Comparison Of Management Of Nihayatul Amal Islamic Boarding School In Central Karawang Regency With Al-Muhajirin Islamic Boarding School In Purwakarta Regency

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Abstrak
This article discusses the comparison of management at the Nihayatul Amal and Al-Muhajirin Islamic boarding schools, with the aim of knowing the similarities, differences, disadvantages and advantages between the two. Then this article is in the form of qualitative research with a critical analysis approach to the two Islamic boarding schools, and the data taken is the result of searching for previous research such as journals, books and so on as well as interviews with the alumni concerned. The result obtained is that these two Islamic boarding schools have their own characteristics, especially in terms of curriculum where the Nihayatul Amal boarding school is more inclined to the classical system but the Al-Muhajirin pesantren uses an integration system between classical and modern, as well as from the organization of the Al-Muhajirin pesantren they recruit service students who have been declared to have passed strata 1 while in the Nihayatul Amal boarding school only service students have participating in PKL activities, and from an institutional point of view, Nihayatul Amal has the status of a pure Islamic boarding school while Al-Muhajirin has the status of a foundation.

Keywords: Islamic Boarding School, Management, Nihayatul Amal, Al-Muhajirin.

INTRODUCTION

Historical facts say, the oldest educational institution in Indonesia is an Islamic boarding school educational institution, which was born since the 13th century AD when Islam entered Indonesia, where Islamic boarding school educational institutions at that time not only aimed to learn knowledge about religion, but also participated in fighting Dutch colonialism (Sari, 2017).

The development of Islamic boarding schools in Indonesia is so rapid, both in terms of number and in terms of interest of the Indonesian people in Islamic boarding school education, so that different models have emerged in education in Islamic boarding schools. Based on the results of Mastukis research in his book entitled Islamic boarding school management, "the number of Islamic boarding schools experienced an extraordinary explosion". Based on the results of data obtained from the Depag RI in 1977 pesantren still numbered 4,195 with 677,394 students, then in 1997 amounted to 9,388 with 1,770,768 students, and even in 2001 the number of pesantren was 11,312 with 2,737,805 students. Meanwhile, since 2021, in West Java province, there have been 8,728 recorded Islamic boarding schools (Zahraini et al., 2022).

Although there have been many Islamic boarding school educational institutions and their contributions to Indonesia, there are still many people who look at it with one eye. Hopefully with the birth of Law No. 20 of 2003 concerning the national education system and Government Regulation No. 55 of 2007 concerning religious education and religious education will be able to change the way the public views the Islamic boarding school (Rahtikawatie et al., 2021).

Therefore, the author is interested in writing an article entitled "Comparison of Management of Nihayatul Amal Islamic Boarding School in Central Karawang Regency with Al-Muhajirin Islamic Boarding School in Central Purwakarta District" because these two Islamic boarding schools are popular Islamic boarding schools in West Java and certainly become one of the recommendations of the community to be able to get education at the Islamic boarding school, in the hope that it will open the eyes of many people about what Islamic boarding school and how. Provide motivation to all parties related to the management of Islamic boarding school education itself, the community at large,

the government, and for the author himself to explore weaknesses and advantages as well as to be able to explore, in order to be used as provisions in coaching other Islamic boarding schools in the future (Da'i et al., 2023).

From this background description, you can find the formulation of the problem in this article, namely how does the management of the Nihayatul Amal Islamic boarding school compare with the Al-Muhajirin Islamic boarding school in terms of the similarities, differences, disadvantages and advantages of each? This research aims to find out what tricks and formulas are used or applicable in the two Islamic boarding schools. So, at this time the two Islamic boarding schools are growing very rapidly and becoming well-known Islamic boarding schools in the Karawang and Purwakarta areas. Of course, the tricks and formulas have their own disadvantages and advantages, because this study is intended to compare comprehensively, so that the points of deficiency and advantages can be found in the two Islamic boarding schools (Asror et al., 2023).

