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# THE LEADERSHIP OF K.H. IMAM ZARKASYI IN MANAGING OF BOARDING SCHOOL DARUSSALAM GONTOR

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## ABSTRACT

The leadership of the kiai is the main determinant of the effectiveness of the management of the Islamic boarding school called Pesantren. With the right leadership, management will be carried out correctly, and vice versa. Law 18/2019 concerning Islamic Boarding Schools. Requires strengthening the leadership of the kiai in managing Pesantren, but on average they are not ready because they are still giddy. For this reason, there needs to be another approach that is easier to understand, including lessons learned (experiential learning) from effective kiai leadership in the management of Pesantren. The research objective is to describe and analyze the leadership of the kiai who has become a role model for the next generation of kiai and its 350 boarding schools alumnus, namely the leadership of K.H. Imam Zarkasyi (Pak Zar) in the management of Modern Islamic Boarding School Darussalam Gontor. The descriptive qualitative research method of historical studies with the instrument (1). Heuristic, data collection through (a). In-depth interview, (b). Observation (c). Documentation study (d). Analysis verification. The conclusion of KH Zarkasyi's leadership in managing Islamic boarding schools is proven to be effective through (a). Mapping the demands of community needs. (b). Modern Boarding School system (c). Collective and exemplary leadership style. (d). Balance of culture and organizational structure (e). Achievement of outputs and outcomes.

**Keywords:** Leadership, K.H. Imam Zarkasyi, Boarding School

## A. INTRODUCTION

Ki Hajar Dewantoro (Ki Hajar) stated that Islamic boarding schools are a creation of Indonesian culture that deserves to be aspired as a model for the Indonesian education system. Ki Hajar's companion in education, K.H. Imam Zarkasyi (Pak Zar), agrees that education in the Boarding School is actually national education, genuine or pure national, as a place to galvanize the seeds of community leaders who have provided many services to religion, the country and the nation, both during the struggle for independence and National development. An example of a community leader from a Pesantren who is also a national hero is K.H. Ahmad Rifang'i (Founder of Rifa'iyah Kendal), K.H. Zaenal Mustofa (leader of the Tasikmalaya Islamic boarding school), A. Hasan (founder of Persis), K.H. Achmad Dahlan (founder of Muhammadiyah), and K.H. Hasyim Asy'ari (founder of NU and originator of the Jihad Resolution 22 October 1945 which is now National Santri Day).

The implementing regulations concerning Pesantren appear in various binding regulations, including the Minister of National Education Decree No. 1 / U / KB / 2000 and Minister of Religion No. MA / 86/2000 concerning Traditional Islamic Boarding Schools as a Pattern for Compulsory Education for 9 Years of Basic Education, article 30 of Law 20/2003 concerning the National Education System that Pesantren is a form of religious education that has equal rights and obligations with other formal educational institutions, Regulation of the Minister of Religion (PMA) 13/2014 on Education Religious Islam, PMA 18/2014 concerning Mu'adalah Education Unit in Islamic Boarding Schools, PMA 71/2014 concerning Ma'had 'Aly, SK Dirjen Pendis 842/2015 concerning Basic

1 Framework and Curriculum Structure of Mu'adalah Education Unit is Muallimin Type, SK Director General Pendis 6843/2015 concerning the Basic Framework and Structure of the Mu'adalah Education Unit Curriculum, Salafiyah Type at the Madrasah Aliyah Level, Decree of the Director General of Islamic Education 1876/2018 Regarding Technical Guidelines for the Issuance of a Mu'adalah Education Unit Certificate in Islamic Boarding Schools, Decree of the Director General of Islamic Education 4832/2018 concerning Competency Standards for Pesantren Graduates Traditional, as well as other related regulations which are implemented in coordination with the Directorate of Islamic Boarding School of Ministry of Religion of the Republic of Indonesia.

The recognition, affirmation and facilitation of the State for Islamic Boarding Schools is getting stronger with the issuance of Law 18/2019 concerning Islamic Boarding Schools (Pesantren) on October 15, 2019. This Law provides opportunities as well as big challenges for Pesantren. The big opportunity is that the Law of Pesantren? comprehensively recognizes its uniqueness, affirms it in the form of guarantees of equal quality levels of graduates, easy access for graduates and independence of its administration, and facilitates its development in the form of facilities assistance from the Central Government and Regional Governments in accordance with the variant / model traditional, modern, and form others) in order to carry out educational functions, da'wah functions, and community empowerment functions.

