



Implementation of Knowledge Management System for Students at Tebuireng Jombang Islamic Boarding School

¹Erik Junaidi,²Naimah³Mahsur ⁴Muhammad Zaenul Lael

¹²³⁴Universitas Islam Negeri Sunan Kalijaga Yogyakarta

Email: ¹erickelkayeli@gmail.com, ²naimah@uin-suka.ac.id, ³mahsur.2022@student.uny.ac.id
⁴muhammadzainullail@gmail.com

Receive: 11/08/2024

Accepted: 10/09/2024

Published: 01/10/2024

Abstrak

Knowledge management merupakan satu pendekatan yang bertumpu pada pemahaman bahwa tugas organisasi, dalam hal ini organisasi sekolah, adalah memahami dengan baik bagaimana dan kapan penciptaan pengetahuan harus didukung, bagaimana menggunakan akumulasi pengetahuan yang sudah tercipta sehingga pengetahuan tersebut dapat meningkatkan produktifitas. Dalam penelitian ini menggunakan studi literature, dimana objek penelitian ini adalah bagaimana knowledge manajemen sistem terhadap santri di pesantren tebuireng jombang. Penelitian ini menggunakan metode pengumpulan data dari jurnal/artikel, buku teks dan priodical. Analisis data dilakukan dengan membaca, mengumpulkan, mengutip, menyimpulkan dan menginterprestasikan hasil yang diperoleh. Pesantren Tebuireng merupakan salah satu pesantren tertua dan paling berpengaruh di Indonesia. Sebagai pesantren besar, cakupan pengetahuan atau ilmu yang diajarkan di Pesantren Tebuireng cukup luas dan komprehensif. Berikut adalah bidang-bidang ilmu yang umumnya dipelajari di Pesantren Tebuireng: 1. Ilmu Agama Islam: Al-Qur'an dan Tafsir, Hadits dan Ilmu Hadits, Aqidah dan Tauhid, Fiqih atau Hukum Islam, Akhlak dan Tasawuf, Sejarah Islam 2. Bahasa Arab: Nahwu (Tata Bahasa Arab), Sharaf (Morfologi Arab), Balaghah (Retorika Arab), Kemahiran membaca, menulis, dan berbicara Bahasa Arab 3. Ilmu-ilmu Keislaman Klasik (Dirasah Islamiyah): ushul Fiqih, Ilmu Kalam (Teologi Islam), Mantiq (Logika), Falak (Astronomi Islam) 4. Ilmu-ilmu Umum: Matematika, Sejarah, Geografi, Bahasa Indonesia atau Bahasa Daerah 5. Keterampilan dan Keilmuan Lainnya: Khitobah (Pidato), Qiro'ah (Seni Baca Al-Qur'an), Peimplimentasian KMS di Pesantren Tebuireng melibatkan berbagai aspek, seperti identifikasi sumber-sumber pengetahuan, pengembangan infrastruktur teknologi informasi yang mendukung, pelatihan sumber daya manusia, serta pembuatan kebijakan dan prosedur yang mengatur pengelolaan pengetahuan seperti menerapkan atau mangajarkan terhadap santri ilmu agama, bahasa arab, ilmu-ilmu keislaman klasik, ilmu-ilmu umum dan Keterampilan dan Keilmuan Lainnya.

Kata kunci: *Knowladge, Menejement sistem*

Abstract

Knowledge management is an approach that relies on the understanding that the task of the organization, in this case the school organization, is to understand well how and when the creation of knowledge must be supported, how to use the accumulated knowledge that has been created so that this knowledge can increase productivity. In this research we use the study literature, where the object of this research is how the management system knowledge of students at the Tebuireng Jombang Islamic boarding

school is. This research uses data collection methods from journals/articles, textbooks and periodicals. Data analysis was carried out by reading, collecting, quoting, concluding and interpreting the results obtained. Tebuireng Islamic Boarding School is one of the oldest and most influential Islamic boarding schools in Indonesia. As a large Islamic boarding school, the scope of knowledge taught at the Tebuireng Islamic Boarding School is quite broad and comprehensive. The following are the fields of knowledge that are generally studied at the Tebuireng Islamic Boarding School: 1. Islamic Religious Science: Al-Qur'an and Tafsir, Hadith and Hadith Science, Aqidah and Tauhid, Fiqh or Islamic Law, Morals and Sufism, Islamic History 2. Arabic: Nahwu (Arabic Grammar), Sharaf (Arabic Morphology), Balaghah (Arabic Rhetoric), Skills in reading, writing and speaking Arabic 3. Classical Islamic Sciences (Dirasah Islamiyah): ushul Fiqh, Ilmu Kalam (Islamic Theology), Mantiq (Logic), Falak (Islamic Astronomy) 4. General Sciences: Mathematics, History, Geography, Indonesian or Regional Languages 5. Other Skills and Knowledge: Khitobah (Speech), Qiro'ah (Art of Reading Al-Qur'an), the implementation of KMS at the Tebuireng Islamic Boarding School involves various aspects, such as identifying sources of knowledge, developing supporting information technology infrastructure, training human resources, as well as creating policies and procedures that regulate knowledge management such as applying or teaching students of religious sciences, Arabic language, classical Islamic sciences, general sciences and other skills and knowledge.

