



Leadership of *Pesantren* in the Management of Human Resources Production

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Abstract

This article examines the leadership process in Islamic boarding schools (pesantren) in managing the production of excellent human resources. Superior pesantren resources are produced through transcendental activities, commitment to traditional pesantren scholarly traditions and transmissions, internalization of moral exemplarity, and playing a role in empowering education and social transformation in the community. This research uses a descriptive qualitative approach, sharpening phenomenological research by describing the general meaning of several cases in pesantren based on the various life experiences of pesantren residents. The data collection methods for this research include interviews, observations, artifacts, autoethnography, and focus groups. This research aims to study the production of pesantren human resources. The results of this study are: first, pesantren leadership produces educated individuals who can carry out Islamic preaching (da'wah Islamiyah) and provide services or guidance to the community to become knowledgeable, faithful, morally upright, responsible individuals with an awareness of the importance of life for the hereafter. Second, pesantren leadership educates students and the community to acquire various life skills as a foundation for independent living.

Keywords: Human Resources; Leadership; Pesantren.

Abstrak

Artikel ini mengkaji proses kepemimpinan pesantren dalam manajemen produksi sumber daya manusia yang unggul di pesantren. Sumber daya pesantren yang unggul diproduksi melalui proses kegiatan transendental, berkomitmen pada tradisi keilmuan ala pesantren dan transmisi, internalisasi moralitas keteladanan serta memainkan peranan pemberdayaan pendidikan dan transformasi sosial di masyarakat. Pendekatan penelitian ini menggunakan pendekatan kualitatif deskriptif dengan mempertajam riset fenomenologi dengan cara mendeskripsikan pemakaian umum dari sejumlah kasus di pesantren terhadap berbagai pengalaman hidup warga pesantren. Metode pengumpulan data penelitian ini menggunakan metode wawancara, observasi, artefak, autoetnografi, dan kelompok focus. Tujuan penelitian ini adalah untuk mengkaji produksi sumber daya manusia pesantren (SDMP). Hasil penelitian ini adalah pertama, kepemimpinan pesantren memproduksi manusia yang berpendidikan, mampu menjalankan dakwah islamiyah dan mampu memberikan layanan atau pembinaan kepada masyarakat untuk menjadi manusia yang berilmu, beriman, berakhlak mulia, bertanggungjawab, dan penuh kesadaran untuk kepentingan kehidupan akhirat. Kedua, kepemimpinan pesantren mendidik santri dan masyarakat untuk memiliki berbagai keterampilan hidup (life skill) sebagai modal hidup mandiri.

Kata Kunci: Kepemimpinan; Pesantren, Sumber Daya Manusia.

Introduction

Pesantren, as multidimensional service institutions to the community, have been operating for hundreds of years, producing something exceptional, particularly in human resource development.¹ What kind of human resources? Those knowledgeable in science, linguistics, faith, culture, morality, social awareness, peace-loving, and engaged in scientific and technological studies, among other qualities. Such outcomes are indeed the result of flexible and positive *pesantren* leadership.

¹ Ahmad Halid, *Model Kepemimpinan Pesantren* (Jember. UIJ Kyai Mojo, 2018), 12.

Pesantren's educational leadership is unique because the institution belongs entirely to the *kiai* and the community. No external bodies can reprimand, oversee, or evaluate the *kiai's* leadership and performance. As a result, the development process is creatively tailored to the capabilities of the *kiai* and the community, with funding sourced from the *kiai* and community donations. The *kiai* exerts total effort to ensure the *pesantren* can develop and compete through relevant, superior programs. Sometimes, it is even perceived that the wealth of the *kiai* can be enjoyed by the *pesantren* and its students or the community.

Pesantren, led by wealthy *kiais*, are seen to adapt well to progress and independence. Conversely, *pesantren* with less affluent *kiais* may struggle with development. Thus, the existence of a *pesantren* depends entirely on the total commitment of the *kiai* and the surrounding community. Community involvement depends on how the *kiai* manages and leads the institution, fostering a shared responsibility for developing the *pesantren's* educational programs.

The strength of a *pesantren* lies in its community support, as the community serves as its firm root. If the roots are strong, the institution will not collapse or fail. This foundation was built by the founding *kiais* of the nation. The community serves as the basis for *pesantren* regarding educational needs, struggle, preaching, social, cultural, knowledge, and economic aspects. Therefore, it is appropriate that the community respect *pesantren* for their contributions to producing human resources (HR) and significantly aiding the community without demanding payment for their services. Instead, *kiais* provide substantial assistance to the community, materially and non-materially, seeking only Allah's pleasure and assistance for goodness in this life and the hereafter.