The kiai's confusion was also corroborated by the findings and confessions of several Islamic boarding school leaders, practitioners and researchers. The uncertainty in the field of leadership revolves around three problems: (1) between maintaining natural paternalistic authoritarian leadership which is feared to have an impact on the closure or stagnation of Pesantren due to the uncertainty of the readiness of successor cadres from kiai descent or to switch to democratic participation which has an impact on the sustainability of Pesantren due to the readiness of participation of several successive cadres apart from the descendants of kiai (2) between choosing a special program of religious education / science, general, or combining the two, each of which has its own consequences (3) between religio-political orientation (kiai with practical politics) which is feared more harm than good for Pesantren or religio-economic oriented which have an impact on increasing the economy of the Pesantren Meanwhile, the uncertainty in the field of management revolves around the problem of maintaining the tradition of management which is feared to have an impact on the vulnerability of conflict of interest among kiai descendants, the inadequacy of human resources to face the challenges of the times, a weak organizational culture that hinders trust and drive for achievement or shifting to modern multmanagement that is transparent and accountable.

Research on the leadership and management of Boarding School has been done quite a lot, such as Zamakhsyari Dhofier's dissertation on the tradition of Pesantren in Indonesia, Abdurrahman Mas'ud on the history of Pesantren pioneers in Indonesia, Ronald Alan Lukens-Bull on Indonesian Pesantren's perceptions of jihad, Muhammad Sahnun on power management Pesantren education, about the performance of kiai in financing management, Nur Aedi on the succession of the salafiyah Islamic boarding school leadership, M. Yunus Abu Bakar about Pak Zar's thoughts and its implementation in four Gontor alumni boarding schools, Supriyadi Ahmad on Pak Zar's integrative theology between traditional and rational theological thinking, Noer Ali bin Sanusa about Pak Zar's comprehensive, coherent, and progressive educational thinking.

The empirical fact of PMDG's success is also recognized by all Indonesian Presidents who have visited PMDG, including the seventh Indonesian President, Joko

Widodo, who at the closing of the 90th PMDG Commemoration Thanksgiving Reception, 19/9/2016, acknowledged the international level of PMDG, there were from Sabang to Merauke. Even from abroad, there are students who come from Malaysia, Thailand to the United States. This Boarding School is not only national but has been worldwide. Islamic Boarding School Gontor, which has respected the values of Islamic and Indonesian struggles and produced alumni who are beneficial to the nation and state from the era of national awakening, the struggle for independence, the era of development to the current reformation era.

K.H. Imam Zarkasyi research subject was chosen because of the three founders of PMDG (Trimurti), without playing the big role of the two, Pak Zar was the most prominent and influential leader in PMDG management. This is confirmed by Lance Castles' research, "Of the three founders K.H. Imam Zarkasyi was implied as the "Director of Intellect" at the school, while K.H. Ahmad Sahal is called the caregiver, and seems to be addressing, especially, the problem of moral education of the children (santri). Another brother, K.H. Zainuddin Fanani, works at the Ministry of Social Affairs in Jakarta ". It was also strengthened by PMDG's senior ustadz, and his son, Hamid Fahmi Zarkasyi, in the Journal Qudus International Journal of Islamic Studies (QIJIS), that PMDG modernism on a large scale was carried out by Pak Zar since the founding of KMI in 1936, "Although the idea of modernization had started from its early inception in 1926 by the three brothers, but the establishment of secondary level (Kulliyatul Muallimin al-Islamiyah) by Imam Zarkasyi in 1936 suggested that the large-scale of modernization had started from this point ".

## B. METHOD

The method used in this research is a historical study (historical study) with a descriptive qualitative approach. (Bungin, Burhan, 2011). With the guidance of relevant theories that describe hidden data and facts in a single social situation in the form of a single activity by a single actor in a single place. Complete, in-depth, credible, and meaningful data. (Gottschalk and Kuntowijoyo) includes the following five steps.

