" is also used as one of the aims of Islamic education. Talking about the educational process is, of course, closely connected to educational institutions. Educational institutions are organisations or groups of individuals, composed essentially of educators and students, who are responsible for the implementation of education. The role of educators in education is very significant in forming people who are fit and in line with educational objectives.

Education is a method and a process is underway to achieve predetermined objectives. Education must be in a position to keep up with and lead technical advancement into useful items. Training is known to be the most successful way to enhance the efficiency of human capital. Training has an important role to play in ensuring the well-being of human life, in being able to compete and in being able to meet the challenges of the times. In view of the importance of education to human life, Allah SWT promises to lift those who have many degrees of awareness.

Education is very important in life, particularly in early childhood. Education is the most important indicator of a country's progress (Asvio et al, 2019). The Government stipulates in RI Law No. 20 of 2003 on the National Educational System Chapter II

Article 3 that: "Education functions to develop the ability and character and civilization of the country, aims to develop the potential of students to become human beings who believe and fear God the Almighty, who have a noble, good, moral character, intelligent, capable, imaginative, and abiding by God the Almighty. Education is a conscious effort to build quality human resources to compete (Tobari et al, 2018). The final goal of the educational process that we want to introduce to our students is that our children will have moralistic behavior later on.

Islamic religious education is part of education in relation to facets of behavior and beliefs, including morality and faith. Islamic religious education combines the success of science with a balanced mindset and a noble character, so that it can support the intellect of the people and the state. Therefore, any program of education must be maximized in order to build a personality, to share knowledge and skills with students.

It is stated in various literatures on Islamic religious education that Islamic religious education is a conscious one. Therefore, any program of education must be maximized in order to build a personality, to share knowledge and skills with students.

Various literatures on Islamic religious education state that Islamic religious education is a conscious effort or care for students to understand what is in the Islamic teachings as a whole.

In the face of the era of globalization, in addition to preparing students to improve science and technology, educational institutions are also expected to be able to increase their faith and devotion to God the Almighty. This increase in faith and piety is being carried out in order to anticipate the negative impact of the development of science and technology. For this reason, in an effort to strengthen faith and devotion to God the Almighty, religious education is declared a compulsory curriculum in all paths, types and levels of education.

Today, Islamic education institutions, in particular formal education institutions, face far more complex challenges. In addition to trying to create a Muslim who understands both religious and general sciences, he is faced with the need to participate in the formation of a new Indonesian socio-political and cultural system. It is therefore very important to understand how Islamic educational institutions are developing in the midst of fundamental changes among Indonesian Muslims.

Globally, Islamic education institutions in Indonesia are in the form of Islamic boarding schools and madrasahs, although there is still more, apart from the two institutions, namely IAIN/UIN/STAIN and Islamic studies in public schools or public universities (Nashir, 2010). According to Hamka (in Nizar, 2008), the ideal educational institution is the model of an educational institution developed at Islamic boarding schools. It contains elements that can support education and achieve the ultimate goals of Islamic education.

Islamic Boarding School, the oldest Islamic educational institution, is a model of education that is as old as Islam in Indonesia, founded hundreds of years ago by ancient scholars, and is still alive and growing.

Apart from providing boarding houses for students and kiai houses, the Islamic boarding school complex also includes accommodation, madrasa building, sports field, canteen, cooperative, agricultural land or farmland. Behind the success of the Islamic Boarding School in producing Indonesian citizens who are competent and committed to Allah SWT, there are components that play an important role, generally referred to as elements of the Islamic Boarding School.

Government Regulation No 55 of 2007 on Religious and Religious Education, as set out in Article 14(1) of Islamic Religious Education, is in the form of Diniya and Islamic boarding schools. As a derivative, the Republic of Indonesia was made Minister of Religion Regulation No 13 of 2014 on Islamic Religious Education. Article 4 of Chapter II states that Islamic Boarding School is obliged to preserve and establish the Islamic principles of rahmatan lilalamin by upholding the values of Pancasila, the Constitution of 1945, the Unified State of the Republic of Indonesia, Bhineka Tunggal Ika, justice, peace, humanity, honesty, solidarity and other noble values. In addition, Article 5 provides that Islamic Boarding School must have elements consisting of kiai or other related names, santri, boarding school or boarding school dormitory, mosque or musholla, and recitation and review of the yellow book or rasah Islamiah with an educational pattern, mu'allimin. Santri are students and must reside in the dormitory of the boarding school or boarding school. Islamic Boarding School, who have at least 15 (fifteen) santri, are required to register with the District Ministry of Religion Office/City (Arraiyyah and Musfah, 2016).

