Model of Educational Leadership Management in Boarding Schools

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ABSTRACT: Islamic boarding schools have a wealth of knowledge that can be researched and analyzed from various scientific aspects, so research on Islamic boarding schools will be available. This study will focus on the management pattern of pesantren leadership education by choosing the largest pesantren in the country, namely the Darussalam Gontor Modern Islamic Boarding School. A qualitative method with a case study approach. Data were obtained from key informants, Islamic boarding school documents and books, journals and articles as support related to the management of leadership education in the era of globalization. Data analysis in this study used content analysis techniques. The results of the study found that the management of leadership education in the form of regeneration in the style of the Gontor Islamic Boarding School was classified into six: briefing, training, assignment, habituation, control and role modelling. The revival of leadership values at the Gontor Islamic Boarding School includes education of ibrah, habituation, mauidzah, discipline, independence and exemplary. The pattern of leadership in Darussalam Gontor Islamic Boarding School is collegial (Trimurti). The administration of the Trimurti pesantren Darussalam Gontor became the central figure of the pesantren in the leadership of three kiai. With this collective leadership model, the Gontor Islamic Boarding School will eventually become a modern institution whose survival does not depend on a single kiai as the supreme leader. Thus, Islamic boarding schools are expected to be able to foster and produce Islamic human resources.

**Keywords:** Leadership Management, Boarding School, Darussalam Gontor.

**Received:** February 15, 2023; **Revised:** August 11, 2023; **Accepted:** January 2, 2024

I. **INTRODUCTION**

Islamic boarding schools are educational institutions and vehicles for Islamic religious education that are interesting to study from various perspectives, especially in this globalisation era, with modernisation from the early twentieth century AD to the end of the century (Nurtawab, 2019). Besides that, after that century, its role was not only as a place for the transformation of religious education but also to maintain Islamic traditions and create scholars, but more than that, currently, the role of boarding school is also to educate (Masqon, 2011);(Marini et al., 2023), and try to create a quality generation cognitively, affectively and psychometrically (Burde et al., 2015). According to Azra, the scientific dynamics of Islamic boarding schools are understood as institutional functions with three leading roles, namely, the transmission of Islamic knowledge. Second, maintenance of Islamic traditions. Third, coaching prospective scholars (Azra, 2019).

Islamic boarding schools are part of today's Islamic education institutions. In every sense, they look shaky, mainly because their orientation is increasingly unclear (Ikhwan, 2021b). In this era of globalization, the Islamic education system should always orient itself to answer the needs and challenges that arise in our society as a logical consequence of change (Syam et al., 2023). Otherwise, Islamic education in Indonesia will be left behind in global competition (Dacholfany, 2015).

This study will discuss education management in conceptualizing leadership, the most frequently discussed matter. The formulation of the collaboration of these two things is expected to solve the crisis in educational institutions in Indonesia, especially in Islamic boarding schools, because they are miniatures of the Indonesian Muslim community (Ni’am, 2015);(Saada, 2020). Progress and decline, and even the death of Islamic boarding schools, cannot be separated from the role of management and leadership of Islamic boarding schools (kiai) in fostering cadres and how to respond to the institutional transformation of Islamic boarding schools and their systems, which

DOI: https://doi.org/10.35723/ajie.v8i1.339
are intensely coloured by the character of leadership (Kamal & Ghani, 2014); (Muhith & El-Rumi, 2020). Thus, it is hoped that the administration of Islamic boarding schools will be able to face all problems or challenges in this globalization era with the hope that the role of the leader can organize and realize what is planned, such as the mission, vision, goals and work programs that have been designed (Dacholfany, 2017b).

In the problems mentioned above, the author will examine issues that are considered very important to discuss, namely the assumption that Islamic boarding school leaders have not been able to solve all the challenges and weaknesses faced in facing the globalization era, namely: how is the management of leadership education in Islamic boarding schools in preparing their successor cadres after he died, to become the next leader whose character and leadership spirit will be the same or more competent, and be relied upon to have scientific insights and skills in the era of globalization (Siahaan et al., 2019), while still having ijtihad for his leadership which is a legacy, which continues and is practiced including the term heir (ahli waris) (Fauzi, 2019), in his administration and of course in the world of Islamic boarding schools the focus is not only on religious education which is occupied (Kurniawan, 2018), but related to national, social insights, politics, economics, society, and so on, not to mention the presence of kiai as religious leaders (D’Aiglepieere & Bauer, 2018); (Sila, 2019).

The history of the rise and fall of boarding schools in Indonesia is synonymous with the existence of kiai or their leaders. Islamic boarding schools progress rapidly because of the figure of the kiai who work hard with all his sacrifices, and vice versa (Hastasari et al., 2022). Boarding schools experience decline or even die because their kiai abandons them (Arroisi, 2012). This is considered a weakness for some people, and there is even an assumption that it has become a tradition of Islamic boarding schools that if the leader of the Islamic boarding school dies, then the next of kin will replace him in marriage or kinship. In the tradition of boarding school life, from one generation to the next generation, the kiai always pay special attention to their children’s education to become a substitute for leading the boarding school institution (Syam et al., 2020). If the kiai has more than one child, usually the oldest child is expected to replace his position as leader. Boarding school after he died while other children were educated so that they could establish new boarding schools elsewhere (Kusdiana & Lubis, 2014), but in reality, with many children or prospective cadres, the leaders did not meet the desired expectations, so the quality, values, principles, management and good traditions that have been maintained so far are becoming less and weaker.