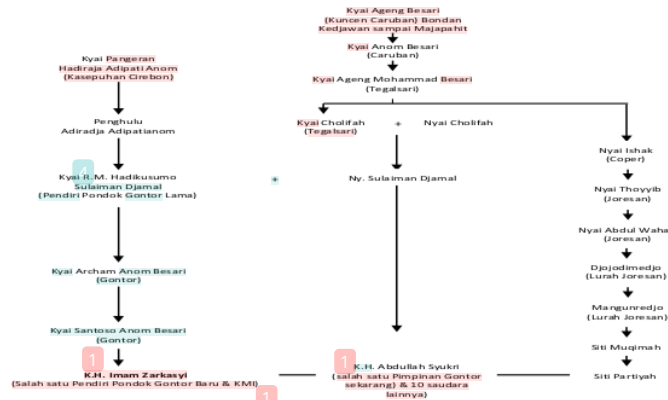
1. Selection of topics, namely determining the topic of Pak Zar's leadership at PMDG.
2. Heuristic, namely the collection of primary and secondary data by the researcher himself as a key instrument through three techniques, namely moderate participation observation of plaques (photo artifacts, tools, buildings) and actors (kiai, ustadz, students) and activity (leadership activities) at PMDG As the research object, interview techniques with eye witnesses / historical actors as key informants and elite informants from a purposive sample.
3. Verification, namely internal criticism by means of credibility (validity) and external criticism by means of transferability (enforceability), dependability (consistency), and confirmability (agreement).
4. Interpretation or aufassung, namely analysis (text analysis, process analysis, social analysis) and synthesis through the critical discourse analysis method to find experimental (knowledge / belief), relational (social relations), and expressive meanings (identity / identity). social).
5. Historiography or darstellung, which is a series of facts and their meaning chronologically / diachronic and systematically into a writing consisting of an introduction, research results, and conclusions.

## C. RESULTS and DISCUSSION

### 1. K.H. Imam Zarkasyi's Profile

A profile is a biographical sketch or summary of special facts from a person or group of groups that has a specific purpose.

Pak Zar was born in Gontor, March 21, 1910, and died in Madiun, April 30, 1985, at the age of 75. He is the seventh son of the pair Kiyai Santoso Anom Besari and Nyai Sudarmi Santoso, aristocratic clerics of Sunan Ampel-Majapahit-Pajajaran descent. He is blessed with 11 sons and daughters who have successful careers and are devoted to PMDG until now (2020), such as K.H. Abdullah Syukri Zarkasyi (Pak Syukri) as one of the PMDG leaders, Ahmad Hidayatullah Zarkasyi as the UNIDA PMDG caretaker, Amal Fathullah Zarkasyi as the Chancellor of UNIDA PMDG, and Hamid Fahmi Zarkasyi as Deputy I UNIDA PMDG. Pak Zar's family tree is shown in the following picture.



Pictures of Pak Zar's Family Tree  
(Source: Trimurti)

Pak Zar took two types of education, namely salaf / traditional (Pesantren) and modern (madrasah / Dutch school). The level of education he has taken is;

- until 1925, at the Village School (Volkshool, 3 years) Mlarak Ponorogo, Ongko Loro (Vervokschool, 2 years) Jetis Ponorogo, Pondok Pesantren Josari Ponorogo and Pondok Joresan Ponorogo;
- until 1930, in Pondok Jamsaren Solo, Mamba'ul Ulum Solo School, and Madrasah Arabiyah Islamiyah Solo led by M.O. Al Hasyimi
- until 1936, at the Sumatra Thawalib School (1930-1932), led by Syaikh Abdul Karim Amrullah / Haji Rasul, and the Normal Islam School / Kulliyatul Mu'allimin al Islamiyah

The boarding school system is traditional where Pak Zar is the kiai (strong influence of MO Al-Hasyimi), but the teaching system is modern-classical (Mahmud Yunus' strong influence) Padang (1932-1935), led by Mahmud Yunus and trusted to be the Director of the Kweekschool Mu'allimat Muhammadiyah owned Mahmud Yunus in Padang Sidempuan, North Sumatra (1935-1936), then returned to lead Pondok Gontor Baru with his two older brothers, Pak Sahal and Pak Fanani.

Apart from being the leader of PMDG, Pak Zar is also active in public leadership, at home and abroad, both in government (Depag, Dikbud, Depernas RI), party (Masyumi), and normality (PII, Hizbullah, PGII, MUI, Islamic Research Institute. in Egypt and the

Unisoviet). It was found 23 Pak Zar public leadership, including the Chairperson of PGRI throughout Indonesia (1950-1955), Chairperson of the Planning Committee for Islamic Religious Education at Public Public Schools (1951), Chairperson and concurrently a member of the Religious Education and Teaching Advisory Council (MP3A) of the Ministry of Religion of the Republic of Indonesia (1953) -1985), and Member of the Advisory Council of the Indonesian Ulema Council (MUI) (1975-1985).