The ideal future of Islamic education institutions is a dream that all leaders, followers (madrasah/heavy residents) and other educational stakeholders can develop and achieve together. On the one hand, the role of leaders of educational institutions and followers is often the same or high, which will have a major impact on the level of efficiency of educational institutions. Meanwhile, the propensity of educational leaders to control followers is commonplace. If leaders think and act only to dominate and control followers according to their own will as a phenomenon that has taken place in educational institutions so far, this is a real condition. Meanwhile, the propensity of educational leaders to control followers is commonplace. If leaders think and act only to dominate and influence followers according to their own will as a phenomenon that has occurred in educational institutions so far, this condition is actually a form of backwardness in Islamic educational institutions. But lately, Islamic boarding schools have begun to respond to developments and advancements in science, and boarding schools that have been renowned for their conservative thought have begun to shift.

The orientation of the introduction of the Islamic education system in Indonesia has undergone continuous and rapid changes and developments. However, the academic tools of Islamic boarding schools also belong to Al-Qur'an, Hadith, Ijma' and Qiyas (Anwar, 2011). At the outset of its growth, Islamic boarding schools were best known as conventional Islamic educational institutions, where Islamic boarding schools were a way or a place to spread religion and a place to learn Islamic religious knowledge. In addition to being a hub for the spread and place of religious study, this organization often cultivates and produces religious growth staff or community members. In addition to being a center for the spread and place of religious study, this institution often cultivates and produces religious creation staff or generally known as ulama.

In the growth of Islamic boarding schools to date, Islamic Boarding School as a place for students to study at least typologically divided them into two classes. Second, the typology of Islamic Boarding School is based on the elements it comprises. Second, the typology of Islamic Boarding School is focused on the educational institutions that they are organizing. Abdul Mu'in et al (in Anwar, 2011) divided Islamic Boarding School into three typologies, namely salafiyah, khalafiyah, and combination. In general, this definition describes how the Islamic Boarding School reacts to changes in their surroundings.

The leadership's position is very influential in addressing all changes and challenges to the growth of education. The leader has a responsibility to oversee and manage the organization under his leadership, the success and deterioration of the organization depends on how the leader or manager controls and manages the organization he leads. The history of human development and culture has shown a great deal of evidence that one of the factors deciding the success and survival of an institution is whether or not leadership is good. The failure and success of the organization is primarily decided by the leader, since the leader is the controller and the determinant of the path the organization needs to take towards the objectives to be accomplished (Mulyasa, 2012).

Leadership has a very decisive role in the organisation. Leaders who effectively exercise their leadership will drive people and workers towards the desired objectives; on the other hand, a leader whose presence is just a figure, has little influence; his leadership can lead to poor organizational results, which, in turn, can lead to a decline (Triatna dan Komariah, 2016).

Leadership is so effective in shaping organizational performance that it is rational if the decline in education is triggered by leadership performance that cannot adapt to change and does not make education strategies adaptable to change (Triatna dan Komariah, 2016). Realizing this, every leader in education faces the challenge of transforming education in a targeted, organized and sustainable way to enhance the quality of education. Educational leaders must have a vision and a mission, as well as a systematic and quality-oriented plan for managing education (Mulyasa, 2013).

It is not easy to describe the quality or quality of education in the sense of education, the quality of education is something that cannot be felt and it is difficult to calculate the norm, even by quantifying everything. The Ministry of National Education has confirmed that the standard of education involves the input, method and output of education. In order to assess the quality of the institution's graduates, we need to see if the students of these institutions are able to compete with outside graduates who have the same rights.

Given the importance of the leadership's position in the reality of the changes that are taking place, the leaders of the Islamic Boarding School not only hastily turn the Islamic Boarding School institution into a completely modern Islamic educational institution, but, on the contrary, they appear to maintain experience, be alert, embrace reform or modernization of Islamic education only on a very limited scale. Theoretically, Islamic boarding schools, which are also conventional in nature, are known as Salafiyah Islamic boarding schools. Salafiyah Islamic boarding schools or abbreviated as salaf or salaf is a Islamic Boarding School institution

that still retains traditional Islamic Boarding School education patterns expressed in its curriculum, which still persists in teaching only classical books (a yellow book), a kiai-centered learning model, and other aspects that still retain the practices of ancient Islamic Boarding School. With this basic and conventional educational situation, he lives in the midst of an increasingly advanced society with a range of modern and varied educational facilities. Not only did the Western media, systemically, produce negative news that this Islamic Boarding School was considered a militant and radical Islamic cadre. With the numerous challenges listed above, Salafiyah Islamic boarding schools still exist in their specific culture.