The management of leadership education in Islamic boarding schools is very dependent on leadership, whether it comes from children or relatives who replaced him after he died, comes from former senior students who are deliberately prepared to become the next leader, and there are even leaders of Islamic boarding schools whom the local government chooses for reasons all management and budget from local government.

Thus, many Islamic boarding schools depend on the kiai, buya or director as the leader of the absolute highest authority. Because the leadership of the Islamic boarding school is the spirit of the Islamic boarding school, its vital role cannot be replaced by other components. Therefore, the life or death or development of Islamic boarding schools is very dependent on their leaders because the characteristics and style of
Islamic boarding schools, as well as values, mottos, principles and traditions, are primarily determined by the leadership of Islamic boarding schools, so it is not surprising that there are differences between one Islamic boarding school and another. Hence, leadership and management factors are one of the keys to success in education in a way that leaders understand and solve problems and challenges that can be used as a basis for decision-making.

The problems above show that Islamic boarding schools have a wealth of knowledge treasures that can be examined scientifically. Thus, researchers are interested in discussing the management pattern of leadership education at Gontor Islamic boarding schools. This study can be helpful and become an insight for stakeholders and managers of Islamic boarding schools and others so that they can deal with all the problems of Islamic boarding schools in the era of globalization per the desired expectations.

II. METHOD

The approach used by the author in this research is to use a qualitative approach with a type of case research supported by a literature review (Ikhwan, 2021a). The data sources for this research come from selected experienced informants or documents on research focus and books as well as scientific journals and articles both nationally and internationally related to leadership education management in the era of globalization. Data analysis in this study used content analysis techniques, namely data processing in a separate way associated with the discussion of several ideas or thoughts of educational leaders, which were then described, discussed, and criticized according to the situation of the existing Islamic boarding schools (Creswell & Poth, 2016). Furthermore, similar data is categorized, and its content is critically analyzed to obtain concrete and adequate formulation.

III. RESULT AND DISCUSSION

Management of Boarding School Leadership in General

The management and leadership of Islamic boarding schools have distinctive characteristics according to Islamic culture and religious values. The phenomenon of this modern era, the development of management and leadership science, is increasingly dynamic. The use of increasingly advanced technology affects people's lives. Consequently, education in Islamic boarding schools needs to adapt to these advances while maintaining Islamic boarding schools' characteristics (Sagala, 2015). Islamic boarding schools are tasked with producing human beings who are genuine experts in religion and social science and have noble characters. Leadership is a matter of the relationship between the leader and those who are led in an institution such as an Islamic educational institution in a boarding school with the uniqueness of each. Islamic boarding school leadership is a determining factor for the success or failure of the institution to achieve its goals, vision and mission. The quality of a leader is also shown in personal integrity, consistency and a solid commitment to advancing the institution he leads, which can be seen in his ability to manage the organization, influence others, show the right path and behaviour that by Islamic teachings and is guided by traditions, philosophy, values and commitment that has
been mutually agreed upon because every effort and work must be made together so that each program that has been jointly announced is more appropriate and efficient (Rissanen, 2012). Leaders must try to understand and acknowledge their followers' competence, capacity, initiative, participation and goodwill (so that they can act cooperatively to ensure the physical and spiritual well-being of those they lead. Who has high quality and public trust so people feel free to include their children or relatives in Islamic boarding schools? Thus, the educational model in Islamic boarding schools is unique to Indonesia and is not found in other countries. For this reason, this characteristic needs to be maintained both at the secondary level and at the college or university level.

**Gontor Islamic Boarding School Management: History and Present**

In this discussion, the author will examine the management of leadership education at Gontor Islamic boarding schools based in East Java Province, Indonesia, because, among several regions in the Indonesian Archipelago that have produced many productive scholars in the field of Islamic scholarship (Fathurahman, 2012), Islamic boarding schools parents in Indonesia play an important and strategic role in education (Ikhwan, 2016), especially if you look at its history, the Gontor Islamic boarding school, which has not received government recognition for more than half a century, has opened opportunities for itself to develop independently (Daniar & Zarkasyi, 2019), so that it is interesting to study and as learning for other Islamic boarding schools and can add insight into knowledge that has a leadership regeneration pattern that is different from other Islamic boarding schools.

Gontor Islamic boarding school was founded by Trimurti (three brothers), KH. Ahmad Sahal, KH. Zainuddin Fanani, and KH. Imam Zarkasyi, in 19 died K.H. Zainuddin Fanani died, wed by K.H. Ahmad Sahal, who died in 1977. Eight years later, in 1985, K.H. Imam Zarkasyi followed his two brothers. After Trimurti died, the leadership relay of the Darussalam Gontor Islamic Boarding School was given to the second generation.