METHOD

This research is a qualitative research of comparative or comparative analysis, which goes into literature study research and field studies. The subject of this study is in the form of objects or people, places, data located. The subjects of the study were management representatives in the organizational structure, as well as representatives of students in the two Islamic boarding schools. Data collection techniques in the form of interviews, observations, documentation studies, and also looking for data or sources from various readings, journals and previous research related to this research. While data analysis techniques are: (1) Data reduction, namely sharpening analysis, highlighting important things, classifying, directing, and discarding what is not needed; (2) Data verification, namely data that has been collected from the field and then processed, analyzed, disposed of unnecessarily, completed if there are deficiencies, grouped according to their categories, checked for data validity using a data triangulation approach; (3) Data comparison, namely data obtained from a set of information that has been systematically arranged according to the needs of each grouping from the two Islamic boarding schools and then the researcher compares, from the comparison the next step towards conclusion; (4) Presentation of data, which is the process of providing a set of information that has been compiled that allows for drawing conclusions and taking action (Sugiyono, 2018).

RESULT AND DISCUSSION

Sources and reading literature say that in terminology the term pesantren education in terms of its original style and form is an education system originating from India. At first, pesantren before the spread of Islam in Indonesia was a system of education and teaching of Hinduism and Buddhism, because these religions first dominated into Indonesia, but after Islam entered Indonesia the system was taken by Islam. Among the components in Islamic boarding schools include; 1. Cottage (student dormitory), 2. Mosque, 3. Santri, 4. Teaching books or books, 5. Kiyai and ustadz, 6. Madrasah or school (Pasi et al., 2020).

Usually Islamic boarding schools use methods not far from wetonan, sorogan, bandongan and also memorization. The wetonan method is a method in the form of lectures, where students follow lessons by sitting in front of kiyai who explain the lessons and these lessons have been scheduled at certain times, and this method is often called the bandongan or halaqah method. Then the sorogan method is a method where the students face the kiyai by bringing the books studied, the kiyai reads the book and translates sentence by sentence in the book studied then the kiayi explains the meaning of the sentence. Furthermore, the memorization method, this method has been widely used in various Islamic boarding schools to train the memory strength of the students. Although the existing system in Islamic boarding schools seems to have a traditional style, in its development Islamic boarding schools have a dynamic, adaptive, emancipatory nature, and responsive to developments and adjust to circumstances (Fawaid et al., 2023).

According to Abdurrhaman, there are several patterns or models of Islamic boarding schools

including the following:
   a. Islamic boarding school which maintains the authenticity of its identity as a means of exploring religious sciences for its students. All the knowledge or material he conveyed was entirely religious in nature which came from the classic books (yellow books) written by previous scholars. Islamic boarding schools like this are still widely found today, such as the Lirboyo boarding school and so on.
   b. Pondok Pesantren that includes general materials in its teaching, but is prepared with its own curriculum and does not follow the curriculum set by the government. So that the diploma issued by the Islamic boarding school is only symbolic and does not get recognition from the government as a formal diploma.
   c. Islamic boarding schools that provide general education in it, be it in the form of madrasah (general-based schools with Islamic characteristics under the auspices of the Ministry of Culture) or schools (public schools under the auspices of the Ministry of Education and Culture) at various levels. Some even opened colleges.
   d. Islamic boarding schools are used as Islamic student dormitories where students study in schools or colleges outside the Islamic boarding school. It is estimated that Islamic boarding schools like this are the most numerous

Traditional Islamic Boarding School Curriculum

In the world of traditional Islamic boarding schools, the material studied is only religious sciences, such as fiqh, nahwu, sorof, tafsir, tawhid, hadith and so on. Usually in this traditional Islamic boarding school refers to the books of turos or what is often referred to as the classic yellow book. The priority knowledge in traditional Islamic boarding schools is nahwu and fiqh material. It is considered that the science of nahwu is a major key, a person cannot read the book of turos if he has not mastered the science of nahwu (Rusmalita et al., 2023). While fiqh is seen as a priority science because it is used for daily life as a Muslim. It is not surprising that experts say that the traditional Islamic boarding school system is "iqih orientied" or "nahwu orientied".