Islamic boarding schools operate using the classical system, where boarding students are taught in madrasas. Often the madrasa comes from the area of Islamic boarding schools itself. Besides the madrasah, there is also kiai instruction on the Weton method. Madrasa teachers are generally referred to as religious teachers or ustadz. Besides the madrasa, there are also places for skill training, such as animal husbandry, folk crafts, cooperatives, rice forests, fields, and so on. Moreover, in the last trend, Islamic boarding schools has grown and can be called modern Islamic boarding schools. In addition to the study room site, there are other facilities, such as a library, a public kitchen, a dining room, an administrative office, shops and so on.

The term development of Islamic education can mean both quantitative and qualitative. Quantitatively, how to make Islamic education more and more equal and to increase its impact in the sense of education in general. Qualitatively, how to make Islamic education stronger, better and more advanced in accordance with the fundamental ideas or Islamic principles themselves, which should always be at the forefront in reacting to and anticipating various educational challenges. The qualitative concept includes how to establish Islamic education in such a way as to make it a strong scientific base and make a major contribution to the development of national and transnational societies, as well as to the development of science and technology (Muhaimin, 2011).

Salafiyah Islamic boarding schools are used as an indigenous school in Indonesia. This Islamic Boarding School was established by the guardians to teach Islamic teachings to their followers who came from different regions, after which they returned to their place of origin to teach their students what they had learned, so that this Islamic Boarding School developed as an educational institution that explicitly teaches religious sciences (tafaqquh fi al-din).

Salafiyah Islamic boarding schools are more cumbersome than those offering education using the yellow book and the teaching method developed by the kiai or caregiver (PerMenag, 2012). Sociologically, the salafiyah Islamic Boarding School is a Islamic Boarding School that either teaches the religious sciences to the santri or, if there is general knowledge, is taught in very small sections. In general, the religious knowledge taught includes Al-Quran, Hadith, Jurisprudence, Religion, Morality, Islamic History, Faraidh (Islamic heritage), Astronomy Science, Accounting Science, and others. All topics researched used Arabic books usually referred to as yellow books, bald books, classical books or turtle books.

The spirit of the Islamic Boarding School to meet the demands of the times is followed by continuity with the principles embraced, namely the salafiyah values. Salafiyah principles must remain the principal bulwark in neutralizing the negative aspects arising from the effect of modernization, which is currently beginning to popularize itself in the field of education in Indonesia, including the Islamic Boarding School educational institutions, so that the Islamic Boarding School are not said to be talkative and appear to become the culmination of civilisation. Modern, not all of whose ideals are in line with the principles of salaf.

The relationship between the Islamic boarding school and the society is interconnected and interdependent. Islamic boarding schools is one of the Islamic educational institutions required by the community, since Islamic boarding schools are embedded in the cultivation of religious values, so they have a relationship and dependency on the community.

Islamic boarding schools and the community have a very close relationship to achieve educational objectives effectively and efficiently, but as an educational organization, Islamic Boarding School must also promote the achievement of the objectives or meet the needs of the community, in particular the needs of education. It is therefore important to control the relationship between the Islamic Boarding School and the community or public relations, as has been done by the Salafiyah Islamic Boarding School, which is still capable of establishing and sustaining its presence as one of the few Islamic educational institutions with a traditional style of education.

To date, Islamic Boarding School has been able to turn scientific values (especially religious sciences) and practice values into ummah, so that these values can inspire every action of students in the life of society, nation and state. All is inseparable from public confidence in the products of the Islamic Boarding School itself. It is therefore a very natural thing if there are heavier scholars and

analysts who conclude, 'The heritage of Islamic boarding schools is still full of beauty, uniqueness, honesty and dominance that other Islamic educational institutions do not have in any part of the world' (Tamam, 2015),

It is certainly true that, throughout its past, Islamic Boarding School has been able to generate reliable cadres, not just recognized for their potential, but also capable of reproducing their potential into marketable skills. This is the main draw of the group, and this is also part of public relations. As in the first era of the emergence of Islamic Boarding School, namely under the leadership of Wali Songo, the Islamic Boarding School were able to produce cadres such as Sunan Kudus (fuqoha'), Sunan Bonang (artist), Sunan Gunung Jati (war strategist), Sunan Drajat (economist), Raden Fatah (politician and statesman) and other guardians (A'la, 2006). They have been able to subdue the dominance of the Majapahit civilization that has been in power for many centuries, recognized as a kingdom with a governmental structure and state protection that is well regarded in the Southeast Asian region, which is capable of controlling the entire archipelago.