Trimurti, the Founder of the boarding school, has cadre his sons and daughters to fulfil the elements of eligibility to become leaders of the Gontor Islamic boarding school. Not only his sons and daughters but also his students so that one day they have the eligibility to lead and continue the leadership relay of the Gontor Islamic boarding school. Cadreization, for Trimurti, can guarantee the sustainability of the boarding school in the future, so it is not surprising that regeneration is one of the Five Term Plans proclaimed by Trimurti, meaning that after Trimurti Gontor Boarding School Leaders must continue the regeneration process continuously. Moreover, seriously, the cadre of leadership at the Gontor Islamic boarding school is carried out with a design and well-planned so that, according to the saying: "breaks grow and change". At the Gontor Islamic boarding school, even before it was broken, it had grown. "Do not let the Founder or Kiai die. The boarding school fails, too. Gontor's Islamic boarding school culture is summarized in the Five Souls: Sincerity, Simplicity, Independence, Ukhuwah Islamiyyah and Freedom. Its structure is outlined in Five Terms: Education and Teaching, Cadreization, Building, Khenenatullah (Funding) and Pondok Family Welfare. That is a small quantity of the culture and structure at Darussalam Gontor Boarding School. The alum hostel needs much to learn and reflect on (Sahal, 2020a).
Board of Waqf Characteristics of Gontor Islamic Boarding Schools

Looking at its history, since the early period of the development of the Gontor Islamic Boarding School, the Islamic boarding school has been referred to as a "Waqf Islamic Boarding School", which was donated by trimurti (three brothers who founded modern boarding school Darussalam Gontor, namely K.H. Abdullah Sahal, K.H. Zainuddin Fananie and K.H. Imam Zarkasyi) On October 12, 1958, trimurti officially handed over the Gontor Islamic Boarding School to the community (Muslims) who were entrusted with the Gontor Islamic boarding school waqf. The handing over of this waqf impacts the ownership of the Gontor Islamic boarding school, from trimurti's property to the people's, thus appointing or selecting the leadership of the Islamic boarding school based on the skills and eligibility that have been regulated in the Articles of Association and Bylaws of the Islamic boarding school for each institution in the Gontor Islamic boarding school. Moreover, the assets belonging to the Gontor Islamic boarding school continue to increase, and the trust and desire of the people, both at home and abroad, to send their children or relatives to school is rising.

The Waqf Board is a legislative body responsible for the continuity and progress of the boarding school Darussalam Gontor. Meanwhile, for its daily tasks and obligations, this mandate is carried out by the new board of Islamic boarding school leaders. Gontor Islamic boarding school, by the leadership philosophy, implements this, namely: "ready to lead and ready to be led, broken growing, lost and replaced" (A. S. Zarkasyi, 2011), and this has become the blueprint and genre (form) for the further development of modern boarding school.

Structurally, the Board of Waqf Gontor boarding school will decide who will become the Leader of the boarding school. However, culturally, there is still a composition for families and cadres. The founders of the boarding school still refer to aspects of need and feasibility. This is full of meaning and value and implicitly contains a structural and cultural approach (Sahal, 2020b).

As for the cultural approach, the leadership of the Gontor Islamic boarding school usually lasts the service period until his death, as is usual in Islamic boarding school culture, such as KH. Shoinman Luqmanul Hakim died and was replaced by KH. Drs. Imam Badri was replaced by KH. Syamsul Hadi Abdan. Then now by KH. Drs. Akrim Mariyat, Dipl. Ad., Ed. Likewise KH. Dr. Abdullah Syukri Zarkasyi, M.A., is now being replaced by his eldest brother, KH. Prof. Dr. Amal Fathullah Zarkasyi, M.A.

The leadership of boarding school Darussalam Gontor is carried out through a decision of the management of the waqf board, which is the highest institution at boarding school Darussalam Gontor, the founders (trimurti) have laid the basic foundations of the boarding school Gontor which will become the basis for the further development of the boarding school. After K.H. Imam Zarkasyi died, Gontor's leadership relay shifted from the first generation to the second generation. In its session, the waqf board appointed three new Gontor leaders: K.H. Abdullah Syukri Zarkasyi, MA and K.H. Hasan Abdullah Sahal and K.H. Shoinman Luqmanul Hakim, thus the leadership regeneration at the Gontor Islamic Boarding School does not only include the descendants of the founder, because KH. Shoinman Luqmanul Hakim is not the son of the founder of the boarding school (trimurti), but he is a former senior student who later became a teacher. He entered the Gontor Islamic boarding school in 1936, then in 1999 KH. Shoinman Luqmanul Hakim, during the Waqf Board hearing, was replaced by K.H. Drs. Imam Badri (a former senior santri) until he died in 2006. Then, in his
session, the Waqf Board determined KH. Syamsul Hadi Abdan (a retired senior santri) as his successor. After the death of KH. Dr. Abdullah Syukri Zarkasyi, MA and KH. Syamsul Hadi Abdan, the waqf board held an extraordinary meeting which is the Waqf Board led by Dr. KH. M. Hidayat Nur Wahid, M.A whose members are Prof. Dr. KH. Aflatun Muchtar, M.A. KH. Abdullah Said Baharnus, Lc. Prof. Dr. KH. Hamid Fahmy Zarkasyi, M.A., M.Phil., Dr. H. Mulyono Jamal, M.A., Dr. KH. Ahmad Hidayatullah Zarkasyi, M.A. KH. Muhammad Danial, S.E. Ak. M.M. CPAs. CA., and KH Hasan Abdullah Sahal, Prof. Dr. KH. Amal Fathullah Zarkasyi, Drs. KH. Akrim Mariyat, Prof. Dr. KH. Din Syamsuddin, M.A, and the last member passed away on November 30 2020, the late KH. Heikal Yanuarshah Ibadillah, M. The son of KH. Hasan Abdullah Sahal (Career of Ma’had Al-Mugoddasah Li Tahfidhil Qur'an).

