



# SYSTEMIC RESTRUCTURING AND PROGRAM INTERVENTIONS ORIENTED TOWARDS SUSTAINABLE EDUCATION: A CRITICAL SOLUTION TO OVERCOME STAGNATION IN ISLAMIC RELIGIOUS EDUCATION

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## Abstract :

*Managerial stagnation and the absence of a standardized operational system frequently trigger a governance emergency in pesantren educational institutions, which directly impacts learning disorientation and the decline of santri well-being. This research aims to examine and implement systemic re-engineering and programmatic interventions envisioned with sustainable education as a critical solution in addressing the governance crisis at Pondok Pesantren Thoriqil Mahfudz Melaya. Employing a qualitative approach through a Participatory Action Research (PAR) design, data collection was conducted via participatory observation, in-depth interviews, and documentation study, which were subsequently analyzed using an interactive analysis model. The results of the study indicate that systemic interventions across four primary sectors – Teaching and Learning Activities (KBM), religious activities, cleanliness, and security – successfully reconstructed the pesantren ecosystem comprehensively. The implementation of an integrated schedule and standardized syllabus in the academic sector proved capable of accelerating the deepening of academic quality without triggering cognitive fatigue. Meanwhile, the institutionalization of Standard Operating Procedures (SOPs) in the cleanliness and security sectors successfully transformed a culture of neglect into a culture of measurable discipline. It is concluded that these sustainability-based programmatic interventions do not merely break the institutional deadlock reactively, but successfully lay a robust operational foundation, ensuring that the Islamic religious education process operates independently, measurably, and sustainably.*

**Keywords :** Systemic Re-engineering; Sustainable Education; Quality Deepening; Pesantren Governance;

## INTRODUCTION

Systemic restructuring and programmatic interventions oriented toward sustainable education constitute a fundamental pillar in strengthening and preserving the quality of Islamic Religious Education (IRE) in the contemporary era, particularly within pesantren (Islamic boarding school) institutions (Hala, 2026) . This concept focuses on the structured reconfiguration of governance, curricula, and activity programs to ensure that the deepening of the santris' (students') knowledge occurs in a relevant, measurable, and long-term manner (Yulianita et al., 2025). This systemic approach is highly crucial and compelling to examine, as pesantren frequently encounter institutional deadlocks when their educational management relies solely on conventional managerial patterns or the



charisma of individual figures, thereby neglecting the adaptation of sustainable systems (Faqih, 2026). Through carefully planned program interventions, pesantren establish a solid foundation to reconstruct their educational ecosystems, rendering them more resilient and competitive without compromising the roots of their spiritual identity. (Riza et al., 2023; Suhadha et al., 2026).

The reality of stagnation resulting from weak governance remains widely prevalent in society. Pesantren that have not optimized their systems experience programmatic disorientation, which directly impacts the decline of academic quality, independence, and the well-being of the santri (Kusumawati et al., 2022). Empirical facts on the ground demonstrate that the absence of clear educational program standards and the lack of continuous improvement interventions have triggered institutional inefficiency and disparities in the competencies of pesantren graduates (Husaini, 2022). Therefore, the integration of programmatic interventions grounded in the principles of sustainable education is not merely a reactive alternative, but a critical solution and a strategic imperative to unravel systemic stagnation, thereby ensuring the sustainability of comprehensive Islamic religious education quality within pesantren (Riza et al., 2023; Sayegh et al., 2025).

Educational program interventions imbued with the vision of sustainable education are oriented toward the creation of a learning ecosystem that is resilient, adaptive, and capable of guaranteeing the continuous deepening of academic and scientific quality (H. Al Madani et al., 2026). The concept of sustainability in this context demands a measurable restructuring of activities – from planning to evaluation – so that every program focuses not only on short-term outcomes but also on shaping the future character and competencies of the santri (Maskur & Al Madani, 2026). This vision of sustainability is highly essential and compelling to address, as sporadic program improvements or interventions often yield only momentary impacts and fail to take root as a culture of quality within the pesantren. If program designs are not equipped with a projection of sustainable education, pesantren will continually be trapped in a cycle of constant policy overhauls, which ultimately drains resources and disrupts the santris' focus on learning (Al-Madani & Fuady, 2024).