Keywords: *Knowledge, Management system*

Introduction

Pesantren in the basic sense is a place for students to learn. As an Islamic educational institution, pesantren from a cultural historical point of view can be said to be a "training center" that automatically becomes a center of Islamic culture, which is authorized or developed by the community, at least by the Islamic community itself which de facto cannot be ignored by the government. (Mukhsin, 2017, p. p. 22) Islamic boarding schools are traditional educational institutions that have an important role in shaping character and spreading knowledge to students. One of the leading Islamic boarding schools in Indonesia is the Tebuireng Islamic Boarding School located in Jombang, East Java. This Islamic boarding school has been established since 1899 and has produced many national figures and prominent scholars.

In its development, Islamic boarding schools are faced with challenges to be able to optimize the management and dissemination of knowledge to students. This is important considering that pesantren have a strategic role

in educating the nation's life. One of the efforts that can be made is to implement a Knowledge Management System (KMS) in the pesantren environment. Knowledge Management System (KMS) is a system designed to facilitate the knowledge management process in an organization. KMS enables the process of creating, storing, sharing, and utilizing knowledge owned by members of the organization. With the implementation of KMS at the Tebuireng Islamic Boarding School, it is hoped that it can increase efficiency and effectiveness in the management and dissemination of knowledge to students.

In this context, the implementation of KMS at the Tebuireng Islamic Boarding School involves various aspects, such as the identification of knowledge sources, the development of supporting information technology infrastructure, human resource training, and the making of policies and procedures that govern knowledge management. Thus, it is hoped that KMS can facilitate the process of sharing knowledge,

preserve the scientific treasures of Islamic boarding schools, and improve the quality of learning for students.

Knowledge management is an approach that relies on understanding that the task of the organization, in this case the school organization, is to understand well how and when knowledge creation must be supported, how to use the accumulated knowledge that has been created so that the knowledge can increase productivity. The object of knowledge management is educators and education personnel in Islamic educational institutions. This object will be developed into a system of knowledge collection from the elements of an Islamic educational institution to be able to develop Islamic educational institutions, while the subject is the management of Islamic education by using knowledge management in the educational institution, with this understanding of knowledge management, Islamic educational institutions will become superior and competitive institutions. (Nuryana, 2017, p. 13)

Method

In this study, a literature study is used, where the object of this research is how to know the management system for students at the Tebuireng Jombang Islamic Boarding School. This study uses data collection methods from journals/articles, textbooks and periodical. Data analysis is carried out by reading, collecting, quoting, summarizing and interpreting the results obtained.

Results and Discussion

A. Knowledge Management Systems

Knowledge is information that is equipped with an understanding of the relationship patterns of information accompanied by experiences, both individuals and groups in the organization. Knowledge is

the application of information that is believed to be directly used to make a decision to act. (Jude, 2015, p. 287) Human knowledge begins when humans know information, then the information obtained is then passed on to others through communication. Then, the knowledge and information moves dynamically through various ways, depending on how the institution views it. This information always fills all aspects of life, ranging from the scope of individuals, families, social, to the scope of groups and institutions. (Retnoningsih, 2013, p. p. 77)

Meanwhile, Management according to George R. Terry is the ability to guide and achieve expected results with people and other resources as its goal. From a broader perspective, it is defined as the process of achieving organizational goals effectively and efficiently through cooperation between members, thereby organizing and utilizing organizational resources. (Qhoimah & Subiyantoro, 2022)

Knowledge Management System is a mechanism for storing, maintaining, and organizing business information and work related to the creation of various information that becomes a permanent intellectual asset of the organization. (Ishari et al., 2020, p. p. 16) In Knowledge Management, it is formed from a divided knowledge into three types, namely:

1. Tacit knowledge is knowledge that is not easy to describe and share. This kind of knowledge exists in the form of experience and professional knowledge that everyone has. This kind of knowledge has not been recorded. This kind of knowledge is acquired through communication with others, acquired or developed through interaction and communication.