Pak Zar also has 54 papers (books, textbooks, textbooks, papers) which are still used and used as the main reference, especially in PMDG and alumni lodges, printed at Trimurti Printing, publicly published, both online and offline such as in Cooperative Stores. Students and Latansa Ponorogo Shops, including the Pengandjoer Arms and Islamic Leaders (1939), Usuluddin ('Aqa'id) Ala Madzahib Ahli-s-Sunnah wa-l-Jama'ah (1952), Durûs al-Lughah al- ' Arabiyyah 'alâ ath-Tharîqah al-Hadîsah (without year), At-Tamrînât, three volumes; Dalîl at-Tamrînât, three volumes; Amsilah al-Jumal, two volumes; and al-Alfâzh al-Mutarâdifah, one volume, Qawâ'id al-Imlâ ', one volume, the Tajweed Lessons, one volume (without years).

## 2. Profile of Profile of Modern Islalmic Boarding School Darussalam Gontor

PMDG is located in a village called Gontor, Mlarak District, about 11 KM to the southeast of the city of Ponorogo. PMDG is a continuation of Pondok Tegalsari and Pondok Gontor Lama which was founded by Trimurti's ancestors (as the three brothers of PMDG's founders, namely K.H. Ahmad Sahal, K.H. Zaenudin Fanani, and K.H. Imam Zarkasyi). The profiles of the three Boarding School can be summarized as follows.

Boarding SchoolTegalsari, located 3-km west of PMDG, east of Setono Village, and 10-km south of downtown Ponorogo. This Boarding School was founded in the middle of the 18th century by Kyai Ageng Muhammad Besari, continuing the pioneering work of his father (Kyai Anom Besar) and his grandfather (Kyai Ageng Besar) who were students and son-in-law of Kyai Nursalim who were given land by Prince Sumede and Kyai Donopuro. The reason for its establishment, like most Pesantren at that time, was the movement of the struggle for i'tizal (self-isolation) from frontal resistance to colonialism and a change in the way of life from the chaos of royal power (especially Mataram Surakarta) which began to fade as a cultural center due to the many low schools. made in the Netherlands. This Boarding School was founded in the middle of the 18th century by Kyai Ageng Muhammad Besari, continuing the pioneering work of his father (Kyai Anom Besar) and his grandfather (Kyai Ageng Besar) who were students and son-in-law of Kyai Nursalim who were given land by Prince Sumede and Kyai Donopuro.

Tegalsari advanced and became famous during the leadership of Kyai Hasan Anom Besari (1800-1862), the son of Kyai Ilyas. The indications were mentioned in the Jawa Institut magazine in 1889, including the number of thousands of santri from almost all of Java and its surroundings, boarding houses for santri in almost all Teglsari villages and its surroundings such as Jabung, Nglawu and Bantengan, the application of Islamic law such as cutting off hands for thieves and 80 whips. times for adulterers, and the paper-making center Dluwang Ponorogo.

In observations and interviews of researchers on 10/10/2010 with Ibnu Athoillah (a descendant of Kyai Ageng Muhammad Besari), it was found that Tegalsari Islamic boarding school is still surviving with some preservation and change. Its preservation is evident in the authenticity of the teak wooden house artifacts (joglo) belonging to Kyai Ageng Muhammad Besari, the perpetuation of the name "Kyai Ageng Mohammad Besari Islamic Education Foundation", the elements and basic patterns of the mosque building

1 which are integrated into the Pesantren covering an area of 4500 m<sup>2</sup>. While the changes appear in the education system which is no longer purely traditional because it has adopted madrasah education with the names Madrasah Diniyah I and II, Madrasah Tsanawiyah Ronggowarsito (400 students), Madrasah Aliyah Ronggowarsito (300 students), Pondok Pesantren K.A. Mohammad Besari (50 students), Pengajian and Tartilul Qur'an. Although the number of students and their activities is not as advanced as before, their fame is still visible at certain times, especially the odd nights at the end of the month of Ramadan, where around 2000 people come from various parts of East Java, especially to give'tikaf at the Tegalsari Mosque.

Kyai Sulaiman Djamal was blessed with six children, and only his third child, Kyai Archam Anom Besari, was able to continue his struggle and managed to reach the peak of his progress, where his students included East Java, West Java, Central Java, Sunda, Banten, etc. Kyai Archam Anom Besari had five children, and only the fourth child, R. Santoso Anom Besari, was able to become the main kiai of the pondok, who when he grew up married R. A. Sudarmi, a descendant of Kanjeng Regent Surodiningrat, whose name was famous during the Babad Mangkubumen and Mining (Mangkunegaran) era. Although R. Santoso Anom Besari (Kyai Santoso Anom Besari) is pious, but the leadership of this fourth generation in managing the pondok is not as good as his father. As a result the Boarding School was very backward / almost gone; The learning atmosphere of the students is quiet, religious activities are almost dead, polytheism is rampant, the practice of khurofat is increasingly rampant, as well as molimo behavior which is exacerbated by the tradition of gemblakan / homosexuals.