The philosophy of public relations plays a central role and role in the company. This purpose begins with helping organizations establish a philosophy and achieve organizational objectives. This essential task begins with helping to formulate strategies and strategic plans, responding to evolving environments and competing effectively in today's market, since public relations also engage with the organizational public in order to recognize the needs and desires of each of these audiences.

In her book, Melanie James describes that public relations generates knowledge, educates and affects public opinion, promotes and protects reputations, and directs organizations to communicate progress and reassess their principles and operational ethics (James, 2006).

The world of technology and public relations has seen advances in the areas of government, communication and public relations. It is now closely linked to marketing with the term Marketing Public Relations. There is a fundamental difference between marketing and public relations, and marketing is often described as 'an attempt to supply and sell,' while public relations aim to 'develop an environment of public relations that is conducive to making it a fertile marketplace' (Halim et al, 2005).

Public relations have to do with credibility as a result of what you do, what you say, and what other people say about you. Public relations also mean the practice that deals with legitimacy in order to obtain knowledge, support and influence views and actions. Public relations are a planned and continuing endeavor to establish and preserve good relations and mutual understanding between the company and the public (Gregory, 2004).

The results of the grand tour of three Salafiyah Islamic boarding schools in Jambi Province, namely Al Kahfi Islamic boarding school in Pelompek Village, Gunung Tujuh District, Kerinci Regency, led by researchers. The three Salafiya Islamic boarding schools are now seeking to be more involved in running the Islamic boarding school website, which can be accessed abroad as well. Santri and Alumni also play a role, either directly or indirectly, and unwittingly serve as publishers who are willing to share their expertise and have the capacity to meet the needs of the society in which they are located. In other words, it is these students and alumni that serve as publishers. In other words, it is these students and alumni who serve as publishers who are eventually able to draw public attention and influence community religiosity so that the reputation of the Islamic Boarding School is raised across the ages.

This phenomenon demonstrates that public relations exist and function in the Islamic boarding school setting, in order to boost the reputation of the Islamic boarding school as a salaf institution and to gain public confidence on the basis of a non-profit orientation, since the community is trusted by the results/products of students who have studied at the Islamic boarding school (as an agent of social change). Some people, therefore, do not hesitate to choose this institution as a place for their children's education in the future, hoping that their children will become good and useful people for religion, society and the state.

All public relations efforts must be able to generate, or at least affect, all activities carried out and can later lead to the development of education services. By enhancing education programs, it is hoped that the standard of education itself will be enhanced. Good quality or quality of education will increase public trust in an educational institution or institution. Trust building is not a simple matter, particularly in an educational institution that is conventional in nature and in an age full of competition. Public relations management is therefore necessary and must be able to play its function well in an educational institution, in particular Islamic boarding schools.

In short, the governance tactics used to ensure the type of interaction and engagement are vital to the success of schools and students. Consider: public relations require more than the distribution of news and information. Gathering, analyzing and reacting to reviews and insights is an important part of the school's public classification of student performance. This two-way exchange of contact consciously listening as well as communicating helps to create an atmosphere of openness, transparency and ownership that is central to building trust and reputation. Comprehension and encouragement needed for student and school performance (Moore, 2009).

Table 1. State of the Number of Santri Islamic boarding schools Research Location Over the Last 10 Years

No	Year	Islamic Boarding Schools		
		AL-KAHFI	SA'ADATUDDAREN	AL-BAQIYATUSH SHALIHAT
1	2010	86	1.429	833
2	2011	88	1.583	907
3	2012	91	1.008	1.165
4	2013	125	962	1.344
5	2014	127	576	1.382
6	2015	139	593	1.506
7	2016	167	608	1.555
8	2017	199	613	1.560
9	2018	240	771	1.562
10	2019	480	840	1.569

Source: Documentation Islamic Boarding School, 19 December 2018

These are some indications that public relations management plays a role in sustaining the life of the Al Kahfi Islamic Boarding School in Pelompek Village, Gunung Tujuh District, Kerinci Regency. Islamic Boarding School Sa'adatuddaren Tahtul Yaman, District of Pelayangan, Jambi City. Shalihah Islamic Boarding School, Sungai Nibung Village, Tungkal Ilir District, West Tanjung Jabung Regency.