Therefore, the curriculum used by traditional Islamic boarding schools has the status of only as a non-formal educational institution, which only studies classical books. Such as: nahwu, sorof, tawhid, tafsir, hadith, balaghah, fiqh, ushul fiqh and akhlak. Therefore, the curriculum used is based on the ease and complexity of science or a problem that already exists in these books. The period in traditional Islamic boarding school education is not determined, but in accordance with the wishes of students who study at the Islamic boarding school. Usually, Kiayi encourages his students who have been settled for a long time to seek experience in the Islamic boarding school recommended by Kiayi (Munir & Ahmad, 2020).

The level or level in traditional Islamic boarding schools is not limited as in educational institutions that use the classical system. In general, the level increase of a student is based on the content of subjects which of course is marked by the completion of a book and replaced with a book that is heavier in content. When a student has mastered one or several books and has been tested by Kiayi, then he has the right to move to another book whose discussion is more deep. Basically, this level is not based on the age of the student, but is based on mastery of a book or several books and he has the right to study the book more deeply. As a consequence of the above leveling, education in traditional Islamic boarding schools is usually steeped or focused on certain fields of science. So that students come to the Islamic boarding school already know they want to pursue knowledge that has become the focus of the Islamic boarding school (Mardalis et al., 2021).

Nihayatul Amal Islamic Boarding School

Nihayatul Amal Islamic Boarding School is one of the Islamic boarding schools located in the Karawang Regency area, precisely at Kp / Jln. Rawamerta RT 07 RW 04 Sukamerta Village, Rawamerta District, Karawang Regency, West Java Province, and when viewed from the direction of downtown Karawang is in the west (farmer statue) with a distance of about 15 km located on the left

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side of the road, precisely next to the Rawamerta Karawang police station .

It is said that the Nihayatul Amal Islamic boarding school kab. Karawang was established in 1965 AD, more precisely in the district of Rawamerta, Karawang district. Nihayatul Amal Islamic boarding school is a non-formal educational institution or called classical traditional Islamic education. KH. Ahmad Bushaeri was appointed directly by community leaders at that time to be the administrator or leader of the Islamic boarding school when he arrived after completing his education in Lirboyo.

The vision of Nihayatul Amal Islamic Boarding School is "The formation of a conducive Islamic Boarding School in producing a generation of students who are intelligent, think positively, do shaleh based on the Qur'an, the sunnah of the Prophet, Ijma Ulama and Qias by applying the study of the classical yellow book.

Mission
1. Creating a generation with charisma
2. Creating a generation of practical knowledge and scientific charity according to the creed of ahlusunnah wal jama'ah.
3. Promoting Islamic life in everyday life
4. Instilling the discipline of Islamic worship every day.

Motto: nurture good classical culture (ulama salaf) and adopt new cultures constructively.

Nihayatul Amal Islamic Boarding School is a boarding school that still adheres to the Salafi system, where the teaching systematics still uses the old methods, namely the traditional teaching system which is generally used by other traditional Islamic boarding schools. Explained by KH. Badrussalam that the curriculum at the Nihayatul Amal boarding school follows the curriculum used at the Lirboyo boarding school. Starting from the method of study, the books he used. What is different only from how to translate the book is if in the boys' dormitory melogat (translating the book) uses Javanese while in the girls' dormitory uses Sundanese because it is easier and faster to understand by students.

However, in 2002 the Nihayatul Amal Islamic boarding school began to show its changes by combining old teaching methods with modern teaching, this is because there began to be formal schools established by Nihayatul Amal Islamic boarding schools. This change is evident from the student handling system that has used the Marhalah system which in the national education system is called the Class / level and also the way of teaching has gradually begun to use technological tools, although the old teaching methods (bandongan, Sorogan and memorization) are still used.