Boarding School, located in Gontor Village, Mlarak District, Ponorogo Regency, East Java. This new Boarding School was established on 20 September 1926/12 Rabi'ul Awwal 1345 under the new name "Pondok Darussalam Gontor" which organized Tarbiyatul Athfal (TA) for the level of basic education. The founders were three brothers who are familiarly called Trimurti, namely Ahmad Sahal (1901-1977) at 25 years old, Zainuddin Fanani (1908- 1967) at 18 years old, and Imam Zarkasyi (1910-1985) at 15 years old. The main reason for its founding was to revive the pondok system and continue the struggle of its ancestors in a modern / modern way that was effective and efficient.

### 3. K.H. Imam Zarkasy's Leadership Driving Factors

Pak Zar's leadership at PMDG was driven by two factors of social realities at that time. First; external factors: (a) global macro, namely the threat of gaps in Western progress and the decline of the East and the idea of Rudyard Kepling's clash of civilization which separates the culture of Western rationalism and Eastern idealism, the opportunity for excellence of four Asian-African educational institutions (Al Azhar, Syanggit, Aligarh , Shantiniketan) and Rabindranath Tagore's exemplary cultural universalism; (b) national meso, namely the threat of colonialism, the dichotomy of knowledge and disorientation of colonial schools to produce employees and the decline of indigenous schools, fanaticism of political parties, the existence of a strong opportunity for the nation's determination to unite and be independent, the need for a unifying people. Second, internal factors: (a) micro-regional, namely the threat of the ebb and flow of various Islamic boarding schools in East Java, the disleadership of kiai, especially the weak regeneration and dismanagement of Pesantren, especially monomanagement, the opportunity to need educated people from quality education who master Arabic and English; (b) local micro, namely the threat of immoral molimo behavior from the people of Gontor Village, the vacuum and the lack of old Pondok Gontor infrastructure, there is a strong opportunity for

family moral support in the form of a mandate to revive the Pondok and material support in the form of inherited land, the strong intention and potential of Trimurti himself.

Two external factors (macro global-national meso) and internal (micro regional-local) driving force (driving force) of Pak Zar's leadership show three meanings: (a) experiential meaning: breadth of knowledge, sharp analysis and concern for social realities and the benefit of all. Here he belongs to the category of ideal leader in the philosophy of Perennialism Augustine Steuchers and the great leader in the theory of Norman Fairclough; (b) relational meaning: the breadth and maturity of his social relationships with global figures such as India's Rabindranath Tagore when he visited Taman Siswa, which inspired the unification / peace of West and East, freedom, humanism, nationalism and universalism, national figures such as Bung Karno who supported the establishment of the pondok as a unifying nation, HOS Cokroaminoto and K.H. Mas Mansur in the 1926 Surabaya Congress who inspired the importance of mastering Arabic and English and the excellence of four universities in Asia-Africa, contemporary figures such as K.H. Yusuf Hasyim and his kiai / ancestors at Pondok Gontor Lama and Tegalsari who led him to revive / continue the struggle for the Islamic Boarding School. Here he includes the great leaders in the theory of John French, and leaders who have broad social relations in the theory of Keith Davis; and (c) expressive meaning: identity as a leader who is knowledgeable, analyst / sensitive and cares about the demands and benefits of all mankind. Here he is included in the category of God's chosen leader in the Quran theology verse Al-Anbiyaa: 73, and organizers of the principle of "benefit" Pesantren in article 2 of Law 18/2019 concerning Islamic Boarding Schools

The results of Pak Zar's analysis of the two driving factors become his starting point in determining the next best strategic steps, namely determining the response, basic values, nature, behavior, and management so as to achieve the expected PMDG goals.

#### 4. Leadership Sustainability Response

There are two responses from Pak Zar for the sustainability of PMDG after analyzing the external and internal social realities. First, selective protection, namely maintaining three Boarding School systems that are considered favorable: (a) its main function is a place to galvanize the seeds of community leaders; (b) the elements are kiai, santri, mosque, boarding house or dormitory, and Islamic religious education; (c) the essence of the content is soul, mental education and character. Second, selective projection, namely adopting and innovating four better modern systems: (a) institutional modernization and management and organization (waqf organizational structure); (b) curriculum modernization (a blend of 100% religious knowledge and 100% general knowledge); and (c) modernization of educational methods and systems (classical); (d) the modernization of the substance of education (not only science, but also leadership, regeneration and community education).