There are many negative stigmas in the growth of Islamic boarding schools. Apart from the many positive contributions made by Islamic boarding schools to the society and this country. This critique should be handled carefully, not giving priority to emotionality. For the sake of goodness and excellence in the provision of services to the Ummah, and therefore without good public relations, the Islamic Boarding School would grow and fall in pursuit of students and face a contemporary era full of challenges.

In the current age, the public has been able to see and judge Islamic boarding schools not only in terms of their salafiyah or modern status, but also in terms of the standard and services offered by the boarding schools themselves. In this case, it calls on the Islamic Boarding School institution to develop good ties and contact with the broader community, whether it relates to the life of the Islamic Boarding School, its programs or the socialization of the production of its alumni. Kiai, Ustadz and students at the Islamic Boarding School must also play an active role in maintaining good relations with the community, which can happen, among others, since the role of public relations is capable of fostering good relations, both internally and externally, at Islamic Boarding School.

It can therefore be concluded that management development is highly recommended and also urgent for Islamic boarding schools, particularly in the current era of globalisation. The presence of management is important for the boarding school itself. Because without management, all actions would be in vain, unfocused and the accomplishment of the current Islamic Boarding School targets would be more challenging and not optimal.

Based on the context of the problems mentioned above, the author feels that it is appropriate to investigate in detail the management of public relations applied by the Salafiyah Islamic Boarding School, which is still home to many Salafiyah Islamic Boarding Schools that still survive with the number of students and good infrastructure in the Jambi Province. The author's thesis

will be in the form of a dissertation entitled: The Role of Public Relations at Islamic Boarding Schools to Sustain the Presence of Salafiyah Islamic Boarding Schools in the Jambi Province.

II. METHODS

Based on the objectives of the research, this research is an in-depth study in order to obtain reliable, full and comprehensive data. This form of study is in the area of qualitative research methods and approaches. The origins of the data to be collected are the results of the findings made during the observations, the statements of the interview process and the records of the study venue.

In accordance with the research methodology used by the author, data collection, data interpretation and conclusions are the phases of the study carried out by the author. In this approach, the writer works as a human instrument and adapts himself extensively in a natural setting based on the circumstances in which he finds himself. Data was obtained from natural settings as direct data sources in the later research process.

The social situation in the scientific analysis conducted by the author is contextualized in three Salafiyah Islamic Boarding Schools in Jambi Province, namely: 1) Al Kahfi Islamic Boarding School in Pelompek Village, Gunung Tujuh District, Kerinci Regency; 2) Sa'adatuddaren Tahtul Yaman Islamic Boarding School, Pelayangan District, Jambi City; and 3) Al-Baqiyatush Shalihah Islamic Boarding School, West Tanjung Jabung Regency.

The case studied is the management of public relations in three Islamic boarding schools of Salafiyah, all of which have the same general character, namely that they preserve their salafiyah. In addition, comparative research and growth are performed in a philosophical direction in order to gain an abstraction from public relations management at the Salafiyah Islamic Boarding Schools. In this case, an updated analysis is carried out as a means of finding a hypothesis.

Table 2. Types of Situations Observed

No	DIFFERENCES OF THE OBSERVATED SITUATION	INFORMATION
1	Principles of Public relations Management	a. Investigating the presence of public relations in Islamic boarding schools in Salafiyah: a description of the organizational structure of public relations, which are the goals of public relations. b. The management of the values of public relations in the management of Salafiyah Islamic boarding schools by regenerating students, improving quality and supporting the community;
2	The communication mechanism was developed through public relations at the Islamic Boarding School in Salafiyah.	a. Observations concerning: a. The pattern of contact that occurs between students and students and kiai. b. The pattern of contact developed by the Islamic boarding school between students and alumni c. The pattern of contact between the Islamic Boarding School and the broader community d. The pattern of communication networks designed to preserve the presence of the Islamic boarding school in Salafiyah.
3	Image development in Salafiyah Islamic Boarding Schools through public relations management	Observations regarding the process of building an image, maintaining and disseminating the image/image of the Salafiyah Islamic Boarding School.

4	Public relations process at Salafiyah Islamic Boarding School.	a. Study of cultural perspectives (cultural observations around Islamic boarding schools) b. Sociological and stakeholder studies (observing the role and influence of stakeholders)
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There are two topics in this research, namely main informants and subjects, who only provide additional information called additional informants. Data analysis techniques in this study use the flow data analysis model. The data reliability test that the author did was a triangulation test. This approach is used to determine the authenticity of the data by comparing the data from interviews to records or findings.