Pesantren leadership in managing the production of *pesantren* resources involves cooperation with all community elements by managing good communication, thereby building trust (community trust). Effective communication is crucial in strengthening the bond between *pesantren* and the community, fostering a good relationship where both feel comfortable and committed to spreading Islamic teachings, uplifting human values, and freeing people from ignorance and illiteracy.

The critical aspect of *pesantren* leadership in managing quality *pesantren* resources is the policies *pesantren* adopt in facing globalization, technological changes, increasing demands from *pesantren* service users or higher education, rising competition, and the efficiency and effectiveness of *pesantren* organizations. These policies have led to solid HR development, such as overseas studies (bachelor's, master's, and doctoral programs at Al-Azhar) and domestic studies funded by the East Java Provincial Government through the *Pesantren* and *Diniyah* Development Agency (LPPD).

In this study, the leadership of *pesantren* in managing the production of human resources includes (1) policies to develop a *pesantren* community with a culture of mercy for all, (2) the development of science and Islamic-oriented knowledge among students, (3) leadership in expanding students' creative economy, (4) independence in living, (5) students as unifiers of the community, (6) Islamic preaching (promoting good and preventing evil), (7) the involvement of the *pesantren* community in building the Republic of Indonesia (NKRI), and (8)

the spirit of nationalism (*jihad*) among students. These eight aspects prompted the researcher to explore them further in this article. Therefore, the research problem is: how is the management of *pesantren* human resource production?

Method

This study employs a descriptive qualitative approach, enhancing phenomenological research by describing the general meanings derived from several cases in *pesantren* concerning the various life experiences of Islamic students (*santri*) and *pesantren* residents. The focus is on different concepts or phenomena from narratives reporting on the experiences of students and the community, aiming to reduce individual or community experiences into descriptive essences of *pesantren* products.²

The data collection methods for this research include interviews, observations, artifacts, autoethnography, and focus groups. The data analysis procedure starts from narrow (important) analysis units. It progresses to more general units (meanings) until the essential meanings and interpretations of the research issue, namely "*pesantren* production," are obtained.

Data analysis employs the approach developed by Miles and Huberman.³ Data triangulation methods will ensure the data analysis results' validity. It involves analyzing previous research findings with at least three expert opinions, which are then communicated with the findings of this study. This process allows for the formulation of conclusions, and the results contribute to developing the *pesantren* world.⁴

Result and Discussion

Conceptual Leadership of *Pesantren*

Stogdill, as cited in Veithzal Rifai Zainal, categorizes leadership into eleven types: (1) leadership as a group process; (2) leadership as a resulting personality; (3) leadership as the ability to influence; (4) leadership as a means of creating consensus; (5) leadership as behavioral action; (6) leadership as a form of persuasion; (7) leadership as a power relationship; (8) leadership as a means to an end; (9) leadership as a result of interaction; (10) leadership as role differentiation; and (11) leadership as the initiation of structure.⁵

Leadership in *pesantren* encompasses the power of the *kiai*. The *kiai*'s power influences others to think and behave according to the influencer's wishes. Robert Mac Iver, as cited in Veithzal Rifai Zainal, defines power as the ability to control the behavior of others, either directly by giving orders or indirectly by using all available means and methods.⁶ Ismail

² Anselm L; Strauss and Juliet M Corbin, *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory* Strauss, 2nd ed. (New York: Sage Publications, Inc., 1998).

³ Matthew B Miles, Michael a Huberman, and Johnny Saldana, "Qualitative Data Analysis: A Methods Sourcebook," *SAGE Publications*, 2006, <https://doi.org/January 11, 2016>.

⁴ Michael J. Belotto, "Data Analysis Methods for Qualitative Research: Managing the Challenges of Coding, Interrater Reliability, and Thematic Analysis," *The Qualitative Report* 23, no. 11 (2018): 2622–33, <https://doi.org/10.46743/2160-3715/2018.3492>.

⁵ Veithzal Rifai Zainal, *Kepemimpinan Dan Perilaku Organisasi* (Jakarta: Raja Grafindo Persada, 2014).

⁶ Zainal.

Nawawi Uha explains two aspects of leadership or power: (1) the ability to perform or not perform certain events or (2) the influence exerted by an individual or group on the behavior of others through desired means using any tools.