Two of Pak Zar's responses show three meanings: (a) experiential meaning: the depth of Indonesian understanding (the pondok system as pure national based on Pancasila), Islam (there is no dichotomy of knowledge in Islam), and its universality (modernization of education using Arabic and English) . Here he is included in the category of ideal leader in the philosophy of Augustine's Perennialism, a constructive manager in the Philosophy of Constructivism. Islamic boarding schools, conservationists of Indonesian culture in Ki Hajar Dewantoro's theory, and actors of science integration in Nakosteen's theory; (b) relational meaning: the breadth of study experiences and interactions with salaf-modern Islamic boarding schools, leaders of the independence



1 movement and religious figures. Here he is included in the category of the best leaders in the theology of the Hadith narrated by Muslim, and leaders who have broad social relations in the theory of Keith Davis; (c) expressive meaning: his identity as an intellectual scholar.

### 5. Leadership Core Values

There are five core values that Pak Zar has constructed and integrated in PMDG as the basis for all his activities. First, Pancasila: sincerity, simplicity, self-reliance, ukhuwah Islamiyah, and freedom. Second, the motto: high-minded, healthy, knowledgeable, and free-thinking. Third, orientation: social life, simple life, no party, and praying thalabul 'imi. Fourth, Synthesis: Al Azhar, Syanggit, Aligarh, and Shantiniketan. Fifth, philosophy: the philosophy of institution, education, and learning.

The integration of Pak Zar's five foundations shows three meanings: (a) experiential meaning: (a) experiential meaning: faith integrity (Pancasila), Islam (Motto and Philosophy), and keihsanannya (Orientation and Synthesis). Here he is included in the ideal leader category in Perennialism. Augustinus et al., A constructive manager in J. Dewey's Philosophy of Constructivism, has covered 10 principles of Islamic boarding schools in article 2 of Law 18/2019 concerning Pesantren, Six Life Value Systems in Sanusi theory; (b) relational meaning: the extent to which it applies in an integrated-hierarchical manner in local-regional, national, and global social interactions.

For example, with the Motto, a person can only enjoy "free thinking" after being "knowledgeable", "able-bodied", and "high-minded". "Thinking freely" will be very dangerous if it is not based on previous values, especially "high-mindedness" (moral character). Here he includes the categories of the best leaders in the Hadiths narrated by Muslim, have included Islamic values which are rahmatan lil'alamin in articles 1, 3, 4, 15, 37 and 43 of Law 18/2019 concerning Islamic Boarding Schools, the values that form a "whole human" who are independent, free and beneficial to all in Ki Hajar Dewantara's Teaching and Education theory, Edward Lorentz's non-linear butterfly effect interaction method in 21st Century Complexity situations, Stephen R. Covey and Peter Senge's ways of interacting harmony, holism, and spirituality in 21st Century Change situations, and ways of collaborative interaction between leaders of leaders Warren Bennis in the situation of 21st Century Globalization; and (c) expressive meaning: self-identity as insan kamil / insan kaffah / whole human being, namely believers (such as "sincerity" in Pancasila, which is anti-materialism), Muslims (such as "Virtuously" in the Motto and beneficial to others "in the philosophy", which is anti-colonialism), and muhsin (such as the solemn "Society" in Al Azhar's orientation and waqf style in Synthesis, which is anti-individualism and capitalism). Here he is included in the category of God's chosen leader in the Quran Anbiyaa: 73 and Al-Baqarah: 208. Who are faithful and Islamic in kaffah, the category of integrated educational leaders in Sanusi's theory, true independent educational leaders in Ki Hajar Dewantara's theory, and transformative leaders in Usman's theory.

### 6. Leadership Traits

The nature of Pak Zar at PMDG includes two things. First, its nature is formed synthetically: (a) genetically, namely inheriting the leadership of its ancestors from among the scholars and aristocrats (Sunan Ampel-Majapahit-Pajajaran / Sultanate of Cirebon); and (b) ecological, namely his educational experience in traditional Islamic boarding schools and modern madrasas and his experiences in various government organizations, parties, and normals. Second, the types of nature are integrated in the Pancasila and PMDG Motto.