III. RESULT

1) The existence of Public Relations at the Salafiyah Islamic Boarding School, Jambi Province.

1) Salafiyah Al-Kahfi Islamic Boarding School, Kerinci Regency

The success of the Salafiyah Al-Kahfi Islamic Boarding School in Kerinci Regency in the conduct of socialization has resulted in a rise in the number of students. The relationship between outreach activities and the number of students is one indication of the presence of public relations management at the Al-Kahfi Salafiyah Islamic Boarding School. Socialization is a mechanism that continues through our lives (Suyanto, 2008).

The management of public relations carried out by outreach shall be carried out independently and without any kind of management or preparation. The presence of public relations management can also be seen in the activities of the Kiai group. Any person or community group in a place must communicate with each other.

2) Sa'adatuddaren Islamic Boarding School, Jambi City

The presence of public relations management at the Sa'adatuddaren Islamic Boarding School in Jambi City can be shown by the socialization, contact and activities of the Sa'adatuddaren Islamic Boarding School in Jambi City, whether religious, social or other activities. Public relations management practices occur and are carried out by almost all directors of the Sa'adatudaren Islamic Boarding School. Community activities carried out by the Sa'adatuddaren Islamic Boarding School in Jambi City have indirectly increased the reputation of the Sa'adatuddaren Islamic Boarding School from the point of view of the community, as well as the recitation activities carried out by Ustadz-Ustadz and the leadership of the Sa'adatuddaren Islamic Boarding School has indirectly driven people's perception of the Sa'adatuddar.

Public relations management at the Sa'adatuddaren Islamic Boarding School in Jambi City is very large and extends to areas of the Jambi Province and other provinces.

3) Al-Baqiyatush Shalihat Islamic Boarding School, West Tanjung Jabung

The presence of public relations management at the Al-Baqiyatush Shalihat Islamic Boarding School exists and is well carried out by the director, even though the operation is not well organized, the results of public relations management carried out can be properly used by the Al-Baqiyatush Shalihat Islamic Boarding School. Public relations management at the Al-Baqiyatush Shalihat Islamic Boarding School can also be seen in the activities of the leadership.

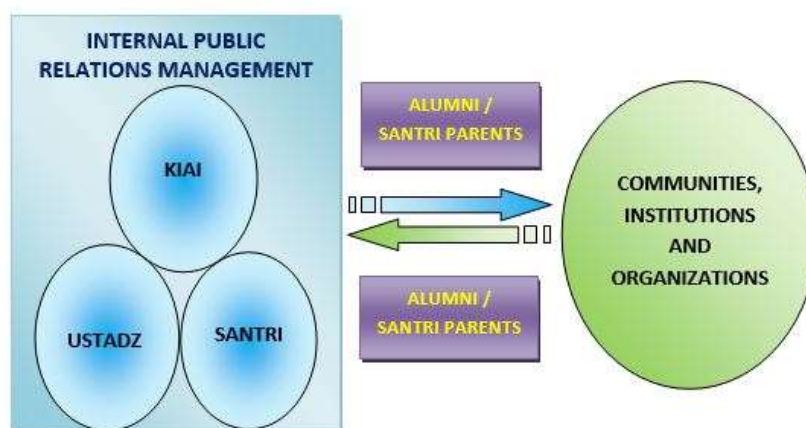


Figure 1. The existence of Public Relations Management at the Salafiyah Islamic Boarding School, Jambi Province

2) Public Relations Mechanism at Salafiyah Islamic Boarding Schools to sustain the presence of Salafiyah Islamic Boarding Schools in Jambi Province

a. Al-Kahfi Islamic Boarding School, Kerinci Regency

The Al-Kahfi Islamic Boarding School's Environmental Review and Program Preparation and Public Relations Management Approach starts with regular meetings every Friday to analyze all activities of the Islamic Boarding School in order to recognize and prepare the benefits, difficulties and obstacles that need to be addressed. From all aspects, including public relations, under the great brand Salafiyah Al-Kahfi Islamic Boarding School.