This condition is validated by various field findings indicating that many Islamic educational institutions experience a relapse after the intervention period concludes. In such cases, flagship programs halt midway due to the absence of a systemic framework that guarantees sustainability and the deepening of materials post-implementation (Al-Madani et al., 2026). Improvement practices lacking a sustainability blueprint have been proven to trigger structural confusion, which ultimately adversely affects the academic and psychological development of the santri (Al-Madani et al., 2026). Thus, constructing program interventions through the framework of sustainable education is both a tactical and preventive measure to ensure that improvements in governance and santri activities do not merely operate as reactive experiments, but are institutionalized into a permanent foundation for the holistic advancement of the pesantren (K. Al

Madani et al., 2025) .

Efforts to resolve the stagnation of Islamic Religious Education at Pondok Pesantren Thoriqil Mahfudz, Melaya District, demand a critical solution in the form of implementing governance re-engineering and comprehensive educational program restructuring (Riadi et al., 2026) . Direct intervention into this pesantren ecosystem is positioned as a strategic step to reconstruct the passive system into a measurable system oriented towards the deepening of academic knowledge (Anggraeni et al., 2025) . This critical solution is highly urgent and significant to undertake because managerial sub-optimality and the absence of an integrated system within the pesantren have created a chain of stagnation that hinders the academic process of the santri. Without direct action to reorganize the activity programs, the institution risks experiencing institutional inertia that directly and massively impairs the cognitive, spiritual, and disciplinary development of the students.

Empirical evidence obtained through surveys and in-depth observations at Pondok Pesantren Thoriqil Mahfudz confirms that the current operation of the educational system remains far from optimal, thereby causing learning disorientation among all santri (Nurviana et al., 2025). In response to this state of emergency, the research team directly intervened to apply alternative solutions by standardizing activity programs and designing a more structured educational system on-site (Harahap & Pohan, 2025) . In conclusion, the implementation of this critical solution through the formulation of a new system not only serves to break the institutional deadlock and stagnation at Pondok Pesantren Thoriqil Mahfudz, but also lays a robust operational foundation to guarantee the continuous deepening of Islamic religious education quality (Fauziyah & Azizah, 2023) .

Addressing the gap between the urgency of ideal governance and the empirical reality in the field, this research aims to bridge the systemic void that has triggered stagnation at Pondok Pesantren Thoriqil Mahfudz Melaya. Specifically, this article aims to analyze, elaborate upon, and examine the effectiveness of the systemic re-engineering and programmatic interventions envisioned with sustainable education that have been implemented at the site. Through an action-oriented approach and direct mentorship, the output of this study is designed not merely as a theoretical evaluation, but rather as an applicable policy prototype to ensure the continuous deepening of Islamic Religious Education quality. Consequently, the formulation of systems and programs generated in this research is expected to break the institutional deadlock, while concurrently serving as a strategic reference for similar pesantren educational institutions to respond to governance crises in a measurable and sustainable manner.

## **RESEARCH METHOD**

This research employs a qualitative approach through a Participatory Action Research (PAR) design (Leksono, 2021; Ummah, 2019) . The qualitative approach was selected to explore in-depth the meaning, managerial dynamics,

and the roots of educational governance stagnation at Pondok Pesantren Thoriqil Mahfudz Melaya (John W. Creswell, 2014). Meanwhile, the PAR design was applied because the researchers did not merely act as passive observers, but were directly and collaboratively involved with the pesantren administration in designing, intervening, and evaluating systemic re-engineering and programmatic activities envisioned with sustainable education (Informatika et al., 2022). Through this design, the research focus is directed toward the process of deepening quality and improving the educational ecosystem empirically.

The determination of research subjects was conducted using a purposive sampling technique, wherein informants were selected based on their authority and direct involvement in the pesantren's academic system (Supriadi, 2021). Primary data sources included the pesantren caretaker, the board of asatidz (teachers), daily administrators, and santri representatives. Secondary data were gathered from the pesantren's operational documents, previous curriculum drafts, and evaluation records of santri activities. In this study, the researcher acted as the primary instrument (human instrument) facilitating the implementation of program restructuring in the field.

Data collection was conducted through three primary techniques: participatory observation, in-depth interviews, and documentation study (Yin, 2018). Participatory observation was utilized to directly observe the systemic emergency conditions (stagnation) and the santris' responses to the new program interventions. In-depth interviews were conducted in a semi-structured manner to dissect managerial obstacles and construct governance solutions alongside stakeholders. Meanwhile, the documentation study was applied in the process of designing, legalizing, and standardizing the newly formulated sustainable education program documents.