<sup>1</sup> Pak Zar's leadership trait shows three meanings: (a) experiential meaning: his knowledge of the power of the leader. Here he is one of the effective leaders in the theory of Bennis and Nanus, that "leaders are born and built" which makes him strong because he has the genetic support of aristocratic clerics and fostering the social environment; (b) the meaning of relational: the strength of social relations between the internal and external students of the community because they consistently unite the nature of themselves and their huts. Here he includes the effective leader Keith Davis because of the maturity and breadth of social relationships; and (c) expressive meaning: identity as a strong and consistent leader.

### **7. Leadership behavior**

Pak Zar's leadership behavior at PMDG includes three things. First, the style is Trimurti's collective style, namely Trifisik three people in a series with Pak Sahal and Pak Fanani, which later became the PMDG tradition. Second and third, the functions and duties are Trifungsi-Tritugas: (a) exemplary leader of PMDG; (b) the manager of Pancajangka PMDG, and; (c) caretakers of the students.

Pak Zar's leadership behavior shows three meanings: (a) an experimental meaning: the preservation of the triad of genetic leadership and the leadership functions of "Trimurti" in Javanese culture and its ancestors in the Majapahit and Pajajaran palaces. Here he includes the ideal leader category in Augustine's Perennialism philosophy, the criteria for effective integrated leadership in Gary Yulk's theory, the task of effective leader Mulyasa, the function of effective leader Stephen R. Covey, the semi-authoritarian, fully democratic, and semi laissez model faire Lippitt and White, Paul Hersey and Kenneth H. Blanchard's full situational style model, William J. Reddin's effective style model, Bass and Avolio's fully transformational model, Goleman's full-time mainstream model, and Reinhartz and Beach's full-fledged future model; (b) the meaning of relational: togetherness, intimacy, and ease of sharing roles in social relations between the triad, the santri, ustadz, and society. Here he is included in the category of the best leaders in the Hadits narrated by Muslim, meet the criteria of the effective leadership characteristics of Keith Davis, intelligence and social skills of Dale Tempe and Gary Yulk, synergy of Stephen Covey, effective communication of Siagian, mastery of interdependence of Burt Nanus, and the nature of apostolic tabligh; and (c) expressive meaning: his identity as a collective collegial leader, both physically with Pak Sahal and Pak Fanani, as well as Trifungsi-Tritugas (leader / figure of exemplary kiai, Pancajangka manager, and caretaker of the santri). Here he is included in the category of God's chosen leader in the Quran theology verse Al-Anbiyaa: 73, successful manager in the Quran theology verse As-Sajdah: 5 and the Hadits narrated by An-Nasa'i, fulfills the criteria for professional and accountable Pesantren kiai in articles 1, 2, 3, 4, 9, 26, and 33 of Law 19/2019 concerning Pesantren.

### **8. Boarding Schools Management**

The reality of Pak Zar's management at Boarding Schools is the planning, implementation and supervision of Pancajangka: (a) education and teaching, which includes the preparation of VMT, guidelines, organizational tufoksi, student affairs, curriculum and teaching programs; (b) the formation of cadres, which includes the diktendik of pondok cadres and regional cadres; (c) construction of buildings, including sarpras; (d) the formation of khizanatullah or waqf, which includes finance / investment

and operational funds; and (e) Pondok family welfare, which includes the needs of students and cadres, special services, community partnerships.

The management of Pancajangka was carried out in an organized manner in the traditional culture of the boarding school and the modern organizational structure of the Waqf Board (BW), which was seldom carried out by the kiai of the Pesantren at that time, even though that was the main cause of weakness and even decline of various Pesantren. This organization is based on Pancasila, whose structure is similar to that of the State, which includes the Highest Institution (Waqf Board) and the High Executive / Mandatory BW Institute (Pondok Leader in charge of other institutions, namely PTD, KMI, Santri Care (OPPM, Pramuka, Dema ], YPPWPM, IKPM, and PLMPM).

The organization of the Waqf Board which is based on Pancasila, Islamic boarding schools will be permanent (guaranteed sustainability) and easy to carry out their duties and achieve their goals. Because: (a) Pancasila is the basis of the State in which the boarding school is in a system that is in accordance with the teachings of Islam which has a religious spirit where the first principle underlies and animates the other four precepts; and (b) waqf is Islamic teachings, in which case pondok has shifted ownership from private property to joint ownership and responsibility which cannot be transferred anymore so that many cadres and parties guarantee its sustainability and avoid internal conflicts of kiai families by dividing boundaries between rights. belonging to the kiai family and ownership rights to the Islamic Boarding School.