The concept of leadership or "power" in *pesantren* is crucial for understanding and developing the various aspects within *pesantren*, including how *pesantren* leaders influence individuals within the organization. According to Griffin, as cited in Ma'arif, there are five types of leadership power: (1) legitimate power, (2) reward power, (3) coercive power, (4) referent power, and (5) expert power.⁷

Based on these conceptual references, *pesantren* leadership is the power and authority of the *kiai* in establishing a resilient *pesantren* by strengthening human resources through various policies, including (1) policies to develop a community with a culture of mercy for all (*rahmatan lil alamin*); (2) the development of Islamic-oriented science and knowledge among students; (3) leadership in expanding students' creative economy; (4) independence in life; (5) students as unifiers of the community; (6) Islamic preaching (*amar makruf nabi munkar*); (7) the involvement of the *pesantren* community in building the Republic of Indonesia (NKRI); and (8) the spirit of nationalism (*jihad*) among students.⁸

Conceptual Management of *Pesantren* Human Resource Production

Halid's approach involves planning, implementing, evaluating, and improving *pesantren* human resources. *Pesantren*, a traditional Indonesian educational institution, has advanced with modern developments. Nurkhalish Majid describes it as an indigenous educational system dating back to the Hindu-Buddhist era in Indonesia. Majid's view extends Geertz's explanation that the term *pesantren* is derived from the word "*santri*," with the prefix "pe" and the suffix "an," meaning a place of learning. He further explains that "*santri*" originates from the Sanskrit word "Shastri," referring to Hindu scholars adept at writing.⁹

Contrary to some researchers like Manfred Ziemek, who describes *pesantren* as an institutionalized form of Islamic education in Indonesia, strengthened by the term "*pondok*" from the Arabic "*funduk*," meaning a dormitory or simple hotel. Ronald Alan Lukens Bull describes *pesantren* as local institutions teaching Islamic practices and beliefs. Karel A. Steenbrink notes that *pesantren* teaches Arabic, which is considered a religious subject because Arabic is the language of the Qur'an and prayer.¹⁰ The *kiai* instills religious values due to their connection to faith. M. Ridlwan Nasir defines *pesantren* as religious institutions providing education, teaching, and disseminating Islamic knowledge. Zamakhsyari Dhofier describes *pesantren* as indigenous Islamic educational institutions in Indonesia, now a growing national heritage.¹¹

⁷ Mohamad Ahyar Ma'arif, "Manajemen Pengembangan Kurikulum PAI," *At-Ta'lim: Jurnal Pendidikan*, 3, no. 1 (2017): 89–117.

⁸ M. Sutapa, "Kebijakan Pendidikan Dalam Perspektif Kebijakan Publik," *Jurnal Manajemen Pendidikan UNY*, no. 02 (2008): 112408.

⁹ Clifford Geertz, *Abangan, Santri, Priyayi Dalam Masyarakat Jawa* (Jakarta: Pustaka Jaya, 1983).

¹⁰ Muh Hanif et al., "Pesantren Resistance to Indonesia's National Curriculum to Defend Its Curriculum Model," *Revista de Gestão Social e Ambiental* 18, no. 7 (2024): e05473–e05473.

¹¹ Zamachsyari Dhofir, *Tradisi Pesantren Studi Tentang Pandangan Hidup Kyai* (Jakarta: LP3S, 2010).

Therefore, the concept of *pesantren* products, as explained by various researchers, includes: first, *pesantren* as institutions of education, preaching, and community service, producing individuals who are knowledgeable, faithful, morally upright, and responsible with full awareness. Second, *pesantren* educates students or the community to acquire various life skills (life skills) as a foundation for independent living in a competitive society. The products of *pesantren* are individuals with noble character, knowledge, faith, and *ibsan*, economic independence, and competence in work and leadership.¹²

Production Concept of *Pesantren*

KH. Ahmad Shiddiq produces students who become scholars and join the NU community. *Pesantren* scholars teach and set examples through their actions and behavior, deeply ingraining their teachings. Nurcholis Madjid highlights that *pesantren's* valuable product is the spirit of non-materialism or simplicity, contributing significantly to the nation's future development. According to him, development based solely on material aspects is destructive. The non-materialistic attitude helps build a progressive country.¹³

Why is *pesantren* a great learning model? Zamakhsyari Dhofier explains that knowledge in *pesantren* is measured by the number of books studied and the scholars one has learned from. The standard set of Arabic books written by renowned scholars must be studied, establishing a tradition rooted in the community that *pesantren's* scholarly lineage is important. *Pesantren* only studied books and followed scholars with clear scholarly connections to the Prophet Muhammad (saw).¹⁴

Nur Efendi describes *pesantren* as educational institutions excelling in their scholarly traditions, which are considered to be one of the great traditions (great tradition) and in their transmission and internalization of morality. Additionally, *pesantren* are influential in empowerment (empowering) and social transformation (civil transformation).¹⁵