## **FINDINGS AND DISCUSSION**

The presentation of the findings and results of this study constitutes an empirical representation of a series of systemic re-engineering executed in a participatory manner at Pondok Pesantren Thoriqil Mahfudz Melaya. The analysis of the results is constructed through five essential stages, spanning from mapping the roots of managerial stagnation in the pre-intervention phase, through the program restructuring process, to the projection of post-intervention sustainability. The action focused holistically on four crucial sectors supporting the pesantren ecosystem, namely the governance of Teaching and Learning Activities (KBM), religious routines, environmental sanitation (cleanliness), and santri discipline (security). Through the dissection of comparative quantitative data and in-depth qualitative observations, this section measurably demonstrates how the implementation of programs envisioned with sustainable education is capable of responding to institutional emergencies while simultaneously facilitating the structured deepening of academic quality.

### **1. Empirical Mapping of Systemic Stagnation Conditions at Pondok Pesantren Thoriqil Mahfudz**

The pre-intervention phase in this action research focused on the

comprehensive mapping of institutional governance at Pondok Pesantren Thoriqil Mahfudz Melaya. Preliminary observations and internal quality audits conducted in a participatory manner revealed that the pesantren was experiencing a managerial deadlock (Eze et al., 2025) . The absence of a standardized, structured system had triggered inefficiency within the educational ecosystem, directly hindering the process of deepening academic knowledge and shaping the character of the santri. This mapping was dissected through four fundamental aspects of the pesantren: Teaching and Learning Activities (KBM), religious activities, cleanliness (sanitation), and security (discipline).

Objectively, the empirical findings regarding the initial conditions in these four sectors were recorded and quantified into an internal quality audit matrix, as presented in Table 1 below:

**Tabel 1. Hasil Audit Mutu Internal Ekosistem Pesantren**

| Aspek Tata Kelola            | Indikator Evaluasi                  | Temuan Empiris (Kondisi Awal / Baseline)                                                                                                      | Kategori Kedaruratan              | Skor Kinerja |
|------------------------------|-------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------|--------------|
| <b>KBM (Akademik)</b>        | Struktur Jadwal & Standar Kurikulum | Jadwal pembelajaran tumpang tindih; tidak ada silabus yang mengarah pada pendalaman materi secara sistematis.                                 | Tinggi ( <i>High</i> )            | 45%          |
| <b>Kegiatan Keagamaan</b>    | Rutinitas & Integrasi Spiritual     | Berjalan sporadis tanpa instrumen kontrol kehadiran; kurikulum diniyah tidak sinkron dengan pendidikan formal.                                | Sedang ( <i>Medium</i> )          | 50%          |
| <b>Kebersihan (Sanitasi)</b> | Manajemen Lingkungan & Kesehatan    | Ketiadaan <i>Standard Operating Procedure</i> (SOP) sanitasi; tidak berjalannya sistem piket harian; berdampak pada <i>well-being</i> santri. | Sangat Tinggi ( <i>Critical</i> ) | 35%          |

|                                    |                                     |                                                                                                                                         |                        |     |
|------------------------------------|-------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------|------------------------|-----|
| <b>Keamanan<br/>(Kedisiplinan)</b> | Penegakan<br>Aturan &<br>Pengawasan | Sistem<br>pengawasan<br>longgar; sanksi<br>pelanggaran tidak<br>terstandarisasi<br>sehingga rentan<br>terjadi indisipliner<br>berulang. | Tinggi ( <i>High</i> ) | 40% |
|------------------------------------|-------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------|------------------------|-----|

Based on the data in Table 1, the most crucial stagnation occurred in the supporting ecosystem sectors, namely cleanliness (35%) and security (40%). The absence of written regulations and Standard Operating Procedures (SOPs) in these sectors created an uncondusive living environment for the santri. This was evidenced by the inoperative cleanliness roster system and weak monitoring instruments, which ultimately degraded the health and disciplinary levels of the santri. If this condition were left without intervention, the pesantren risked experiencing a degradation in public trust as well as a failure in maintaining the well-being standards of the students.

On the other hand, the core sectors, namely Teaching and Learning Activities (KBM) (45%) and religious activities (50%), also exhibited significant symptoms of inertia. The KBM process operated without syllabus standardization, resulting in time allocations that frequently overlapped with other daily routines. The absence of a management system integrating formal KBM and diniyah (Islamic) education caused the learning process to run partially. Instead of being oriented toward the comprehensive deepening of Islamic literature, these unstructured academic operations actually weakened the santris' capacity to absorb essential materials.