On 6 Rabiul Awal 1442 H / 23 October 2020, a decree of the extraordinary session of the board of waqf boarding school Darussalam Gontor was made concerning the appointment of the leader of boarding school KH Hasan Abdullah Sahal (son of one of the trimurti), prof. Dr. KH. Amal Fathullah Zarkasyi (son of one of trimurti) and Drs. KH. Akrim Mariyat (a former senior santri who is also a teacher) was entrusted with becoming the chairman of the IKPM (Ikatan Keluarga Pondok Modern) Gontor Centre.

Gontor Transformation: Collegial Collective Leadership (Trimurti)

The leadership of the boarding school Darussalam Gontor is an executive body (after the death of the founders of the Boarding school/trimurti) who are elected by the waqf board every five years. On October 23, 2020, the board of trustees of the Darussalam Gontor waqf board boarding school was appointed. Thus, the leadership of the Islamic boarding school is the mandate of the waqf board is mandated to carry out the decisions of the Waqf Board and is responsible to the Darussalam Gontor waqf board boarding school high (Sugandini et al., 2018).

Gontor board school makes a leadership management strategy so that it is ready to manage the sustainability of the leadership (kiai), providing unlimited benefits to the community and so that it can survive and even be competitive with other educational institutions. Only, but it also implies the authenticity of Indonesia. Moreover, the Gontor Islamic boarding school has been donated from wakif to nadzir (Gontor Islamic boarding school waqf board). Indirectly, the Gontor Islamic boarding school has started the regeneration process of boarding school leadership. It has been prepared for a long time. The leadership cadre management process at the Gontor Islamic boarding school is carried out with various steps, including uswah hasanah, direction, assignment, approach, involvement with Islamic boarding school activities, providing motivation, debriefing, coaching physically and spiritually (Arroisi, 2012).

In this case, the Darussalam Gontor Islamic Boarding School is considered a form of collective leadership management, which can be interpreted as a collaborative and mutually beneficial leadership process, allowing all elements of an institution to take part in building an agreement that accommodates all goals. Collaboration does not only mean "everyone" can complete their tasks but what is most important is that everything is done in an atmosphere of togetherness and mutual support (al-jam'iyah al murassalah or collegiality and supportiveness).

Thus the Gontor Islamic boarding school is carried out with collective leadership management (trimurti) which is a new phenomenon in Islamic boarding school leadership which is usually the central figure of the Islamic boarding school in a single
kiai who is the leader of the Islamic boarding school but also the involvement and participation of subordinates, such as holding regular meetings every Thursday (kamisan) continues to be carried out with institutional managers, units and the teacher council and on the same day all the students are holding speech training, so that all activities at the Islamic boarding school continue to run smoothly, and at the regular meeting every Thursday, everything that will be scheduled in the Islamic boarding school program Islamic boarding schools were presented at the conference and discussed and controlled up to evaluation, this is evidence of the involvement of institutional leaders, units and caretakers, as well as ustadz in participating in supporting efforts to progress and improve the education of the Gontor Islamic boarding school.

With this collective leadership model, the Gontor Islamic boarding school will eventually become a modern institution whose survival does not depend on a single kiai as the supreme leader. The effort to apply the collective leadership model at the Gontor Islamic boarding school in the management of the Islamic boarding school is an endeavour to develop Islamic boarding schools and one of the answers to the problems in this leadership. In line with that, Mujamil Qomar also said that leadership changes could provide a theoretical and philosophical framework for education relevant to the nation's needs in the future (Qomar, 2022).

Thus, the form of transformation of the leadership of the Gontor Islamic boarding school in response to the challenges of the globalization era is carrying out collegial collective leadership so that management, management of the boarding school, learning and administration, cadre training, human resources and other infrastructure facilities also experience changes and updates with various innovations created by the leadership of the Islamic boarding school Gontor whose leadership implications can have a positive impact on students and Islamic boarding schools, society and nations, especially in responding to problems in the era of globalization.

In this case, the leader of the Gontor Islamic boarding school remains consistent and consistent in carrying out its role as a centre for deepening religious knowledge and an Islamic da'wah institution and participates in educating the nation's generation, all of which, of course, will not be separated from Islamic values and teachings, as rahmatan lil alamin. Thus, it is hoped that leaders will perform their roles (Sururi & Dacholfany, 2019).