Institutionally, *pesantren* are independent, respected educational and social institutions trusted by the community for educating students and the public. Regarding values, *pesantren* hold barakah (blessings) and *karamah* (spiritual distinction), which are believed to bring misfortune to those with ill intentions. This belief stems from the personality of the *kiai*, who are knowledgeable, devout, ascetic, and sincerely dedicated to Allah in building and developing the *pesantren*.¹⁶

Educational production in *pesantren* aims to produce graduates with the following characteristics: (1) recognized professional skills; (2) acknowledgment by prestigious domestic and international universities; (3) alignment with industry and community needs; and (4) the

¹² Ahmad Baso, *Pesantren Studies 2a Buku 2: Kosmopolitanisme Peradaban Kaum Santri Di Masa Kolonial* (Jakarta: Pustaka Afid, 2012).

¹³ Nurkholis Madjid, *Bilik Bilik Pesantren: Sebuah Potret Perjalanan* (Jakarta: Paramadina, 2015).

¹⁴ Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru* (Jakarta: Logos Wacana Ilmu, 2010).

¹⁵ Nur Efendi, *Manajemen Perubahan Di Pondok Pesantren* (Yogyakarta: Teras, 2014).

¹⁶ Abd Hannan, "Islam Moderat Dan Tradisi Populer Pesantren: Strategi Penguatan Islam Moderat Di Kalangan Masyarakat Madura Melalui Nilai Tradisi Populer Islam Berbasis Pesantren," *Jurnal Sosiologi Dialektika* 13, no. 2 (2020): 152, <https://doi.org/10.20473/jsd.v13i2.2018.152-168>.

ability to develop independently and act morally and responsibly. Actions to achieve these goals include: (1) revising the curriculum; (2) collaborating with prominent foreign institutions; (3) improving *pesantren* management systems; and (4) enhancing the quality and quantity of *pesantren* staff and teachers.¹⁷

Concept of Producing Human Resources in *Pesantren*

Pesantren produces two primary products: the students (*santri*) and the community. The students and the community are educated in *pesantren* to possess noble character, knowledge, faith, and work skills. According to Nurcholis Madjid, the educational output of *pesantren* includes teaching *nahwu* and *sharaf* (Arabic grammar), *fiqh* (Islamic jurisprudence), *aqd'id* (Islamic creed), *tasawuf* (Sufism), *tafsir* (Quranic exegesis), *hadith* (Prophetic traditions), Arabic language, astronomy, martial arts, *qira'at* (Quranic recitation), and *bikmah* (wisdom). Moreover, religious values serve as grounds for meaning, forming the foundations of life and establishing a *weltanschauung* that builds good relationships with God, humans, and nature.¹⁸

Zamakhsyari Dhofier, on the other hand, emphasizes that the product of *pesantren* is the inculcation of proper behavior, with lessons conducted in homes, small mosques (*langgar*), more prominent mosques, and both formal and informal madrasahs using teaching methods such as *sorogan* (individual lessons), *bandongan* or *wetonan* (group lessons), and *halaqah* (study circles), as well as *musyawarah* (deliberation).¹⁹

Abdurrahman Wahid discusses the production process of *pesantren* from the perspectives of *pesantren* itself and population education. This involves raising awareness, providing technical guidance, playing a transitional role, and offering continued support for the development of recipients. Wahid asserts that *pesantren* produces human resources (both students and the community) that meet societal needs and align with contemporary demands. Therefore, *pesantren* can produce human resources that are civilized and ethical and possess a high work ethic.²⁰

The educational objectives of *pesantren* are geared towards practical application in the community. Improvements focus on enhancing the quality of service provided by *pesantren* resources to students and the community, aiming to produce:²¹

1. Human resource training needed by industries and society,
2. Increased income for *pesantren* institutions,
3. Enhanced collaboration with other *pesantren* institutions,
4. Increased professionalism of the *pesantren* staff,
5. Increased community recognition of *pesantren's* existence.

¹⁷ James L. Mc Conaughy, "Moral Education," *Journal of Education* 79, no. 7 (1914): 171–72, <https://doi.org/10.1177/002205741407900701>.

¹⁸ Baso, *Pesantren Studies 2a Buku 2: Kosmopolitanisme Peradaban Kaum Santri Di Masa Kolonial*.

¹⁹ Zamachsyari Dhofir, *Tradisi Pesantren Studi Tentang Pandangan Hidup Kyai*.

²⁰ Abdurrahman Wahid, *Islam Kosmopolitan: Nilai-Nilai Indonesia Dan Transformasi Kebudayaan* (Jakarta: The Wahid Institute, 2007).