In the process of implementing recitation activities at Nihayatul Amal Islamic Boarding School has been neatly scheduled, this can be seen from the well-patterned schedule of student recitation, in the sense that it has scheduled morning to evening activities. The study of students is divided into classes, starting from beginner, intermediate and upper classes which are classified based on the ability of students by being tested first before determining the recitation class.

The teachers at the Nihayatul Amal Islamic boarding school are still related to the families of the elders of the Islamic boarding school. Not at all taking an educator from outside, but only relying on families who have to become a teacher at the Nihayatul Amal Islamic boarding school.

Unlike the case with organization or management. At the Nihayatul Amal Islamic boarding school, someone who is appointed as an administrator is judging from the ability of the boarding school itself, most of the administrators appointed are Salafi students, where these Salafi students are students who only focus on studying at the Islamic boarding school, they do not study in formal institutions such as schools. If you have studied in 5 years at the Islamic Boarding School, PKL will be carried out for the students, so that they will be trained in front of the community directly. After returning from PKL activities for approximately 40 days, these students were appointed to be part of the management of the Nihayatul Amal Islamic Boarding School (Supangat et al., 2023).

The infrastructure facilities in Nihayatul Amal Islamic boarding school are quite adequate and make it easier for students to learn. The following are the infrastructure facilities in the Nihayatul Amal

Islamic boarding school:
  a. Student dormitory
  b. Bathroom
  c. Teacher and staff room
  d. UKS
  e. Mosque
  f. Kitchen
  g. Parking
  h. Multipurpose court
  i. Hall
  j. Library
  k. Cooperative canteen

The above are facilities that exist in the Islamic Boarding School environment, as for facilities that are outside the Islamic Boarding School environment, namely formal schools, such as Madrasah Aliyah, Junior High School, Vocational High School and Madrasah Ibtidaiyyah.

The students or students managed at the Nihayatul Amal Islamic Boarding School are classified into 3 categories, namely; Student students, salaf students and non-mukim students. Santri pelajar is a student who lives in the Nihayatul Amal Islamic Boarding School while taking formal education at school, both at the junior high school / MTs level and the high school / MA level. Then the so-called santri salaf is a student who lives in the Islamic Boarding School, but he does not take formal education. And the last one, non-mukim students, are students who do not live in the pesantren or boarding school environment, but are only limited to participating in recitation activities in Islamic boarding schools.

Al-Muhajirin Islamic Boarding School

Pondok Pesantren Al Muhajirin is an Islamic education that was established in 1993. learning is carried out by integrating the yellow book and language-based pesantren curriculum with the national standard-based school curriculum. All students are required to live in dormitories with guidance programs in the form of habituation of congregational prayers, sunnah prayers, morning and evening dhikr of yellow book studies, Arabic and English conversations, tahsin and tahfidz of the Qur'an (Diana & Zaini, 2023).

In addition to the salaf-based education system applied by the Muhajirin Islamic boarding school as a learning method, the Al-Muhajirin Islamic boarding school also tries to develop education based on the development of creativity, intellectuality, spirituality and talent interests of the students. This aims to develop and expand the treasures of students in exploring knowledge. Until now, the Al-Muhajirin Islamic Boarding School has succeeded in cultivating this ability for the benefit of many parties.

Of course, this education is not necessarily the main goal in the teaching and learning process at the Al Muhajirin Islamic boarding school. Although this education is part of the efforts of the Al-Muhajirin Islamic boarding school in developing its vision and mission, salaf education remains a top priority for Al-Muhajirin Islamic boarding school students. Until now, it continues to try to maximize to develop science, both religious and general science.

Manpower or can be called the teacher council at the Al-Muhajirin Islamic Boarding School is part of the family ties of the Islamic Boarding School. As for the workforce for formal institutions such as schools, it uses an average labor recruitment system. The same is the case with the organization or management of Islamic Boarding Schools.