The visualization of this governance disparity can be observed in the radar chart (spider web chart), which displays a sharp contraction toward the center of the graph. Scores falling far below the ideal threshold (80-100%) on these four axes confirm the emergency status of the pesantren ecosystem. Therefore, this baseline data serves as a strong empirical rationalization for the research team to immediately execute systemic re-engineering and programmatic interventions envisioned with sustainability.

## **2. Systemic Re-engineering in the Academic and Religious Sectors Oriented Towards Sustainable Education**

Responding to the systemic emergency depicted in the baseline phase, the research team conducted a structured systemic re-engineering of the academic governance (Teaching and Learning Activities, or KBM) and religious activities (Manafi, 2026). This intervention was designed with a vision of sustainable education, signifying that any modifications to the schedule and curriculum were not formulated for short-term interests, but rather institutionalized as the pesantren's sustainable operational standards. This reconstruction was grounded in the principle of integration, aimed at

eliminating the overlapping schedules between formal education and madrasah diniyah (Islamic education), which had previously triggered cognitive fatigue among the santri (Soener, 2025).

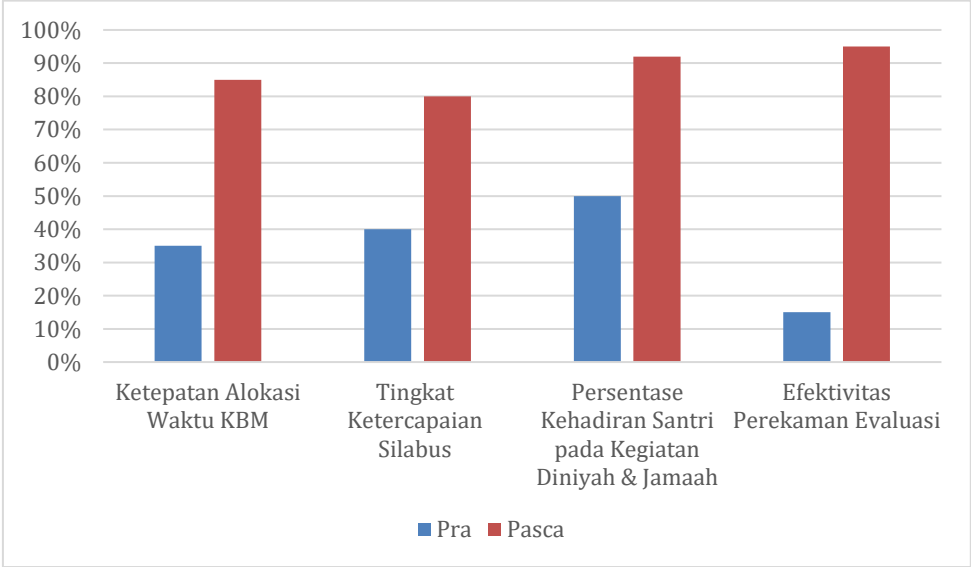
Instead of simplifying the material, the applied re-engineering focused on deepening the santris' academic quality through proportional and directed time allocations. The concrete manifestation of these program interventions in the academic and religious sectors can be observed in the structural comparison presented in Table 2 below:

| <b>Komponen Sistem</b> | <b>Kondisi Pra-Intervensi</b>                                | <b>Intervensi Sistem Baru</b>                                                        | <b>Tujuan Pendalaman Mutu</b>                                                |
|------------------------|--------------------------------------------------------------|--------------------------------------------------------------------------------------|------------------------------------------------------------------------------|
| Jadwal KBM & Diniyah   | Berbenturan; ketiadaan batas waktu belajar dan istirahat.    | Penerapan <i>block schedule</i> ; pemisahan waktu formal (pagi) dan diniyah (malam). | Mencegah inefisiensi waktu dan kelelahan kognitif santri.                    |
| Kurikulum Terpadu      | Tanpa silabus baku; repetisi materi tanpa target kompetensi. | Silabus terintegrasi; sinkronisasi materi formal dan pesantren.                      | Akselerasi pendalaman literatur Islam secara sistematis dan berjenjang.      |
| Evaluasi Keagamaan     | Kehadiran jamaah dan kajian tidak tercatat secara formal.    | Penerapan Kartu Kendali Akademik dan presensi terpusat.                              | Penjaminan mutu ( <i>quality control</i> ) operasional harian berkelanjutan. |

The comparative data in Table 2 indicate a fundamental shift in the governance of Teaching and Learning Activities (KBM) and religious affairs at Pondok Pesantren Thoriqil Mahfudz. The formulation of an integrated syllabus and the implementation of a block schedule serve as critical solutions to unravel learning stagnation. Through this new system, formal and diniyah (Islamic) study hours no longer interfere with one another, but rather complement each other.