2. Explicit knowledge is knowledge that is successfully recorded, structured, systematic, and easy to communicate and share with others. The form of knowledge can be in the form of: books, journals, scientific papers, references or other forms. This knowledge is obtained and developed from the content and information contained in it.
3. Potential Knowledge, which is knowledge used to analyze data and turn data into knowledge. This knowledge is obtained and developed from the results of existing data analysis. (Qhoimah & Subiyantoro, 2022)

Meanwhile, Knowledge management system in Islamic education is a concept and systematic approach to managing knowledge in an organization or institution. In the context of Islamic education, KMS can be applied to manage the knowledge possessed by various parties involved in Islamic education, such as students, ustadz, kyai, and Islamic educational institutions.

B. Functions of *knowledge management*

In the view of Carl Frappaolo (1997:10) Knowledge management has five main functions, including the following: (Wahyu Hidayat, 2017, p. p. 7)

1. *The function of intermediation*, namely the role of an intermediary in the transfer of knowledge between providers and knowledge seekers, is to optimally match the needs of knowledge with knowledge sources. Example: in educational institutions, teachers as intermediaries or play a role in assisting their students to search, learn and develop about one of the sciences, the search for sources of knowledge can include books, papers and articles from scientific journals, which can be accessed

through the internet and from several libraries, then studied together and can be seminared.

2. *The function of externalization*, which is the transfer of knowledge from the owner's mind to an external repository in the most efficient way possible. In other words, this function is to formalize tacit knowledge into the form of explicit knowledge. Example: a teacher transfers his knowledge (tacit), through students interviewing his teacher (so that it becomes explicit knowledge), then documenting it into files and videos and saving it to an external repository (internet web) so that it is easily accessible to all students.
3. *The function of internalization*, which is the extraction of knowledge from external storage and filtering the knowledge to be made available to relevant searchers. This function includes the interpretation (interpretation) or reformatting of knowledge. Example: knowledge that has been stored in external repositories such as papers, books and scientific journal articles to be used as teaching materials by teachers to students, of course by feeding the needs of these students.
4. *The cognition function* is the function of a system to make decisions based on the availability of knowledge. Example: educational institutions developed through external storage systems were previously used as a reference for the progress of the educational institution itself, because it makes it easier for teachers, principals, employees, the community

and Shiva to acquire knowledge of education.

5. *The measurement function* is to measure, map and quantify karporat knowledge and performance from the application of knowledge management. Example: a teacher measures the level of students' abilities and knowledge after applying previous learning methods by making statements and questions in the form of text questions.

C. Benefits and Lessons of System Management Knowledge for Educational Institutions

The benefits of implementing knowledge management for individuals are improving individual ability to solve problems and make individual decisions, improving close relationships between individuals, helping individuals to innovate. The benefits that can be obtained by the institution include: the knowledge in the educational institution will not be lost; Second, helping educational institutions compete in competition can solve existing problems faster, and cost efficiency in institutions can help determine strategies that will be carried out by institutions, educational institutions, and improve institutional performance.

Important factors in the Implementation of Knowledge management:

1. For humans, knowledge essentially exists in the human mind in the form of tacit knowledge. Apart from being a source of knowledge, humans are essentially participants in the processes that exist in knowledge management.
2. Leadership In order to successfully implement knowledge management, leaders must mobilize the intelligence

and resources under their control to inspire, compile, and guide the implementation of knowledge management to realize their vision.

3. Technology The development of information technology (IT) has penetrated all aspects of human activities, and the use of information technology is one of the driving forces of knowledge management. Apart from being the main medium for disseminating knowledge, the use of information technology in knowledge management also plays a very important role in various knowledge management processes, namely:
 - a. Capture, generate or acquire knowledge.
 - b. Codification of Knowledge.
 - c. Knowledge maintenance (verification and maintenance of knowledge integrity).
 - d. Knowledge security.
 - e. Monitor knowledge usage.
4. Organization The organization focuses on handling the operational aspects of knowledge assets, including functions, processes, formal and informal organizational structures, process improvement control measures and indicators, and business process engineering.
5. Learning The learning process is very important in knowledge management, because through this process, it is hoped that new ideas, innovations and knowledge will emerge which are the main commodities handled in knowledge management. (Qhoimah & Subiyantoro, 2022)

The ultimate goal of implementing knowledge management according to Bill Gates is to increase institutional intelligence, or corporate IQ. In an increasingly dynamic life situation, an Islamic educational institution absolutely needs a high corporate IQ to stay alive and exist in the midst of an increasingly competitive constellation of life. The corporate referred to here is an Islamic educational institution that not only has a number of intelligent people, but what is more fundamental is how smoothly people in one institution can develop other people's ideas. This means that it includes sharing existing experience and knowledge. And the contribution to corporate IQ comes from the learning of each individual academic community and from developing each other among various ideas.