The administrators of the Islamic Boarding School are mostly from service students who have been declared graduated from STAI Al-Muhajirin who are then appointed as part of the management of the Islamic Boarding School and appointed also become part of the teachers at the Islamic

Boarding School. Not only from service students, Al-Muhajirin Islamic Boarding School also takes management from outside the service students, namely recruitment, the core criteria of recruitment are S1 graduates in the religious field, of course (Hendri et al., 2019).

The infrastructure facilities at the Al-Muhajirin Islamic Boarding School are fairly complete, here are the infrastructure facilities in the Al-Muhajirin Islamic Boarding School.

Pesantren Data and Facilities

Learning Classrooms	62
Pesantren Leadership Room	1
Teacher's Room	2
Library Room	2
Computer Laboratory	2
Mosque	1
Hall	2
Boys' Dormitory	31
Girls' Dormitory	29
Teachers' Dormitory	5
Poskestren	1
Science Laboratory	1
Language Laboratory	1

The students managed by the Al-Muhajirin Islamic Boarding School are relatively the same as the Islamic Boarding School in general between male and female students. However, because the Al-Muhajirin Islamic Boarding School is based on modern Salafi Islamic Boarding Schools, therefore the students managed are students from Junior High School, MTs, Senior High School, MA and STAI Al-Muhajirin itself. Therefore, in the Al-Muhajirin Islamic Boarding School no one only takes pesantren education, but also formal education such as school and college.

Comparative analysis of Nihayatul Amal Islamic Boarding School with Al-Muhajirin Islamic Boarding School

From a brief description of the management of Nihayatul Amal Islamic Boarding School and Al-Muhajirin Islamic Boarding School, it was found that there are similarities, differences, disadvantages and advantages of the management of the two Islamic Boarding Schools. The following is a comparative tabulation on the two Islamic boarding schools:

No.	Component	Nihayatul Amal	Al-Muhajirin
1	Curriculum	Nihayatul Amal Islamic Boarding School is an Islamic boarding school that still adheres to the Salafi system, where the teaching systematics still uses the old methods, namely the traditional teaching system in general	Integrate the yellow book and language-based Pesantren curriculum with the national standard-based school curriculum.
2	Organizational	Only the service students who have studied for 5 years in Islamic boarding schools. And has carried out street vendor activities in the community	The administrators of the Al-Muhajirin Islamic boarding school are from service students and also teaching staff from outside. And have completed S1 studies.

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3	Employment	The workers or teachers at Nihayatul Amal Islamic Boarding School are taken from the family of the Islamic boarding school itself who already have the ability to teach.	The same is the case with the organization, namely service students and recruitment from outside, and have taken S1 studies.
4	Infrastructure	Starting from dormitories, mosques and facilities that are sufficient for Islamic boarding schools. However, the school under the name Nihayatul Amal is outside the Islamic boarding school environment.	All infrastructure facilities are in the Islamic boarding school environment, even formal schools are in the Islamic boarding school environment
5	Managed Santri	Student students, salaf students and non-residential students.	All students are required to attend or take formal education, and there are no non-residential students.
6	The role of alumni	The alumni of the Nihayatul Amal Islamic boarding school have many roles in the community. There are so many who open or pioneer educational institutions in their respective regions, on behalf of branches of the Nihayatul Amal Islamic boarding school. Of course, you must have prior permission from the Nihayatul Amal Central Islamic boarding school to use the name Nihayatul Amal branch.	Alumni of the Al-Muhajirin Islamic boarding school take part in many communities, but they rarely take the name of the Al-Muhajirin Islamic boarding school itself, because most of the service students they pioneered their careers in the Al-Muhajirin Islamic boarding school itself became part of the management or employment of the Islamic boarding school.
7	Institutional	The Nihayatul Amal Islamic boarding school institution is purely from a cottage, because it was founded by the surrounding community. It has nothing to do with the surrounding government until now. As for formal institutions such as schools, it only uses the	The institution of Al-Muhajirin Islamic boarding school is in the form of a boarding school or modern Islamic boarding school. Where this institution is in the form of a foundation and has several educational institutions, from RA/TK to high school.