The policy adopted by the public relations management of the Salafiyah Al-Kahfi Islamic Boarding School, Kerinci Regency, in an attempt to preserve its presence, reputation and increase public interest through strategic governance.

b. Sa'adatuddaren Islamic Boarding School, Jambi City

Phase of public relations management at the Islamic Boarding School of Sa'adatuddaren, Jambi City, namely: 1) Determination of capital (human, facilities and infrastructure and financial). The selection of the right human resources is the most basic factor in the execution of any strategy, since the strategy will work well if it is backed by the quality of the assigned person; 2) Decide the capital of the facilities and equipment, that is, all that can be used as tools and materials to achieve the goals of the public relations campaign and that can be well and smoothly managed; and 3) assess financing as the operating costs of the strategy for handling public relations at the Sa'adatuddaren Islamic Boarding School, Jambi City.

c. Al-Baqiyatush Shalihah Islamic Boarding School, West Tanjung Jabung Regency

The Al-Baqiyatush Shalihah Islamic Boarding School, West Tanjung Jabung Regency, has a meeting schedule for all the elements. Both reports shall be addressed in detail. Print out or soft copy sent as a paper to the public relations department of the Islamic boarding school. As a result, different initiatives and issues and strategies are addressed together in such a way that there is a need for joint preparation by a special officer, namely the Public Relations Section of the Islamic Boarding School.

The planning process carried out by the public relations management of the Islamic Boarding School must be initiated or implemented in order to achieve the objectives set by the Islamic Boarding School.

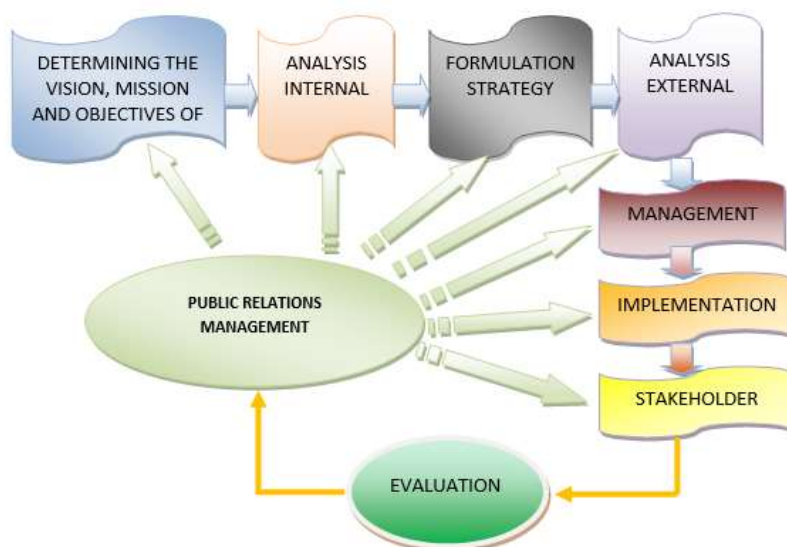


Figure 2. Public Relations Management Process
at Salafiyah Islamic Boarding School, Jambi Province

3) The method of communication Founded in Salafiyah Islamic Boarding School, Jambi Province

a. Al-Kahfi Islamic Boarding School, Kerinci Regency.

The communication process at the Salafiyah Al-Kahfi Islamic Boarding School, Kerinci Regency, is not confined to social events, it can also be seen in learning activities that communication activities are well underway.

The communication process between the kiai and the students will occur when there are issues or violations committed by the students, and the communication process often takes place during the learning process, in particular learning or memorizing the Al-Qur'an where the students have to face one by one or a group with the kiai.

b. Sa'adatuddaren Islamic Boarding School, Jambi City

The open communication mechanism between kiai, ustadz and santri is seen to be introduced at the Sa'adatuddaren Islamic Boarding School in Jambi City as a result of the observations mentioned above, so that a sense of parenthood is increasingly embedded in them, and thus the process of public relations management will automatically be followed.

The community around the Sa'adatuddaren Islamic Boarding School acknowledges that the open communication provided by the Islamic Boarding School really helps them to solve the problems they face, particularly with regard to religious issues. The communication pattern of Salafiyah Islamic boarding schools is created with the wider community, which has an interest in structuring their mental spirituality in their lives.

c. Al-Baqiyatush Shalihah Islamic Boarding School, West Tanjung Jabung Regency

Communication between a kiai and a student is like communication between a father and a child. Kiai, as a father, always involves educating, providing advice, providing provisions, and guiding life in the future in all his narratives. Such a pattern of communication often occurs in a family that uses protective patterns of communication. With this protective pattern of communication, the kiai in the Islamic Boarding School always protects its students in the search for knowledge.

The community's need for the Al-Baqiyatush Shalihah Islamic Boarding School makes contact with the community easier.