²¹ Asep Abdul Aziz et al., "The Potential of Islamic Boarding Schools and Their Effort of Development and Fostering at Pesantren Persatuan Islam 1-2 Bandung," *JMKSP (Jurnal Manajemen, Kepemimpinan, Dan Supervisi Pendidikan)* 6, no. 2 (2021): 352, <https://doi.org/10.31851/jmksp.v6i2.5721>.

Thus, *pesantren* leaders should: 1) Develop a community service system; 2) build a promotional team and establish partnerships with industries; 3) Implement a quality system audited periodically to ensure that *pesantren* activities positively contribute to community education.

1. Leadership Management of Pesantren and Culture of Rahmah

Pesantren can produce a culture of "*rahmatan lil alamin*" (mercy to all worlds) through their goals, programs, activities, and educational outcomes. The goals of *pesantren* are divided into two areas: spiritual (*akhirat*) and worldly (*tafaqquh fiddin waddunya*). This division is due to the inherent needs of humans, encompassing both spiritual and earthly aspects. Humans need the hereafter because they will leave this world and live eternally in the hereafter. Living safely hereafter requires knowledge, faith, good deeds, and patience (Surah Al-Asr, verse 3). *Pesantren* focuses significantly on these areas to ensure students and the community achieve high religious understanding (*tafaqquh fiddin*) or life skills for the hereafter, emphasizing *aqidah* and *tasawuf*, *fiqh*, and *akhlaq*.²²

The second area is worldly success. *Pesantren* also focuses on helping students achieve worldly happiness (life skills for the world). Numerous programs aim to teach the importance of hard work, farming, trading, entrepreneurship, charity, and creative economy. According to Abdurrahman Wahid, these are reinforced with the values of worship, as all activities in *pesantren* are intended as acts of worship.

Worldly success does not automatically lead to happiness; it requires a process and standard procedures. From the *pesantren* perspective, this can be achieved through:

1. Acquiring wealth through lawful means (sharia-compliant),
2. Working as if living forever and worshiping as if dying tomorrow,
3. Purifying acquired wealth through *zakat* and charity,
4. Recognizing that Allah can take wealth away and is subject to human attitudes towards it.

Programs of Pesantren

Pesantren programs are generally categorized into three main areas: educational, devotional (*ubudiyah*), moral (*akhlaqiah*), and occupational (*ma'isyah*) programs. First, *educational programs*: These flagship programs aim to help students discover their skills. Students receive a balanced education in both religious and scientific knowledge. Religious education fosters faith, moral conduct, and understanding of proper life conduct, while science equips students to understand themselves, their Creator, and the purpose of creation.

Second, devotional programs: These are routine activities emphasizing self-purification and fulfilling one's duties as a creature of Allah. The most successful aspect of *pesantren* education is devotional education. Students often spend decades in *pesantren* because residing there is considered worship and devotion. Serving and working for the *kiai* (religious leader) is a source of blessings, ensuring beneficial knowledge and ease in life.

²² Dea Ariani, "Manajemen Pesantren Dalam Persiapan Pembelajaran 5.0," *Cross-Border* 5, no. 1 (2021): 611–21.

Third, moral programs: Moral education is equally important, focusing on the moral conduct of students. The *kiai*, teachers, and senior students serve as role models. Moral education is the essence of Islamic teachings, distinguishing humans and ensuring a peaceful life. Moral values in *pesantren* include respect for Allah, fellow humans, and all creatures, humility, simplicity, cooperation, friendliness, steadfastness, honesty, keeping promises, gentleness, and piety. Moral education continuously addresses societal issues such as ignorance, usury, gambling, ostentation, hostility, poverty, arrogance, and various social problems, promoting noble character in these spaces.

Occupational Programs: Alongside faith, science, devotion, and moral education, *pesantren* also emphasize work or efforts towards self-reliance and daily needs. Taught occupations include trading, farming, raising livestock, and entrepreneurship, with *kiais* even establishing their businesses. *Pesantren* encouraged independence from external entities, including the government, and traditionally, becoming a civil servant was seen as dishonorable due to potential sources of unlawful income. However, this view has softened, with many *pesantren* graduates now serving as civil servants and leaders, aiming to improve governance and national development, reflecting their strong faith, religious knowledge, and moral values. *Pesantren* alums have held President, Vice President, ministers, civil servants, and other leadership roles.