Knowledge workers (teachers, principals and employees) in an Islamic educational institution that have a high corporate IQ can work together effectively so that all important people in the institution are always upgraded and motivated by their knowledge. At the end of the day, the institution can have human resources who are able to develop the best ideas from all the potential of the institution and then act with the same vision and mission in an integrated manner so that they will be able to brilliantly overcome whatever situation they face. In order for the functions and objectives of knowledge management to run effectively, of course, various requirements are needed, one of which is intellectual capital, namely the ability to know (knowing capability) or a kind of human capital which includes knowledge, skills and capabilities that allow a person to act innovatively. (Wahyu Hidayat, 2017)

D. Implementation of KMS for Students at Tebuireng Jombang Islamic Boarding School

Tebuireng Islamic Boarding School is one of the oldest and most influential Islamic boarding schools in Indonesia. As a large Islamic boarding school, the scope of knowledge or knowledge taught at the Tebuireng Islamic Boarding School is quite broad and comprehensive. The following are the fields of knowledge that are generally studied at the Tebuireng Islamic Boarding School:

1. *Islamic Religious Science*: Al-Qur'an and Tafsir, Hadith and Hadith Science, Aqidah and Tawhid, Fiqih or Islamic Law, Morals and Sufism, Islamic History
2. *Arabic*: Nahwu (Arabic Grammar), Sharaf (Arabic Morphology), Balaghah (Arabic Rhetoric), Arabic reading, writing, and speaking proficiency
3. *Classical Islamic Sciences* (Dirasah Islamiyah): ushul Fiqih, Kalam Science (Islamic Theology), Mantiq (Logic), Falak (Islamic Astronomy)
4. *General Sciences*: Mathematics, History, Geography, Indonesian or Regional Languages
5. *Other Skills and Knowledge*: Khitobah (Speech), Qiro'ah (The Art of Reading the Qur'an), Arabic Calligraphy, Agriculture/Plantation (for Islamic boarding schools that have agricultural land)

Tebuireng Islamic Boarding School is known for its strong curriculum in Islamic religious sciences, especially in the field of Fiqh Syafi'i. In addition, this pesantren also emphasizes mastery of Arabic and classical Islamic sciences. However, general sciences and practical skills are also taught to provide a wide range of provisions to the students.

Some examples of the application of knowledge in Tebuireng Islamic boarding schools

1. Al-Quran and Tafsir

At the Tebuireng Islamic Boarding School, the schedule is to recite the students five times after the five prayers. While female students four times, because the maghrib time is very short. So when the maghrib is over, we recommend reciting (the Qur'an) at the mosque," said Gus Fahmi, Saturday (16/3/2024). (*Atim.Nu.or.Id/Matraman/Ramadhan-1445-h-Santri-Tebuireng-Kaji-Kitab-Klasik-Setiap-Ba-Da-Shalat-Wajib-GHVL8#:~:Text="Schedule%20ngaji%20para%20santri%20Tebuireng%20lima%20times%20each,%20Al-Qur%27an%29%20di%20masjid%20C"%20ujar%20Gus%20Fahmi%20%20Saturday%20%281, n.d.)*)

2. Hadith and Hadith Science

Hadratussyeikh KH. Hasyim Ash'ari is one of the scholars who understands a lot of hadith and he also wrote a book entitled *Rasalah Ahl aas-Sunnah wa al-Jamaah* The work of KH. This one Hasyim Ash'ari can probably be said to be a relevant book to study today. This is because it discusses a lot of hadiths about how the affirmation between sunnah and bid'ah actually is. Indirectly, the book discusses many problems that will arise in the future. Especially at this time. (*Https://Tebuireng.Online/Biografi-Lengkap-Kh-m-Hasyim-Asyari/, n.d.*) It is not surprising that the Tebuireng students are directed to study the hadith to emulate the founder.