Thus, the leadership of the new Gontor Islamic boarding school tries in totality to produce graduates as a relay of its leadership because the boarding school is a centre for seeding, experience, and at the same time spreading Islamic knowledge, which in turn is also the leader of the ummah and even the Indonesian nation while maintaining the values, motto, Islamic boarding school principles and traditions that are already good and noble with great care and selectiveness so that they are not contaminated by the directionless currents of globalization and modernization while remaining open to taking positive values and maintaining what is already good and continues to develop. It is a continuity of processes and dynamics that have existed before and will experience changes. Likewise, what will happen to the education system in boarding school will continue to change and develop according to the times because Islamic boarding schools must have advantages both from the aspect of scientific tradition as well as the transmission and intensity of Muslims (Dhofier, 2011);(Kirana, 2017).
Management of Change Management of the Gontor Islamic Boarding School

From the point of view of institutional management in Islamic boarding schools, there has been a fundamental change, namely from centralized, hierarchical leadership, which tends to be a single fighter, changing to a collective management model such as the Foundation model as applied to the Gontor Islamic boarding school, because in the Philosophy and Institutional Motto that the Islamic boarding school belongs to the people, not belong to the kiai.

At the Gontor Islamic boarding school, the education and teaching process is carried out 24 hours in the boarding school. Religious and general subjects are taught in a balanced way for six years, and non-academic education, like extracurriculars, complements the activities of its students at certain times while implementing an integrative, comprehensive and independent education system (Olman & Nida’, 2015). Integrative means the integration between intra, extra and co-curricular in one unit so that they can consistently integrate the three centres of family, school and community education in one program so that the kiai, besides functioning as a central figure, also becomes a moral force for the santri and all boarding school residents (Syarifah, 2016).

The other institutions under the leadership of modern boarding school Darussalam Gontor include a secondary higher education institution with a study period of 6 or 4 years at the Tsanawiyah and Aliyah level, named Kulliyatul Mu’allimin al-Islamiyah (KMI), a higher education institution called UNIDA who have educational levels from S1, S2 and even S3, santri care institutions that take care of the care of students, especially the extra-curricular field. This institution oversees three student organizations: Organisasi Pelajar Pondok Modern (OPPM), namely the KMI student organization. The Coordinator of the Cluster of Modern Boarding School Darussalam Gontor, namely the KMI student scouting organization, Dewan Mahasiswa (DEMA), namely the organization for UNIDA students than the Institute engaged in the field of raising funds, maintaining, expanding, and developing boarding school assets called Yayasan Pemeliharaan dan Perluasan Wakaf Pondok Modern (YPPWM) and the Institution for uniting Gontor alums called Ikatan Keluarga Pondok Modern (IKPM). In addition to the five institutions above, the leadership of the Gontor Islamic boarding school also oversees and manages certain sections formed to expedite the education and teaching process at the Islamic boarding school so that they are given responsibility for managing their activities under the umbrella of the Organization (H. F. Zarkasyi, 2015b), from Islamic boarding school organizations, you will see orderly and well-planned management of leadership education, both for students, teachers and boarding school managers learning to lead, because Gontor Islamic boarding school has guiding principles to be ready to be shown and ready to be given the mandate to rule.

These sections are the Community development division called Pusat Latihan Manajemen dan Pengembangan Masyarakat (PLMPM), the Section which handles buildings called modern boarding school Darussalam Gontor Development Section, the Section which holds business units owned by boarding school called Koperasi Pondok Pesantren (Kopontren) La Tansa, the division engaged in the field of health services for students and the community, namely Balai Kesehatan Santri dan Masyarakat (BKSM). With such a management structure, the kiai and family do not have material rights from the boarding school. The kiai and teachers must take care of
the money from the students. They always need to differentiate between the rich and
the poor students. Financial affairs are the responsibility of administrative office staff
consisting of several senior santri and teachers who can be replaced periodically.
Thus, setting the course of educational organizations becomes dynamic, open, and
objective.

Leadership Cadreization Management at Gontor Islamic Boarding School

Leadership education management in the form of cadres a la Gontor Islamic boarding
school has been well implemented since the last Trimurti, KH. Imam Zarkasyi, one of
the leaders of Islamic education in the 20th century, was very concerned about
managing the regeneration process or the leadership relay of Islamic boarding schools
to continue well so that it could benefit Islamic boarding schools and the people. In the
end, Gontor Islamic boarding school was recognized as experienced and had its own
method for managing leadership education so that it was able to produce its cadres in
various ways and tips. This was inseparable from his expertise and vision. The second
KH. Imam Zarkasyi, the leader of the Gontor Islamic boarding school as trimurti, has
educated his students or cadres in a management way, and his concept is based on
decades of experience, up to nearly a century. This experience resulted in several
methods called the Leader regeneration method. At least six Leadership Education
management methods are applied in the regeneration process of the students and their
best cadres, including briefing, training, assignment, habituation, control and role
modelling.

First, briefing. In developing the character of a leader, giving direction to students or
teachers who are alumni or currently serving at the central branch of Gontor Islamic
boarding school before carrying out various activities is very important. With the
briefing, an understanding will be given of all the activities of the Gontor Islamic
boarding school, which will be carried out and then evaluated afterwards to find out
the standards for implementing these activities, so in every move at the Gontor Islamic
boarding school, there are directions such as the opening of the new school year,
distribution of teacher schedules, introductory week khutbatul 'arsy, exam briefing,
and other activities. The briefing aims to provide an understanding so that you can
understand what to carry out the action, what the implementation technique is, why
and how to implement it, and what is the content and philosophy.