Table 1: Management Patterns in Producing Human Resources in *Pesantren*

Aspect	Description
Autonomy of Pesantren Policy Making	Autonomy is held by the <i>kiai</i> (religious leader) or delegated
Flexibility Approach	Participatory approach and the <i>kiai's istikbarah</i> (seeking divine guidance); the <i>kiai</i> makes the final decision <i>Pesantren</i> operates with great flexibility
Centralization Motivation	Emphasizes emotional, spiritual, professional, and proportional approaches Centralized on the <i>kiai</i> or delegated authorities
Cultural System Deregulation	Balances motivations of both the hereafter and the worldly aspects Deregulates to adapt the <i>pesantren</i> culture

2. Management of *Pesantren* Leadership and Educational Outcomes

The educational outcomes of *pesantren* are the outputs or achievements of *pesantren* education. In this context, students successfully acquire knowledge, faith, noble character, and the values of moderation, balance, fairness, tolerance, and the principle of enjoining good and forbidding evil, along with the ability to develop a culture of verification (*tabayyun*) in society. The most significant achievement of *pesantren* is the student's ability to achieve independence in life. Imam Suprayogo (the author's teacher) explained that essential figures, including scholars in Indonesia, come from *pesantren*, even though they may have studied in small prayer rooms or mosques. The educational institutions that graduate students who do not remain unemployed are *pesantren*, with alums being independent, diligent, and relying on God. Imam Suprayogo's explanation can be verified. However, *pesantren* alums sometimes do not meet

expectations, which can be observed if they do not comply with *pesantren* regulations during their studies. This non-compliance may result in their knowledge not being blessed.²³

The excellence of *pesantren* education is rooted in its comprehensive dedication to worshipping Allah,²⁴ following the Prophet, and purifying oneself from all kinds of impurities through faith education, noble character, education to honor humanity, and environmental preservation.²⁵ In the contemporary context, *pesantren* have been developed with integrity to improve societal quality through general education integrated within the *pesantren* environment. This integration began during the Dutch colonial political era, with the emergence of madrasahs in Indonesia from the "womb" of *pesantren*, requiring *pesantren* to be ready to become the center for madrasah development. In improving *madrasah* management, we cannot disregard general management principles.

3. Management of Pesantren Leadership in Building Positive Character

The second product of *pesantren* is noble character. Imam Suprayogo's opinion, while guiding the author, stated that our education system fails to satisfy society because many graduates engage in dishonesty, corruption, and untrustworthiness. Examples include dishonest government officials, representatives, school principals, lecturers, and teachers. However, kindergarten schools succeed as their students are honest and fearful, obey their teachers and parents, and speak truthfully in line with KH. Abdul Halim Soebahar's view is that the higher a person's education, the more dependent or less independent they become.

In contrast, *pesantren* education emphasizes honesty and independence as its primary education. The *kiai* continuously observes the students' behavior. Suppose signs of dishonesty or lack of autonomy are detected. In that case, the *kiai* increases his efforts and reliance on Allah, praying for all students' success, even fasting and performing specific rituals for the students.

The importance of noble character as the first and foremost education for children has been emphasized by Kiai Bahrullah Aziz (caretaker of PP. Miftahul Ulum Wirowongso Ajung Jember), who advised the author that parents first inquire about their children's character: their speech, prayer, independence, Quran recitation, appearance, and behavior, rather than their intelligence or exam scores in subjects like mathematics, science, physics, etc.

4. Management of Pesantren Leadership in Developing Science with Islamic Characteristics

The third production of *pesantren* education management is the development of science and knowledge conducted through the Islamization of science. Islamization of knowledge is necessary because knowledge cannot be separated from the scientist's subjectivity; therefore, knowledge cannot be considered objective, value-free, and universal. However, some argue against Islamization, claiming it will fail because knowledge is value-free and universal, and the

²³ Tobroni and Imam Suprayogo, *Metodologi Penelitian Sosial-Agama* (Bandung: Rosdakarya, 2001).

²⁴ Wahid, *Islam Kosmopolitan: Nilai-Nilai Indonesia Dan Transformasi Kebudayaan*.

²⁵ Ahmad Halid, *Teori Pembelajaran Perspektif Pendidikan* (Jember: UIN Kiai Mojo, 2020).

Qur'an does not differentiate between types of knowledge. Nevertheless, it must be noted that scientists are often not neutral and are influenced by personal and group elements. Therefore, if the scientist is Muslim, the knowledge holds Islamic values. Conversely, if the scientist is non-Muslim, the knowledge and technology are far from Islamic values.

Halid notes that the main characteristic of *pesantren* as a developer of science is the development of the Arabic language and other foreign languages like English and Mandarin.²⁶ Arabic is the primary language in *pesantren's* lives because Islamic studies are based on Arabic texts. Consequently, students understand Arabic better than Indonesian or their regional languages. Rarely do students master Indonesian grammar, while they excel in Arabic vocabulary, grammar, and even advanced subjects like rhetoric, semantics, and eloquence.