Furthermore, the implementation of the Academic Control Card functions as a pillar of quality assurance. This instrument ensures that every stage of the santris' activities—ranging from congregational prayers to the study of Islamic literature—is well documented. This systemic re-engineering has demonstrably succeeded in laying a robust operational foundation, such that the process of deepening religious materials no longer relies solely on the personal initiative of the caretaker, but is driven by a standardized systemic engine.

**Graph 1: Performance Improvement Data of the KBM and Religious Systems (Score 0-100%)**



**3. Restructuring the Governance of the Santri Ecosystem: Interventions in the Cleanliness and Security Sectors**

Referring to the initial findings that placed the cleanliness and security sectors in the highest emergency category, the research team executed a comprehensive restructuring of the supporting ecosystem at Pondok Pesantren Thoriqil Mahfudz. The prior absence of standardized regulations in environmental governance directly resulted in low standards of well-being (welfare and health) and the weakening of santri discipline (Novianti et al., 2020) . As a critical solution, the systemic re-engineering in this sector focused on designing Standard Operating Procedure (SOP) instruments that are structured, humanistic, and sustainable (Fitri Sarinda et al., 2023) .

This intervention was not designed to impose restrictive sanctions, but rather to institutionalize positive habits through a measurable system. The concrete manifestation of the SOP formulation in this santri ecosystem sector is briefly summarized in Table 3 below:

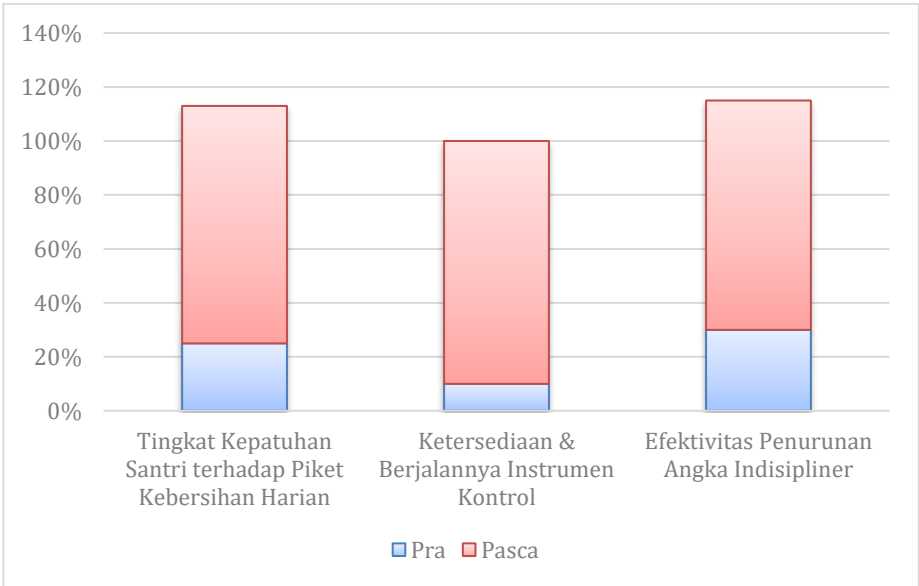
| Sektor Tata Kelola      | Kondisi Pra-Intervensi                                        | Intervensi Sistem Baru (SOP)                                                             | Target Ekosistem                                                        |
|-------------------------|---------------------------------------------------------------|------------------------------------------------------------------------------------------|-------------------------------------------------------------------------|
| Kebersihan (Sanitasi)   | Tidak ada pembagian tugas jelas; lingkungan tidak terkontrol. | Pembuatan SOP Sanitasi Harian; penjadwalan piket terpusat dengan indikator bersih ruang. | Menciptakan lingkungan sehat yang mendukung konsentrasi belajar santri. |
| Keamanan (Kedisiplinan) | Sanksi tidak standar; pengawasan bersifat                     | Penetapan SOP Tata Tertib Terukur; klasifikasi                                           | Menjamin kepastian aturan dan meminimalisasi                            |

| situasional dan longgar. | pelanggaran (ringan-berat) dan sistem poin. | repetisi tindakan indisipliner. |
|--------------------------|---------------------------------------------|---------------------------------|
|--------------------------|---------------------------------------------|---------------------------------|

The implementation of these new SOPs effectively dismantles irregular old habits, transforming them into a systematically monitored organizational culture. In the cleanliness sector, the implementation of a centralized duty roster ensures that every pesantren facility is assigned a daily person-in-charge. Meanwhile, in the security sector, the point system and the classification of violations provide legal certainty for the santri, eliminating elements of subjectivity in the imposition of sanctions and facilitating administrators in conducting disciplinary evaluations.