Second, training. Direction alone is not enough, and you must receive life training so
that you can be creative and skilled in behaving and responding to life, to have broad
insights, both scientific insights, thoughts, and experiences, such as training for
teachers, organizations at the dormitory level up to the group of students, courses or
art and sports clubs, up to the student level, still receive training. The training includes
leadership, sacrifice, patience, simplicity, and living together training. The dynamics
of the training shape and colour the mentality and character because the more skilled,
the higher the self-confidence. These things encourage people always to participate
wherever they are. However, more than direction and training are needed, and
prospective leaders must be given assignments because, with jobs, they will be
educated, controlled and motivated in carrying out activities and dealing with global
problems.

Third is an assignment. The process of assignment is strengthening and self-
development. Therefore, whoever gets many assignments or involves himself in
playing a role and functioning in various activities and tasks will be strong and skilled
in solving multiple life problems. That way, he is known as a dynamic person because the life system has high dynamics and discipline and is filled with a soul or philosophy of life. In the Gontor Islamic boarding school dictionary, it is not applicable for people to be notified or notified, given assignments and given assignments. What applies is that whoever takes the initiative to find work or assignments, it is he who will benefit the most. Therefore, assignments are an honour and trust as well as prosperity. Getting assignments and being able to complete them means being honoured and trusted at the cottage boarding school.

Fourth habituation is an essential element in mental and character development. Gontor Islamic boarding school education is habituation. Therefore, the whole system of life at Gontor Islamic boarding school often begins with a process of coercion, such as, for the most part, it is difficult to follow the discipline of the Islamic boarding school. At first, there is an element of compulsion, but eventually, you will get used to discipline.

Fifth control, supervise all the tasks and activities of the students so that they always get guidance so that everything that has been programmed gets controlled, evaluated, and is immediately known. This escort is essential to educate and motivate the students and teachers; even the clerics are also educated. As the saying goes, "The teacher does not only teach his students, but he also teaches himself."

Sixth, role model in education. This effort became very important in the success of education because the Prophet Muhammad and his companions succeeded in fostering the community by providing role models. Hence, the process of leadership regeneration carried out by the Gontor Islamic boarding school education is a process of role modelling that is consistently given by its founders, leaders, caregivers, teachers, even the administrators at this Gontor Islamic boarding school.

The six methods mentioned in the bag are insufficient if other approaches do not follow them. According to the Gontor Islamic boarding school, there are three approaches: A humane approach and a physical approach by humanizing prospective leaders. Second, program approach: This task approach will make future leaders more skilled, aiming to gain experience and insight. Third, the idealism approach is the effort to provide the spirit, teachings, and philosophy behind the assignments at the Gontor Islamic boarding school.
The success of the leading education management method of the Gontor Islamic boarding school has brought its alums to move in various lines of society, such as the late Dr. KH. Idham Cholid, who was Deputy Prime Minister of Indonesia in the Ali Sastroamidjojo II Cabinet and Djuanda Cabinet as well as Chair of the MPR and Chair of the DPR. KH. Hasyim Muzadi (Former Chairman of PBNU), Dr. Abdurrahman Mohammad Fachir (former Deputy Minister of Foreign Affairs of the Republic of Indonesia), Kyai Abu Bakar Baasyir (head of the Ngruki Solo Islamic boarding school), Prof. Dr. Din Syamsuddin (former chairman of PP Muhammadiyah and MUI), Adnan Pandu Praja (former deputy chairman of the corruption eradication commission), KH. Ahmad Cholil Ridwan (former chairman of the Islamic da’wah council and leader of the Husnayain Islamic boarding school), KH. Sadeli Karim as general chair of Mathla’ul Anwar, KH. Ahmad Satori Ismail as available chair of IKADI, KH. Ahmad Mohammad Tidjani as leader of Al Amin Sumenep Islamic boarding school, Muhammad Maftuh Basyuni as minister of religion of the Republic of Indonesia, KH. Mahrus Amin as the leader of the Darunnajah Islamic boarding school in Jakarta, Hasanain Juaini received the Ramon Magsaysay award as the winner of the Asian version of the nobel, Dr. Usman Syihab was an educational and cultural attaché in Egypt. KH. Syukron Ma’mun was head of the Darurrahman Islamic boarding school, Prof. Nucholis Madjid was chancellor of paramadina university, Jakarta, researcher at the economic and social research institute (LEKNAS-LIPI) and senior researcher at the Indonesian institute of sciences (LIPI), Jakarta, member of the MPR-RI and Dr. Hidayat Nur Wahid, once chairman of the MPR and now deputy chairman of the MPR, Prof. Amin Abdullah has served as Chair of the Muhammadiyah tarjih council, executive board of the consultative committee, Indonesian conference on religion and peace and board member of the journal accreditation board who is also chancellor of UIN Sunan Kalijaga for two terms.