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No			
		name Nihayatul Amal only, it has nothing to do with the Islamic boarding school itself.	
8	Network breadth	Of course, the breadth of the network at the Nihayatul Amal Islamic boarding school is very wide, from the reach of alumni in various regions and of course also with Islamic mass organizations, namely Nahdlatul Ulama. However, relations with the government are not so much, because the Nihayatul Amal Islamic boarding school still insists on emphasizing the Salafi system which is still the hallmark of the Islamic boarding school.	Al-Muhajirin Islamic boarding school has 7 branches or campuses, from campus 1 which is the center and campus 7. Thus, the Al-Muhajirin Islamic boarding school has a lot of relations, both from the government and from the community. Because the Al-Muhajirin Islamic boarding school has long registered the foundation with the local government.
9	Regeneration	In this regeneration, Nihayatul Amal Islamic boarding school uses a network of alumni. Usually, alumni in their respective regions often suggest to the community to study at the Nihayatul Amal Islamic boarding school	Not much different from other educational institutions, using the distribution of brochures in various places and also the network of alumni. Then there is a website that can be accessed on the internet and it is an advancement from traditional Islamic boarding schools.
10	Graduation determination	Graduation at the Nihayatul Amal Islamic boarding school is determined by the final exam, be it written, oral and practical exams. Then an assessment is carried out and a diploma or *shahadah* is issued which indicates that the student has been declared graduated from the Islamic boarding school. That only applies to students, but to salaf students it does not apply.	Because in the Al-Muhajirin Islamic boarding school there are two classes, the first is a special tahfidz class and the second is a regular class. Of course, if it is a tahfidz class, it must be mut'qin 30 juz. However, in regular classes it is only the usual exams such as written, oral and practical, coupled with memorization of juz 30 and elective letters.

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Santri salaf has no requirements that make a specific graduation determination, but usually they are declared passed by the leadership, in order to continue to other Islamic boarding schools recommended by the leaders of the Islamic boarding schools.

Analysis of the management comparison between Nihayatul Amal and Al-Muhajirin Islamic boarding schools was carried out with critical analysis. The two Islamic boarding schools have their differences, similarities, disadvantages and advantages. But with that, these two Islamic boarding schools are quite large and well-known institutions in the district. Karawang and Purwakarta district, of course.

The first is in terms of curriculum. Nihayatul Amal Islamic boarding school uses a classical model curriculum, it maintains the tradition of traditional Islamic boarding schools by blending with classical books or what is often referred to as the yellow book. While the Al-Muhajirin Islamic boarding school integrates both, between classical and modern curricula, so it is not focused on one curriculum, but it unites both.

This makes both have their own disadvantages and advantages. Al-Muhajirin has the advantage of being able to integrate the two curricula, then the disadvantage is where students will be extra in following lessons and teaching in Islamic boarding schools, because the discussion is very widespread. While the advantage of Nihayatul Amal is that students can focus more on understanding the lesson because there are not too many subjects presented. However, when viewed in terms of curriculum, Nihayatul Amal will experience lagging behind.

In terms of organization and employment, there is a very significant difference, namely in Nihayatul Amal in organization or management taken from students who have studied for 5 years in the cottage and then the practice of fieldwork (PKL) is carried out and from employment or teaching staff it is taken directly from the family of the Islamic boarding school. If in Al-Muhajirin itself in this organization are service students who have studied at S1 and they are also used as employment.