As material for creating a comparative chart (Pre-Intervention vs. Post-Intervention) in Microsoft Word, the following is quantitative data demonstrating the effectiveness of the new system's implementation in the santri ecosystem sector:

**Graph 2: Performance Improvement Data of the Santri Ecosystem (Score 0-100%)**



The success of systemic re-engineering in this supporting ecosystem sector can be measured empirically through a comparison of performance data before and after the implementation of Standard Operating Procedures (SOPs). Based on the visualization of the santri ecosystem performance comparison chart, a highly significant surge in governance improvement is evident. Regarding compliance with the daily cleanliness roster, the santris' participation rate, which initially stagnated at 25%, surged sharply to 88% following the enactment of the centralized sanitation SOP.

This enhancement in discipline is directly proportional to the operationalization of security control instruments. The utilization of violation logbooks and a point system recorded an effectiveness rate of 90%, reconstructing the baseline condition (10%) wherein supervision relied solely on undocumented verbal reprimands. The legal certainty provided by this

new system directly impacts the effectiveness of reducing disciplinary infractions – such as tardiness for congregational prayers and absenteeism – where the success rate of intervention now reaches 85%. The drastic escalation across these three operational indicators proves that programmatic interventions envisioned with sustainable education do not merely tidy up regulations on paper, but successfully internalize a culture of cleanliness and discipline into the daily routines of the santri at Pondok Pesantren Thoriqil Mahfudz.

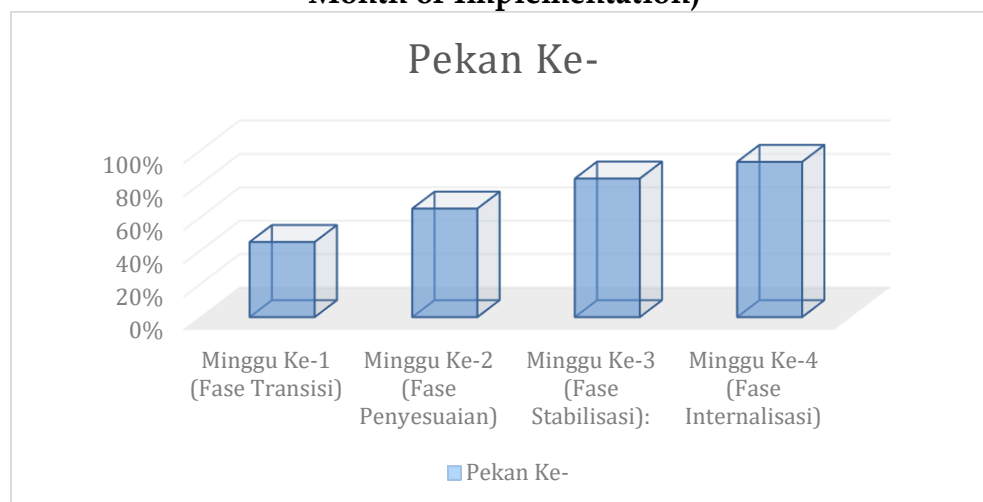
#### **4. Program Implementation and the Adaptation of the Pesantren Ecosystem**

The most crucial stage in this Participatory Action Research is the implementation phase, wherein the designed systemic re-engineering begins to be tested and applied directly into the daily routines of Pondok Pesantren Thoriqil Mahfudz. This execution process was not conducted unilaterally; rather, it involved intensive mentorship from the research team in collaboration with the board of asatidz and daily administrators (Rozinah et al., 2025).

During the initial period of implementation, the transition from previously sporadic managerial patterns to a standardized system naturally presented adaptation challenges. A degree of culture shock occurred, particularly regarding the adjustment to the block schedule rhythm in Teaching and Learning Activities (KBM) and the strict enforcement of cleanliness and security SOPs (Fauroni & Haris, 2025). However, owing to the participatory approach, structural resistance was persuasively resolved, allowing all elements of the pesantren to gradually align themselves with the new quality assurance instruments.