Muhammad Ainun Nadjib knows that Cak Nun was once the cultural editor of today’s daily culture and led the Dynasty Theatre, Yogyakarta and had served as secretary of the Yogyakarta arts council, playwright, short story writer, and finally received the Cultural Satyalancana Award from the President of the Republic of Indonesia, there was Lukman Hakim Saifudin who had been deputy chairman MPR and the former

DOI: https://doi.org/10.35723/ajie.v8i1.339
Minister of Religion of the Republic of Indonesia, Prof. Dr. KH. Prof. Husnan Bey Fananie as Indonesian ambassador to the Republic of Indonesia ambassador to the Republic of Azerbaijan, Mohammad Kalend Osen as the pioneer of the English village in Pare Kediri District, Prof. Dr. Hamid Fahmy Zarkasyi as chairman of the young intellectual and ulama council (MIUMI) and recently appointed chancellor of UNIDA Gontor, and recently Hasbi Hasan as Secretary of the Indonesian Supreme Court, Prof. Bambang Suryadi, PhD as education and culture attache in Egypt, and many others to mention one by one.

Guidance and formation of cadres of leaders at the Gontor Islamic boarding school are implemented through academic and non-academic pathways. Academically, the cadres must study at tertiary institutions at home and abroad, starting from undergraduate, master, and doctoral levels. Some are assigned to participate in training activities such as da’wah, management, entrepreneurship and others. After the completion of their academic program, there is an obligation to carry out community service at the Gontor Islamic boarding school by the written agreement agreed upon before departure to their respective study/training places, as for coaching and forming cadres leaders with non-academic pathways, implemented through assigned mandates such as being a deputy caretaker, deputy director or senior teacher at a branch Islamic boarding school or being entrusted with being in charge of every activity at the Gontor Islamic boarding school.

It is natural that the Gontor Islamic boarding school is an institution to regenerate community leaders. For this reason, an ideal place to practice life has been formed for prospective community leaders by encapsulating various approaches. Humane approach, including tasks and idealism, thus enabling cadres to be born (created) and develop mindsets, attitudes and behaviours as leaders (A. S. Zarkasyi, 2005a). As the womb gives birth to cadres of community leaders, leadership education standards at boarding school Gontor are made with specific qualifications; the regeneration process developed also has precise dimensions. There are several qualifications (parameters) in leadership cadre formation, namely: Sincerity, always taking the initiative, being able to create networks and take advantage of them, trustworthiness, working hard and earnestly, mastering problems and being able to solve them, having high integrity, have high courage and are not afraid risk, honest and open, ready to sacrifice, firm and intelligent (in seeing, hearing, assessing, evaluating, deciding and solving every problem), able to communicate and muamalah well. Thus, the Gontor Islamic boarding school as an Islamic educational institution has succeeded in producing cadres of community leaders, being a place of worship and a source of religious and general knowledge, while still having the spirit of a boarding school even though they have become alumni.

Gontor Islamic boarding has tried to prepare a generation of superior and quality leaders towards the formation of khaira ummah by educating and developing generations of believers, Muslims, virtuous, healthy-bodied, knowledgeable, free-thinking and respectful to the community by teaching religious and general knowledge in a balanced manner. (equally, each in a portion of 100%), towards the birth of ‘Ulama, who are intellectual and prepared citizens who believe and fear Allah SWT.

To form a cadre of leaders at the Gontor Islamic boarding school, the kiai not only manages, teaches and leads partially but educates life as a whole and involves himself armed with faith, knowledge, charity, morals, communication/interaction and a strong
mentality, so that a born leader who must master the problem, always takes much initiative, does not wait to be ordered, can create jobs and not look for work.

The Gontor Islamic boarding school has produced many leaders from regional, national, and even international levels because it has the motto "ready to be led and ready to lead". Taught several essential points KH. Imam Zarkasyi and the Gontor Islamic boarding school founders are as follows: leadership skills based on theory alone without including the soul and philosophy of life will mean little. The leadership model obtained from academics alone will become passive. It differs from the leadership model based on experience and direct leadership experience. Student or teachers who as potential leaders must have a soul to fight and make sacrifices at the Gontor Islamic boarding school, so educating students or cadres with several assignments, empowered and mobilized with various kinds of tasks and activities is a way to educate well. For example, when there are visits by the President, Ministers, and officials from within and outside the country to the Gontor Islamic boarding school, the students, teachers and caregivers must gather. They also welcome guests as part of security, for example, marching band troops, receptionists, or decoration department who prepare the background in the meeting hall or the field. In this event, students or teachers as leaders' cadres contributed and worked to make the Gontor Islamic boarding school event successful. The reception procedure like this is not only to honour the arrival of guests but, more than that, to educate. The aim is to inform the target how to welcome guests properly. This education is for students, considering that many things are empowered, starting from students, teachers, and leaders. This is the Gontor Islamic boarding school's style and how to produce future leaders.

Candidate leaders as cadres of the people have been trained to lead and live in an organizational environment at the Gontor Islamic boarding school. Management reform in an organization is carried out routinely every year. With management regeneration and regeneration, the organization will experience changes in management regeneration or organizational systems and values. The management regeneration of an organization is a form of resurrection. In carrying out renewal in an organization or committee, guarding against these cadres' militancy and work ethic is necessary. Likewise, being given the task of being a teacher, caretaker at the Gontor branch of Islamic boarding schools up to Student Organizations (OPPM), Scouting, extra-curricular activity administrators, consulate (regional) administrators to room/area administrators as mandates and responsibilities, this is done to fostering cadres of people who will later become leaders both in Islamic boarding schools or in society in the future.