The infrastructure between the two Islamic boarding schools is more or less the same, only the difference is that the school institution from each Islamic boarding school is different. School institutions in Nihayatul Amal are outside the Islamic boarding school environment, in contrast to Al-Muhajirin believes all school institutions are in the Islamic boarding school environment including STAI itself. Of course, there are disadvantages and advantages of each. The disadvantage of Nihayatul Amal is that because the school institution is outside the Islamic boarding school environment, it is considered very less conducive to monitor the students when leaving the Islamic boarding school environment, and the advantage is that students are not locked up continuously in the Islamic boarding school. However, it is different from Al-Muhajirin, where the students cannot leave the pesantren environment, and the school is also inside the Islamic boarding school environment (Hidayat & Janan, 2023).

Then from the students who are managed, of course, it is very different between the two. Nihayatul amal has three types of students managed, namely student students, salaf students and non-mukim students. However, in Al-Muhajirin only one type of student is managed, namely student students. Santri salaf are students who live in Islamic boarding schools but do not take formal education, student students are students who live in Islamic boarding schools while taking formal education and non-mukim students are students who do not live in Islamic boarding schools. Then the

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disadvantages and advantages are that in Nihayatul Amal all people can study at this pesantren, and the disadvantage of Al-Muhajirin is that only certain groups can study at this pesantren and at the same time take formal education such as SMP / MTs, SMA / MA and STAI.

When viewed from the role of alumni, Nihayatul Amal is more dominant than Al-Muhajirin because its flight hours are long enough. This greatly affects the role of alumni in the community. However, Al-Muhajirin can be said to be relatively young, but many Al-Muhajirin alumni also have a role in society. Because Al-Muhajirin alumni are not on behalf of the Al-Muhajirin institution itself, it is also not seen the role of Al-Muhajirin alumni. Unlike the role of Nihayatul Amal alumni in the community, many of them are on behalf of Nihayatul Amal itself, and from there the name Nihayatul Amal expands because of the role of alumni. Therefore, the role of alumni also determines the breadth of the network for the Islamic boarding school, where alumni greatly influence the breadth of this network. Not only that, on the part of the government is also very influential (Fahma et al., 2024).

The regeneration in these two Islamic boarding schools is also almost similar, namely by distributing brochures to students if they want to go home and also from alumni, of course. However, the disadvantage of Nihayatul Amal is that it does not have web media to access information related to Islamic boarding schools, so prospective students only get information from brochures and alumni. However, Al-Muhajirin has web access, and the web contains quite comprehensive information of course, so that prospective students get more information from the web.

These two Islamic boarding schools have different institutions, Nihayatul Amal is purely a salaf Islamic boarding school and Nihayatul Amal schools are outside the Islamic boarding school institution. However, Al-Muhajirin is a foundation where all schools managed by Al-Muhajirin are institutions under the auspices of the Al-Muhajirin foundation itself. From this it can be seen that Al-Muhajirin is more fixated on the foundation or *boarding school* and institutions like this are highly sought after at this time, but Nihayatul Amal is very consistent and does not want to be mixed between Islamic boarding schools and schools. Then when viewed from the graduation determination at the two Islamic boarding schools are very similar, but there is a slight difference in Al-Muhajirin because he has a special takhfidz class and this takhfidz class student must complete his memorization up to 30 juz.

CONCLUSION

It can be concluded that the two Islamic boarding schools, namely Nihayatul Amal and Al-Muhajirin have many differences, including differences in terms of curriculum where Nihayatul Amal Islamic boarding schools have a classical (traditional) system while Al-Muhajirin uses an integration system between classical and modern. Then the organization and employment where the two are very different, Nihayatul Amal from employment takes from the families of the Islamic boarding school and the organization of the service students who have carried out PKL activities. In terms of institution, Nihayatul Amal is purely only an Islamic boarding school, while Al-Muhajirin has the status of a foundation. If the infrastructure of the two is exactly the same, there is no specific difference. So from here different patterns appear, but each has disadvantages and advantages and it is a factor in achieving the vision and mission of the Islamic boarding school itself. With that, it is hoped that this article can open inspiration to readers so that they can emulate the success of the two Islamic boarding schools so that they can become advanced Islamic boarding schools, whether they follow classical (traditional) or modern principles.

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