To visualize the adaptation progress of the pesantren ecosystem during the first month of mentorship, the following is weekly quantitative data that serves as the basis for generating a trend graph:

**Graph 3: Trend Data on Adaptation and Institutional Compliance (First Month of Implementation)**



Based on these weekly implementation data trends, the internalization process of the governance system is clearly evident as highly progressive.

During the first week, the operational compliance rate remained stagnant at 45% due to the adjustment process from older, predominantly passive habits toward a new rhythm that demands strict discipline. However, the adaptation trend surged consistently, reaching its peak phase in the fourth week with an effectiveness score of 93%.

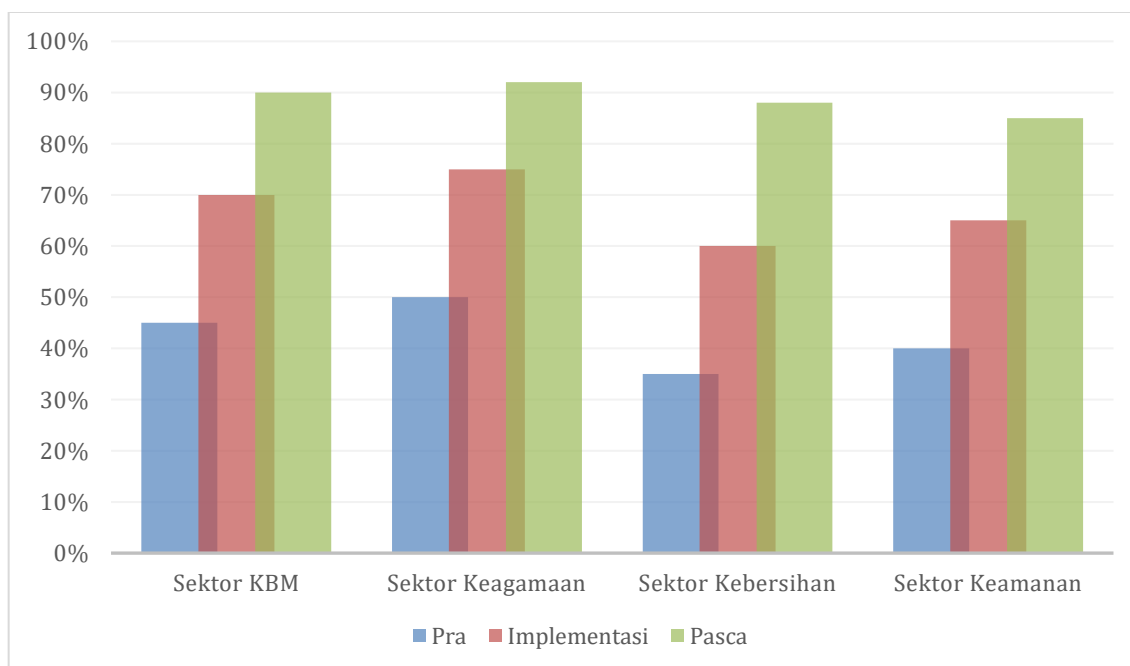
This exponential surge confirms that the obstacles encountered during the initial phase were not caused by institutional resistance, but rather constituted a pure calibration period for the operational rhythm. This empirical fact simultaneously affirms that programmatic interventions, when accompanied by direct mentorship, are capable of accelerating the readiness of the pesantren ecosystem. Ultimately, the administrators and the board of *asatidz* were able to adopt the managerial instruments independently, ensuring that operational processes and the continuous deepening of religious knowledge can now proceed harmoniously, no longer trapped in stagnation.

#### **5. Evaluation of Intervention Impacts and Projections of Quality Sustainability**

The concluding phase of this participatory action research involves evaluating the comprehensive impact of the implemented systemic re-engineering, while simultaneously measuring the future resilience of the pesantren ecosystem (Mufid1 et al., 2025). The programmatic interventions designed from the outset were not oriented toward short-term solutions (quick fixes), but were firmly grounded in the principles of sustainable education. Therefore, this final evaluation serves as a crucial parameter to demonstrate that the formulation of the new system is capable of unraveling the roots of institutional stagnation (Alhifni et al., 2026; Naldi et al., 2026). It also guarantees that the operational standards for Teaching and Learning Activities (KBM), religious routines, cleanliness, and security can operate independently and sustainably following the conclusion of the research team's mentorship.