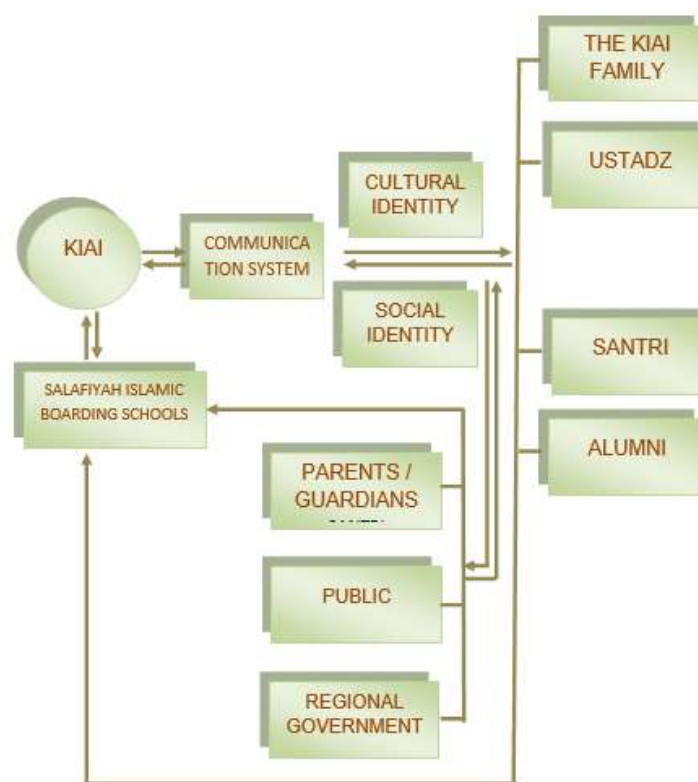


Figure 3. Communication System for Salafiyah Islamic Boarding Schools in Jambi Province

4) Efforts to create an image/image through public relations management at the Salafiyah Islamic Boarding School, Jambi Province.

a. Al-Kahfi Kerinci Islamic boarding school

One of the ways to develop the image of the Salafiyah Islamic Boarding School is through good relations with stakeholders, such that through good relations, university objectives can be realistically achieved. Public relations must therefore be able to map the stakeholders of the Salafiyah Islamic Boarding School, which in this case includes: kiai, kiai family, ustadz, teachers, administrative staff, alumni, community, government, and parents/guardians of students. There are several ways to improve the picture. Basically, all activities at the Al-Kahfi Islamic Boarding School in Salafiya are aimed at improving the reputation of the Al-Kahfi Islamic Boarding School in Salafiya.

The efforts of the Salafiyah Al-Kahfi Islamic Boarding School, Kerinci Regency, are also evident from the campaign to strengthen the relationship between the Islamic Boarding School and its public in connection with an incident that led to criticism, suspicions or misapprehension among the community about the good intentions of the Al-Kahfi Salafiyah Islamic Boarding School.

b. Sa'adatuddaren Islamic Boarding School, Jambi City

Efforts to create the image/image of the Sa'adatuddaren Islamic Boarding School in Jambi City, among others, are made by disseminating to the public the information given by the Sa'adatuddaren Islamic Boarding School in Jambi City, then the Sa'adatuddaren Islamic Boarding School conducts an evaluation of the attitudes and public opinion in circulation. To the Sa'adatuddaren Islamic Boarding School in Jambi District, and to examine and develop the policies implemented in the process of achieving the objectives of the Sa'adatuddaren Islamic Boarding School, without ignoring the public interest.

c. Shalihah Islamic Boarding School of Al-Baqiyah, West Tanjung Jabung Regency

The kiai figure's past plays a role as an image building technique. Moreover, the picture of the Salafiyah Islamic Boarding School would naturally grow if the performance of the Salafiyah Islamic Boarding School is of importance to society and plays a role in the midst of society.

Alumni have an important role to play in building the reputation of Al-Baqiyatush Shalihah Islamic Boarding School in West Tanjung Jabung Regency. Even though they have been graduates, there is still an emotional bond with the Kiai of the Al-Baqiyatush Shalihah Islamic Boarding School. It seems that the effect of the "santri" mark on anyone who is or has finished learning this information has an influence on their loyalty to a Islamic Boarding School or a kiai supporter.

IV. CONCLUSION

The existence of public relations at the Salafiyah Islamic Boarding School in Jambi Province operates with good cooperation between Kiai, Ustadz and students and operates independently without being structured.

IMPLICATION

This research provides theoretical implications, namely the management function of good relations between institutions and their communities. The success or failure of these public relations depends on how these mutually beneficial relations can be formed and maintained.

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