Pak Zar's management shows three meanings: (a) experiential meaning: professional management of his education (skills and organizational maturity), due to delegation, participation, democracy between institutions with clear lines of command and coordination, distribution of functions, divisions, bureaucracy, teams, and transparent and accountable projects. Here he is included in the constructive category of manager in J. Dewey's philosophy of Constructivism, organizer of the principle of "professionalism" of Pesantren in article 2 of Law 18/2019 concerning Islamic Boarding Schools, effective education managers in Mulyasa theory and Permendiknas 19/2007, a combination of classical organizational structure designs, neoclassical and modern in the theory of Organizational Structure Design by Robbin and Coulter, and the developer of effective management of Pesantren in the theory of Muzammil Qomar; (b) relational meaning: maturity of social relationships (maturity and emotional stability) with internal stakeholders (by involving the participation of students, clerics and pondok families) and external stakeholders (by involving the participation of the santri guardians, surrounding communities, figures and government, both within and abroad).

### 9. Success in leadership

The success of Pak Zar's leadership in managing Boarding Schools can be seen in two ways. First, the achievement of PMDG, namely; (a) superior output, in the form of 25,000 successful alumni in various professions (such as Idham Chalid, Hidayat Nurwahid, Dien Syamsuddin, Hasyim Muzadi, and Emha Ainun Nadjib), eight KMI equivalents at international and national levels (Egyptian high school equivalency from the Cultural Directorate of the Ministry of Foreign Affairs Egypt in 1957, the equality of high school Saudi Arabia from the Minister of Teaching of Saudi Arabia in 1967, recognition of the University of the Punjab Lahore Pakistan in 1991, the equality of MTs and MA from the Ministry of Religion of the Republic of Indonesia in 1998, high school equivalency from the Indonesian Ministry of National Education in 2000, and recognition, affirmation and facilitation of KMI / Muallimin's Education Pattern in Law 18/2019), establishment of

PTD (now UNIDA), establishment of branch Islamic Boarding Schools, conducive atmosphere of boarding schools, breadth of independent and self-managed waqf assets (now 1,600 ha of waqf land), sustainable Islamic Boarding School, system with the modernization of four fields, the monumental works of PMDG that have survived 94 years (1926-2020) and 52 papers; and (b) superior outcomes, in the form of influence on 350 alumni lodges and 23 public leadership, recognition of their character in the form of five international and national legal-formal recognition for their personal, hundreds of appreciation from figures, thousands of national and international guest visits.

The success of Pak Zar's leadership shows three meanings: (a) experiential meaning: the effectiveness of his leadership in managing PMDG (responsibility, professionalism, and accountability). Its effectiveness in achieving its objectives is clearly in conformity with VMT PMDG. His success is believed by Pak Zar to be a charity for all mankind and he illustrates it as the success of a farmer, doctor or trader. Here he is included in the category of ideal leaders in Augustine's Perennialism philosophy, constructive managers in J. Dewey and Achmad Sanusi's Constitutional Philosophy, fulfilling the criteria for forming superior individuals in various fields in article 3 of Law 18/2019, professional and accountable managers in article 3 of the Law 18/2019, the leaders of successful educational organizations Wahab, Wasliman, Furchan and Maimun; (b) relational meaning: harmony of social relations with internal and external stakeholders. Here he is included in the category of the best leaders in the Hadits narrated by Muslim, fulfilling the criteria for adhering to a successful religious community in article 3 of Law 18/2019, and the influential leader John C. Maxwel; and (c) expressive meaning: identity as a leader, manager, and caretaker of a boarding school who is effective / successful in achieving its goals / vision. "As an Islamic education institution that produces cadres of community leaders, becomes a place of worship and becomes a source of religious and general knowledge, while still having a Islamic Boarding School.

#### D. CONCLUSION

Based on the discussion in the management of Pesantren, it can be done through the right leadership of the kiai (doing the right thing) so that it has an impact on the proper management of the Pesantren. the success of achieving the goals that have been carried out by K.H. Zarkasyi's leadership. One form of role model that can be used as lessons learned by Pesantren kiai, which will ensure the sustainability and progress of the Pesantren in managing the Pesantren is proven to be effective through:

1. Mapping the demands of community needs.
2. Modern Boarding School systems.
3. Collective and exemplary leadership style.
4. Balance of culture and organizational structure
5. Achievement of outputs and outcomes.

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