

Modern *Pesantren* Leadership Based on Internalisation of *Pancajiwa*: Interpretation of KH. Imam Zarkasyi's Thought

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Abstract

This study aims to find out how the implementation of leadership in modern cottages, especially about the concept of Modern Pesantren according to KH. Imam Zarkasyi, the dynamics of leadership, and the internalization of pancajiwa in the framework of the regeneration carried out in the modern cottage of Darussalam Gontor. With literature studies using literary sources both primary and secondary, this study describes that according to KH. Imam Zarkasyi, the concept of Modern Pesantren has 3 aspects, namely first modern in the field of curriculum as the core of the educational process in pesantren, second modern in the field of pesantren management as a system that regulates the entire series of educational processes, and third modern in the tradition of pesantren where all components in pesantren must have the same goal. Then the leadership at Pondok Modern Darussalam Gontor was run by KH. Imam Zarkasyi is visionary and progressive because he is oriented towards the objectives of Pesantren education by prioritizing discipline and uswah Hashanah, this is one of which is realized by internalizing pancajiwa as a philosophy of Modern Pondok Darussalam Gontor Education through various activities both academic and non-academic. Finally, this research shows that the ideal pesantren leader is the one who is able to realize the goals of pesantren through the process and system of education in pesante, so that pesantren still exist and are able to prove themselves capable of becoming a reference institution in the future.

Abstrak.

Penelitian ini bertujuan untuk mengetahui bagaimana implementasi kepemimpinan di pondok modern, khususnya tentang konsep Pesantren Modern dalam menurut KH. Imam Zarkasyi, dinamika kepemimpinan, dan internalisasi pancajiwa dalam rangka kaderisasi yang dilakukan di pondok modern Darussalam Gontor. Dengan studi literatur yang menggunakan sumber-sumber kepustakaan baik yang primer maupun sekunder, penelitian ini mendeskripsikan bahwa Menurut KH. Imam Zarkasyi, konsep Pesantren Modern memiliki 3 aspek, yakni pertama modern dalam bidang kurikulum sebagai inti dari proses Pendidikan di pesantren, kedua modern dalam bidang manajemen pesantren sebagai system yang mengatur seluruh rangkaian proses pendidikan, dan ketiga modern dalam tradisi pesantren dimana seluruh komponen di dalam pesantren harus memiliki tujuan yang sama. Kemudian kepemimpinan di Pondok Modern Darussalam Gontor yang dijalankan oleh KH. Imam Zarkasyi bersifat visioner dan progresif karena berorientasi pada tujuan Pendidikan pesantren dengan mengedepankan kedisiplinan dan uswah hasanah, Hal ini salah satunya diwujudkan dengan cara internalisasi pancajiwa sebagai falsafah Pendidikan Pondok Modern Darussalam Gontor melalui berbagai kegiatan baik akademik maupun non akademik. Akhirnya, penelitian ini menunjukkan bahwa pemimpin pesantren ideal adalah yang mampu mewujudkan tujuan pesantren melalui proses dan system Pendidikan di pesantren, sehingga pesantren tetap eksis dan mampu membuktikan diri mampu menjadi Lembaga rujukan di masa depan.

INTRODUCTION

Pesantren is an educational institution for the community that has flexibility and resilience in facing every dynamic of the times. During the colonial era, this school did *uzlah* (shut down) the system under colonialism, including in the field of education (Alimuddin & Yuzrizal, 2020). However, currently aimed at remaining relevant to people's lives, this school exposes itself inspired by the existence of a modern classical education system (Mas'ud et al., 2019). Currently, *pesantren* still survive as educational institutions that are in demand by the community in the midst of a wave of rapid social life changes (Banmairuoy et al., 2022; Ezzani et al., 2021; Ferine et al., 2021; Fitriyana et al., 2023; Ma'arif et al., 2022; Musyaffa et al., 2022). All of this happens because *pesantren* can carry out the process of maintaining good traditions while adopting new scientific developments by updating or modernizing in various fields (Abu Bakar & Mardiyah, 2020a). Including leadership which is the highest authority in educational institutions.

Leadership in *pesantren* is the most important element that determines the progress or decline of the *pesantren*. Kiai is a crucial part of the existence of *pesantren*. The existence of a Kiai in a *pesantren* environment is likened to the heart of human life (Aisyah et al., 2022; I. Arifin et al., 2018; Hastasari et al., 2022) (Sanusi, Wasliman, et al., 2021). The urgency of Kiai also lies in the position of leadership position, namely as the manager of the *pesantren* and the sole caregiver in the *pesantren* (Z. Arifin, 2017; Eisenschmidt et al., 2019; Eva et al., 2019; Hanafi et al., 2021; Ilyas et al., 2021). This can be seen from the fact that some *pesantren*, when left by their kiai (died), have two possibilities: to continue to exist or even experience a decline (Kepemimpinan Bupati Sumenep ABusyro Karim, 2020). *Pondok Modern Darussalam Gontor* is one of the *pesantren* whose welfare cannot be separated from the role of the Kiai. The success of *Pondok Modern Darussalam Gontor* to become one of the initiators of modern *pesantren* in Indonesia. The three brothers who founded *Pondok Modern Darussalam Gontor* are called Trimurti, namely: KH Ahmad Sahal (1907-1977), KH Zainuddin Fannani (1908-1967), and KH Imam Zarkasyi (1910-1985) (Echsanuddin, 2022). The rapid development of *Pondok Modern Darussalam Gontor* under the leadership of K.H. Imam Zarkasyi, because in addition to leading the *pesantren*, he also has special methods in leading and cadre *Pondok Modern Gontor* students to become leaders and cadres of scholars.