In English and Mandarin, students learn to study developing knowledge and technology and to compete in the Asian and international job markets. This development in educational management is achieved through school/*pesantren*-based management (SBM). Abdul Rachman Shaleh's SBM system requires schools (*pesantren*) to independently explore, allocate, prioritize, control, and account for resource utilization to society and the government, directing education toward achieving its goals.

5. Management of *Pesantren* Leadership in Developing Creative Economy

Halid states that the creative economy for students to achieve economic independence is developed by training them in skills necessary for their daily needs.²⁷ *Pesantren* gives students the skills to be innovative and meet their daily needs. They often explore students' potential and teach them entrepreneurship, such as making crackers, sewing, handicrafts, tempeh production, screen printing, book publishing, broadcasting, servicing, automotive work, and more, enabling students to live independently.

In addition to these entrepreneurial activities, *pesantren* produce various goods, including coffee, rice, *segon* wood, teak wood, *porang* plants, medicinal plants, spices, farming, livestock, plantations, palm oil, construction materials, and various *balal* items. They also engage in contracting, designing, religious tourism management, travel services, umrah, and hajj management. According to KH Ahmad Shiddiq, Islam encourages its followers to have more wealth than needed, emphasizing the importance of striving to fulfill religious obligations like prayer, fasting, hajj, and zakat. Islam does not favor poverty and promotes its eradication through zakat. This spirit enables *pesantren* to establish a creative economy as described.

6. Management of *Pesantren* Leadership Oriented Towards Independence

Pesantren management focuses on student independence through two main approaches: natural independence management and reliance on the kiai's independence (Observation, 11-10-2022). The first approach involves natural autonomy, where students are trained to be self-reliant, not dependent on their parents. From the start, students cook, wash, and ensure their

²⁶ Halid.

²⁷ Ahmad Halid, "Kurikulum Pendidikan Pesantren: Mengurai Pembentukan Karakter Nasionalisme Santri," *Jurnal Tarlim* 2, no. 2 (2019).

safety independently, even managing their daily economic needs within the *pesantren*. Abd. Halim Soebahar notes that *pesantren's* survival and development never depend on external assistance or charity.

The second approach relies on the *kiai's* independence in establishing the *pesantren*, supported only by the *kiai's* family, students, and the surrounding community. Authority centered on the *kiai* or delegated authority offers several advantages. First, the school's (*pesantren's*) policies and authority directly impact students, parents, and teachers. Second, it aims to utilize local *pesantren* resources. Third, it effectively fosters student development, including learning outcomes, repetition rates, dropout rates, teacher morale, and the school (*pesantren*) climate. Fourth, it encourages collective decision-making, empowers teachers, manages the school (*pesantren*), and plans activities.

7. Management of *Pesantren* Leadership as Unifiers of the *Ummah*

Pesantren strives to prepare students to be unifiers of the *ummah* amid societal diversity. *Pesantren's* significant achievement is producing students who can unite the *ummah*, which is evident before and after independence and up to the present. All groups recognize that students can join the Indonesian nation. Students interact with everyone regardless of group or religion, strengthening the Islamic brotherhood to weave a progressive Indonesia. This Islamic brotherhood leads to national and human brotherhood. Human brotherhood is sufficient to establish high humanism without Islamic and national brotherhood.

Through managing students as unifiers, *pesantren* have produced students who thrive in diverse and differing belief environments. This diversity and difference, like various spices in cooking, enhance the overall experience. The *kiai* teaches students about life through examples of his struggle, dedication, sincerity in educating society, aspirations, etc., serving as life lessons for students to emulate. The most intriguing aspect of the *kiai's* behavior is that he teaches students based on future needs and realities, making the *kiai* a "walking curriculum."²⁸

The term "*kiai* as a walking curriculum" refers to the *kiai's* behavior and knowledge serving as educational material for students, who learn from the *kiai's* words, actions, decisions, preferences, and productive behaviors. Islamic values and culture are passed down through the *kiai's* example, becoming life lessons for students and society.

8. Management Leadership of *Pesantren* in Islamic *Da'wah*

Pesantren bear the responsibility of Islamic *da'wah* (commanding the good and forbidding the evil). *Kiai* Abdul Muhith Muzadi explained that *pesantren* provide *da'wah* services to the community, with their goal being Islamic *da'wah*. The difference between educational institutions and other institutions lies in the *da'wah* objectives. *Pesantren* are established closely following the *da'wah* methods of the Prophet Muhammad, his companions, and the Walisongo *da'wah*. This method of *da'wah* is known as *da'wah ala*

²⁸ Ahmad Halid, *Membangun Sekolah Prinsip Pembelajaran Sukses, Siswa Kreatif* (Jember: UIN Kiai Mojo, 2020).

ablussunnah wal jama'ah. It is carried out gently and in a friendly way to achieve happiness in both the afterlife and the world and by adapting to different environments.²⁹

According to Abdurrahman Mas'ud, there are two models of *pesantren da'wah*: Muhammad is seen as the universal model that should be followed by Muslims worldwide, including Javanese Muslim students themselves, and the Walisongo as the domestic model. He believes that by following the model of the Walisongo, uniqueness and individual participation are highlighted compared to Muslims from other parts of the world.