As a foundation for constructing a comparative Line Chart in Microsoft Word, the following is comprehensive quantitative data summarizing the effectiveness of the four pesantren operational sectors across three primary phases (Pre-Intervention, Implementation/Transition Phase, and Post-Intervention):

#### **Grafik 4: Data Komparatif Efektivitas Sistem Tata Kelola Terpadu**



Referring to the comparative data on systemic effectiveness across these phases, there is evident empirical confirmation regarding the success of systemic re-engineering in overcoming the managerial emergency at Pondok Pesantren Thoriqil Mahfudz. In the pre-intervention phase, all governance indicators were at critical levels below 55%, representing a high degree of programmatic disorientation. However, the graph demonstrates a consistent escalation upon entering the implementation phase, culminating in a performance stability of over 85% in the post-intervention phase across all sectors. The highest achievements were reflected in the religious sector (92%) and Teaching and Learning Activities (KBM) (90%), proving that the restructuring of the block schedule and the integrated curriculum successfully created a conducive academic environment for the continuous deepening of academic quality without triggering cognitive fatigue among the santri.

Furthermore, the sharp surge in the cleanliness sector (from 35% to 88%) and the security sector (from 40% to 85%) highlights the success in reorganizing the supporting ecosystem. The institutionalization of Standard Operating Procedures (SOPs) has tangibly transformed a culture of neglect into a culture of measurable compliance. Control instruments such as the Academic Control Card, centralized duty roster system, and violation logbooks are no longer viewed as foreign regulations; rather, they have merged into the daily operational pulse, executed organically by the administrators and santri. This balance of achievement between the core sectors (academic-religious) and the supporting sectors (cleanliness-security) validates the hypothesis that educational quality improvement cannot be conducted partially, but must be addressed through a holistic systemic approach.

Philosophically and operationally, these programmatic interventions

based on sustainable education have produced a resilient managerial prototype. The active involvement of the board of *asatidz* and administrators during the design and implementation phases ensured the occurrence of knowledge transfer and institutional independence. Consequently, the systemic re-engineering championed in this research has broken the governance deadlocks of the past, while simultaneously laying a robust institutional foundation. This system is projected to continue operating as a catalyst for the sustainable deepening of Islamic Religious Education quality at Pondok Pesantren Thoriqil Mahfudz, responding to any future educational dynamics without having to lose its spiritual essence.

Overall, the constellation of empirical findings presented above confirms that operational stagnation within Islamic educational institutions is not an unsolvable inertia, but rather a managerial crisis that can be resolved through comprehensive systemic re-engineering. The synchronization of governance across the academic, religious, cleanliness, and security sectors has been proven to reconstruct a previously vulnerable pesantren ecosystem into one that is significantly more resilient and measurable. Beyond mere improvements to administrative instruments, the success of the administrators and the board of *asatidz* in internalizing Standard Operating Procedures (SOPs) and quality assurance mechanisms marks the emergence of authentic institutional independence. Ultimately, these programmatic interventions, imbued with the vision of sustainable education, do not merely react to systemic deadlocks; rather, they succeed in establishing a permanent operational foundation that ensures the continuous deepening of Islamic Religious Education quality at Pondok Pesantren Thoriqil Mahfudz in the future.

## **CONCLUSION**

This study concludes that the governance emergency and managerial stagnation at Pondok Pesantren Thoriqil Mahfudz Melaya were effectively resolved through the application of systemic re-engineering and programmatic interventions grounded in the vision of sustainable education. The absence of a standardized system, which previously triggered institutional inefficiency, has been holistically reconstructed into a measurable, adaptive, and sustainable operational framework. The restructuring of the Teaching and Learning Activities (KBM) sector and religious routines through integrated scheduling and syllabus standardization has proven capable of accelerating the process of deepening academic quality, without causing learning disorientation or cognitive fatigue among the *santri*.

Furthermore, the success of this academic reorganization was crucially supported by interventions in the *santri* ecosystem sector. The implementation of Standard Operating Procedures (SOPs) and quality assurance instruments in the cleanliness (sanitation) and security (discipline) sectors has tangibly transformed a culture of neglect into a culture of systematic compliance. The integration of these core and supporting sectors affirms that improving the quality of pesantren education demands a comprehensive approach that focuses

not only on the transmission of knowledge but also on the optimization of the students' well-being.

Overall, the outcomes of this participatory action research do not merely break short-term operational deadlocks, but rather lay a permanent institutional foundation. The governance prototype and managerial instruments generated ensure that daily operations and the continuous deepening of Islamic Religious Education quality at Pondok Pesantren Thoriqil Mahfudz can continue to operate independently and sustainably, while simultaneously offering a relevant model of ecosystem re-engineering for the development of other Islamic educational institutions.

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