The role of the kyai in leading the *pesantren* can affect the organizational culture and management system of the *pesantren* (Krisdiyanto et al., 2019). This is found in the discourse of several studies, namely: *first*, conducted by Heriyono, et al. As a result, the leadership applied by Prof. Dr. KH. Asep Saifuddin Chalim in increasing employee work motivation in *pesantren* does not use one leadership style but also several different styles. Kiai provides motivation by establishing good relationships with employees and work partners, paying attention to employee welfare and distributing awards or prizes for outstanding employees, gathering and evaluating them (Heriyono et al., 2021). *Second*, research conducted by Imroatul Fatihah explained that in leading *Pondok Modern Darussalam Gontor*, KH Imam Zarkasyi's leadership prioritizes exemplary attitudes and discipline. Leadership that prioritizes exemplary attitudes and discipline is interrelated with one another. His leadership is not only able to explore intellectual power but also touches the mental, spirit, and soul. The success of KH Imam Zarkasyi's leadership was continued by his successors (Fatihah, 2018). *Third*, Research by Muhammad Al Mighwar, et al proves that kiai leadership is the main determinant of the effectiveness of the management of *pesantren* called *Pesantren*. With the right leadership, management will be carried out correctly, and vice versa (Sanusi, Mighwar, et al., 2021).

While this research will add and develop treasures about KH. Imam Zarkasyi's leadership in *Pondok Modern Darussalam Gontor*. The brilliance of his thinking is reflected in the results of his thinking about leadership that must have the ability to mobilize all aspects of the *pesantren*. KH. Imam Zarkasyi has a perspective that the lessons are not the benchmark for the main aspects of the *pesantren*, but also the soul (Saputra, 2022b). This soul will later decide the philosophy of life of the students. Imam Zarkasyi conceptualized the soul clearly and operationally, so that it can be realised in the life of *pesantren* and other Islamic educational institutions. The soul is formulated into *Pancajjiva*, namely sincerity, simplicity, self-sufficiency, *ukhawah diniyyah*, and free spirit. This *Panca Jjiva* concept has led *pesantren* to be well known by the national and international communities (A. F. Zarkasyi, 2011). This soul is instilled for *santri* who study in the *pesantren* so that they can adjust their preparation for social life later. It is this soul that continues to be developed, revived, and maintained as well as possible (Prastowo & Mulyanto, 2021)(Muslim, 2017). Based on this background, this research will reveal how the concept of modern *pesantren*, and the dynamics of leadership according to KH. Imam Zarkasyi and how the form of internalization of *Pancajjiva* in the context of leadership regeneration at *Pondok Modern Darussalam Gontor* is applied, so that *Pondok Modern Darussalam Gontor* becomes a cottage that is responsive to the times (Wiwit, 2015)(Umar Bukhory, 2016)

RESEARCH METHOD

This research uses a qualitative approach with a literature review type of research. Researchers chose this type because the literature study is interpretative to describe information both explicit and implicit from the data obtained. Data sources come from academic works that discuss the thoughts of KH. Imam Zarkasyi, especially in the field of leadership and management of *Pondok Modern Darussalam Gontor*. Data validation techniques use source triangulation, while data analysis techniques use interactive methods, and data is presented with a qualitative descriptive process.

This research is designed to find out more about how the implementation of leadership in modern *pesantren*, among others: (1) How is the concept of Modern *Pesantren* according to KH. Imam Zarkasyi?, (2) How are the dynamics of leadership at *Pondok Modern Darussalam Gontor*?, and (3) How is the internalization of *pancajjiva* in the context of regeneration carried out at *Pondok Modern Darussalam Gontor*? From the problems, the purpose of this study is to produce descriptions and explanations about leadership and regeneration education in Islamic boarding schools, especially Pondok Modern, the dynamics of leadership in the Islamic boarding school environment, and methods of regenerating leaders through internalization of philosophy in Islamic boarding schools.

RESULTS AND DISCUSSION

Biography of KH. Imam Zarkasyi

KH Imam Zarkasyi was born in Gontor on 21 March 1910 to K. Santoso Anom Besari and Nyai Sudarmi Santoso. He is the youngest son of seven children who grew up in a religious environment, his father is a Kiai raised in Pondok Gontor which is attached to the attitude of *wara'*, *zuhud*, and *akhlakul karimah*.