Specifically, the characteristics of *da'wah ablussunnah wal jama'ah* include adaptation to local culture, strengthening the unity of Indonesia (NKRI), advocating for Islam Nusantara, and implementing values of moderation, balance, tolerance, and mutual understanding. It is in line with the writings of Abdul Halim Soebahar, who emphasizes that the *santri* community is committed to preserving the nation and the integrity of NKRI, maintaining religious values while embracing local culture.³⁰

The human resources of *pesantren* or the *santri* cannot be separated from da'wah because naturally, *santri* in *pesantren* are equipped with knowledge of da'wah and sincerity in carrying out their function as *santri* and alums, or as part of the community challenged to improve humanity (*islahul ummah*) and nurture society to walk the righteous path blessed by Allah SWT.

9. Management Leadership of Pesantren in the Development of the Republic of Indonesia (NKRI)

The history of Indonesia's independence from colonialism owes much to the involvement and struggle of *pesantren* led by figures like KH. Hasyim Asy'ari and other scholars, their students, and the community fought against the colonialists. During the Japanese occupation, *pesantren* formed the arena of war, with "*Laskar Hizbullah*" for the *santri* youth and "*Laskar Sabilillah*" for the *pesantren* scholars. These groups played significant roles in protecting and defending the proclaimed independence and the NKRI against various invaders.³¹

The management of *pesantren*, to enable its students to participate in building a modern and dynamic Republic of Indonesia, involves several steps, such as making the history of the struggle for independence a fundamental lesson for all students, learning and emulating the characters of independence fighters, commemorating independence days, strengthening local and national culture as symbols of Indonesian struggle, and reinforcing knowledge, faith, and morality among students.³²

²⁹ Muniruddin Muniruddin, "Humor Dan Komunikasi Dakwah Pengembangan Masyarakat Islam," *Jurnal Komunika Islamika: Jurnal Ilmu Komunikasi Dan Kajian Islam* 5, no. 2 (2019): 95–107, <https://doi.org/10.37064/jki.v5i2.3998>.

³⁰ Shiyamil Awaliah and Masduki Masduki, "Kontestasi Dan Adaptasi Otoritas Keagamaan Tradisional: Mencermati Visi Dakwah Pesantren Darul Falah Bangsri Jepara," *Jurnal Dakwah Rissalah* 30, no. 1 (2019): 109, <https://doi.org/10.24014/jdr.v30i1.7453>.

³¹ Masroer, "Gagasan Nasionalisme Indonesia Sebagai Negara Bangsa Dan Relevansi Dengan," *Jurnal Ilmiah Sosiologi Agama Dan Perubahan Sosial* 11, no. 2 (2017): 229–38.

³² Mifdal Zusron Alfaqi, "Memahami Indonesia Melalui Perspektif Nasionalisme, Politik Identitas Serta Solidaritas," *Jurnal Pendidikan Pancasila Dan Kewarganegaraan* 28, no. 2 (2015): 111–16.

Pesantren has successfully educated students committed to upholding Indonesia as a peaceful and safe nation (Darus Salam). Thus, Abdul Halim Soebahar's article highlights the importance of National *Santri* Day, where the struggle of *santri* for Indonesia's independence is celebrated, emphasizing their role as defenders of the nation, religion, and the teachings of their scholars.

Conclusion

The leadership of *pesantren* in managing the production of human resources described in this research is very useful for advancing *pesantren* and strengthening the nation and state. It is the most outstanding contribution to the progress of this nation. If all education systems, like *pesantren*, produce exemplary and independent individuals, Indonesia will become a harmonious, peaceful, and tolerant nation. The results of this research show that *pesantren* leadership in managing the production of human resources includes, among others, (1) Producing *pesantren* communities with a culture of *Rahmatan Lil Alamin*, (2) Islamic sciences and knowledge studied by students, (3) Creative economy among students, (4) Student self-reliance, (5) Students as unifiers of the nation, (6) Islamic *da'wah* (commanding the good and forbidding the evil), (7) *Pesantren* communities directly involved in building the Republic of Indonesia (NKRI), and (8) Nationalism (*Jihad*) among students.

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