Tebuireng Islamic boarding schools also have a culture of recitation of the book of Sahih

Bukhari and Muslims in Tebuireng held in the month of Ramadan. The recitation of the book of Sahih Bukhari is taught by KH Kamuli Khudori, while the recitation of the book of Sahih Muslim is taught by KH Habib Ahmad.

In addition to the recitation of the hadith books Sahih Bukhari and Sahih Muslim, the Tebuireng Islamic Boarding School also presents Ma'had Aly Hasyim Asy'ari, a university that specifically organizes education in the field of hadith studies and hadith science. Ma'had Aly Hasyim Asy'ari was established on September 6, 2006 which coincided with the 12th of Sha'ban 1427 H, at the proposal of KH Muhammad Yusuf Hasyim. (*Https://Islam.Nu.or.Id/Nasional/Pesantren-Tebuireng-Dan-Takhasus-Ilmu-Hadits-BuJu8, n.d.*)

3. Khitobah (speech)

In its development, the Tebuireng Islamic Boarding School equips its students to become an accomplished orator in the community to make it easier for students when they enter the community, namely by establishing a community called kudaireng (collection of da'i tebuireng).

There are several achievements of kudaireng, namely several times sending its members to participate in the selection of indosiar actions and several times passing to the semi-final stage and several times holding national-scale competitions da'i da'iah competitions throughout Indonesia and also writing a book entitled Ink Strokes of the Da'i

by the students who are members of Kudaireng.

Conclusion

The implementation of KMS at the Tebuireng Islamic Boarding School involves various aspects, such as the identification of knowledge sources, the development of supporting information technology infrastructure, human resource training, and the making of policies and procedures that regulate knowledge management such as applying or teaching to students of religious sciences, Arabic, classical Islamic sciences, general sciences and other skills and sciences

Knowledge management system is defined as the knowledge owned by each individual who is in a group and implements a job in an effective and efficient way, while Knowledge Management is formed from a knowledge that is divided into three types, namely: knowledge tacit, explicit knowledge and Potential Knowledge while the functions of the knowledge function include: Intermediation function, Externalization function, Internalization function, Cognition function and Cognition function.

Bibliography

- : <https://islam.nu.or.id/nasional/pesantren-tebuireng-dan-takhassus-ilmu-hadits-BuJu8>. (n.d.).
- [atim.nu.or.id/matraman/ramadhan-1445-h-santri-tebuireng-kaji-kitab-klasik-setiap-ba-da-shalat-wajib-GHVL8#:~:text="Schedule%20ngaji%20para%20santri%20Tebuireng%20lima%20kali%20each,%28Al-Qur%27an%29%20di%20masjid%2C"%20ujar%20Gus%20Fahmi%2C%20Saturday%20%281](http://atim.nu.or.id/matraman/ramadhan-1445-h-santri-tebuireng-kaji-kitab-klasik-setiap-ba-da-shalat-wajib-GHVL8#:~:text=). (n.d.).
- <https://tebuireng.online/biografi-lengkap-kh-m-hasyim-asyari/>. (n.d.).
- Ishari, Q. A., Wibowo, A. T., & Milad, M. K. (2020). Journal of Intellectual Asset Information System Based on Knowledge Management System. *Matics*, 12(1), 15.

- <https://doi.org/10.18860/mat.v12i1.8099>
- Mukhsin, Fauzi R. (2017). ANALYSIS OF SWOT KNOWLEDGE MANAGEMENT SYSTEM OF ISLAMIC BOARDING SCHOOLS. *Echo Wiralodra*, VIII(1), 42–51.
- Nuryana, Z. (2017). Knowledge Management as an effort to develop learning organizations in Islamic educational institutions. *LITERACY (Journal of Education)*, 8(1), 11. [https://doi.org/10.21927/literasi.2017.8\(1\).11-19](https://doi.org/10.21927/literasi.2017.8(1).11-19)
- Qhoimah, N., & Subiyantoro. (2022). Knowledge Management in the Study of Islamic Education Management. *Tambusai Education Journal*, 6(2), 9120–9126.
- Retnoningsih, E. (2013). Knowledge Management System (KMS) in improving the innovation of LPPM Higher Education. *Evolution*, I(1), 76–85.
- Wahyu Hidayat. (2017). THE APPLICATION OF KNOWLEDGE MANAGEMENT AND INTELLECTUAL CAPITAL IN ISLAMIC EDUCATIONAL INSTITUTIONS. *Вестник Росздравнадзора*, 4(1), 9–15.
- Yudha, B. (2015). 328-950-1-Pb. 8(3), 279–289.