In this case, not all boarding school kiai respond positively to this solution. They are more able to reveal the weaknesses that may arise than the strengths. The existence of foundations is understood as an attempt to shake the Kiai's leadership. The presence of a foundation wants to ease the academic and moral burden. The tendency to form foundations only appealed to modern Islamic boarding schools, which had yet to succeed in attracting traditional Islamic boarding schools. Traditional boarding school kiai tend to be more authoritarian than modern boarding school kiai.

Cadreization of Leadership Values at the Gontor Islamic Boarding School

Many Islamic boarding schools are consolidating institutional organizations, especially in leadership and management. Traditionally, the leadership of the boarding school is held by one or two kiai, who are usually the founders of the boarding school.
concerned. However, more than a single kiai leadership is required due to the diversification of education provided. Many boarding school then develop institutional foundations, which are collective leadership. The foundation's consequence and institutionalization were that the kiai's authority changed from absolute to no longer absolute but collective and handled together according to the division of tasks for each individual, even though the role of the kiai was still dominant. Provisions concerning educational policies are the consensus of all parties. Foundations have a significant role in the division of tasks related to the continuity of Islamic boarding school education. Changes in individual leadership towards collective leadership will significantly affect the relationship between boarding school and society. Originally, the relationship was initially patron-client in nature. A kiai with great charisma interacted with the broader community who respected him. Now, that kind of relationship is dwindling. Instead, what is developing is the institutional relationship between the boarding school and the district.

Several models of informal and non-formal education management have been experienced by researchers as students, which are the strengths and characteristics of Islamic boarding schools, especially at the Gontor Islamic boarding school. The first is Ibrah education, which means taking lessons from an event. Ibrah is a psychic condition that brings humans to know the essence of an event that is witnessed, considered, concluded, weighed, measured and decided rationally so that the conclusions can influence the heart to submit to it and then encourage it to behave accordingly.

The second is Habituation Education, as Islamic teachings are a religion that establishes togetherness in social life and therefore includes ritual worship and amaliyah worship which requires togetherness. Establishing this togetherness requires habituation (H. F. Zarkasyi, 2015a). The third is Mauidzah education. Mauidzah, according to Rashid Ridla, is: "a reminder of goodness and truth in what way can touch the heart and awaken it to practice." (Ridha, 1950).

The fourth is Discipline Education. The intention is to maintain consistency or istiqamah attitude in carrying out religious teachings in sharia amaliyah and regulations created by clerics in Islamic boarding schools. In this education, of course, there are written and unwritten rules, which all the residents know of the boarding school, and punishments or sanctions for those who violate them. To make the discipline work effectively, the kiai generally authorizes the senior santri, or the nurturing division of the santri, to control the implementation of this discipline. Therefore, the kai will resolve all problems caused by this discipline (H. F. Zarkasyi, 2015a).

The fifth, independence education, is an essential characteristic that must be inherent in the Islamic boarding school education system, and an independent spirit means the ability and ability to help oneself. This spirit is a powerful weapon provided by Islamic boarding schools. Entrepreneurship to all teachers and students so that they are accustomed to, trained and educated (Daniar & Zarkasyi, 2019). Thus, educational leadership management in Islamic boarding schools will make students, teachers and cottage leaders live independently, such as managing kitchens, canteens, animal husbandry, retail, culinary and others.

The sixth, the most important, is Exemplary Education in Islamic boarding schools because it is a unit integrated with the system. Islamic boarding schools, led by kiai,
must have role models for students, teachers, and the community. Thus, Islamic boarding schools are expected to be able to foster and produce Islamic human resources to produce quality alums who have knowledge, skills and technology insights and have the provision of piety and faith so that they can master, develop and apply while still being based on religious, moral and ethical values. Noble character by the norms of religious and government regulations (Dacholfany, 2017a).

IV. CONCLUSION

The leadership of Islamic boarding schools is the right of the founders of Islamic boarding schools, whether they are held individually or collectively, either structurally or culturally and even bureaucratically. However, it is necessary to understand that the consequences and institutionalization of Islamic boarding schools are matters relating to educational policies and regulations, which are the consensus of all parties. If you want to survive, it must prepare the relay of Islamic boarding school leadership while still influencing the relationship between the Islamic boarding school and the government and society. Thus, the Islamic boarding school leadership should have plans and programs regarding the importance of the sustainability of Islamic boarding schools. Thus, Islamic boarding schools, as Islamic educational institutions, are expected to be agents of change in the current atmosphere of globalization and are expected to play their role dynamically and proactively. The existence of Islamic boarding school leaders is expected to be a reformer and innovator and make a meaningful contribution to the changes and improvements of Islamic boarding schools and Muslims, both at the theoretical and practical intellectual level, by maintaining and maintaining things that are still good and making or taking new things good and right.

V. REFERENCES


DOI: https://doi.org/10.35723/ajie.v8i1.339