Since he was 8 years old, KH. Imam Zarkasyi was left dead by his father. Then his mother, Nyai Sudarmi, was determined to continue the ideals of the family, it was hoped that there would be offspring who continued the struggle of the *pesantren*. She made efforts physically and mentally, working on the rice fields left by her husband. In addition to trying physically, she never left the

Tahajud prayer, prayed, and her lips were always wet with dhikr. However, destiny had another will, *Nyai* Sudarmi who was determined to deliver the success of her children, two years after her husband died, she also followed, namely in 1920. Her struggle was then taken over by KH. Imam Zarkasyi's older siblings.

KH. Imam Zarkasyi's education was pursued at Nglumpang Village School in Mlarak Ponorogo for 3 years, then to Ongko Loro School in Jetis Ponorogo to continue his schooling. In the morning he studied general education, and in the afternoon, he studied at the Joresan and Josari Islamic boarding schools, not far from Gontor. He learnt *tauhid*, *tafsir*, *tasawwuf*, and oratory. Besides being known as the son of a Kiai, he was also known to have the ability to read a collection of classical books by his friends at the *pesantren*. After graduating from Ongko Loro School, he continued his studies in Solo in three places, namely: (1) studying at night at the Jamsaran Islamic Boarding School, (2) studying during the day at *Madrasah Arabiyah Islamiyyah*, and (3) studying in the afternoon at Madrasah Manbaul Ulum. Then after graduating in 1930, he continued to study in the Minang domain for 6 years.

KH Imam Zarkasyi studied at *Kulliyatul Muallimin al-Islamiyyah* or known as Norma Islam School led by Mahmud Yunus. This school was a modern school in its day which inspired KH. Imam Zarkasyi with a learning system that emphasised methodology. Because of his intelligence, he became Mahmud Yunus' favourite student. Because of his intelligence, he became Mahmud Yunus' favourite student. This made him be given a mandate after completing his education at Norma Islam School by his teacher to serve as director of the Muhammadiyah Kweekschool in Padang Sidempuan (Fatimah, 2018)

While teaching and being the director of the Kweekschool, KH. Imam Zarkasyi gained a lot of experience, including: (1) as a director, a teacher whose value is greater than a diploma is the recognition he gets for the results of his teaching, and (2) teaching Arabic and English with new methods which became his embryo in making teaching concepts at *Pondok Gontor*. After successfully applying his method, KH. Imam Zarkasyi then said goodbye to continue developing *Pondok Gontor*.

The old Gontor Islamic Boarding School which since 1918 was left by K. Santoso Anom Besari was almost left behind until on 9 October 1926 this *pesantren* rose because it was taken over by KH. Ahmad Sahal and KH. Zainuddin Fanani, while KH. Imam Zarkasyi was studying at the *pesantren* at that time. The "New" Gontor Islamic Boarding School was originally called Darussalam Education Hall, known as a clean *pesantren* with modern teaching methods in its day, so the *pesantren* which was located in a remote village was nicknamed *Pondok Modern*. Then in 1937 KH. Imam Zarkasyi returned to Gontor and helped take care of the *pesantren*, until in 1958 Pondok Gontor spearheaded by it's the three founders made a new policy by establishing the Waqf Board as the manager and highest authority in decision making for the development of the *pesantren*. In this case, the alumni are involved to manage the Waqf Board because they are considered as an interpretation of the *pesantren* (Fatimah, 2018).

In addition to leading *Pondok Gontor*, KH. Imam Zarkasyi is also active in leading the public, both at home and abroad. In the government he was active in the Ministry of Religion, Ministry of Education and Culture, National Drafting Council of the Republic of Indonesia, Masyumi Party, MUI Advisory Council, and others. Then abroad he was active in *PII*, *Hizbullah*, the Indonesian Islamic Teachers Association, the Islamic Research Institute in Egypt and the Soviet Union (Sanusi, Mighwar, et al., 2021).

With various learning experiences and a career in various fields, he is known as a figure who has high credibility in the world of education. Especially as the main concept of the Modern Gontor Boarding School with the Trimurti (the three) founders of Gontor, namely KH. Zainuddin

Fanani as the caregiver and policy maker, and assisted by his brother KH. Ahmad Sahal. The *pesantren*, which is located in Gontor Village, Mlarak District, Ponorogo Regency, East Java, before using the *Kulliyatul Muallimin al-Islamiyyah* system which was established on 20 September 1926/12 Rabi'ul Awwal 1345, organised Tarbiyatul Athfal (TA) for basic education. The founders were three brothers who were familiarly called *Trimurti*, namely Ahmad Sahal (1901-1977) at the age of 25, Zainuddin Fanani (1908-1967) at the age of 18, and Imam Zarkasyi (1910-1985) at the age of 15. The main reason for its establishment was to revive the *pesantren* system and continue the struggle of his ancestors in an effective and efficient modern or modern way (Sanusi, Wasliman, et al., 2021).

Although KH Imam Zarkasyi has a lot of activities, he still delves into his knowledge, namely the thinker of Islamic education reform in Indonesia as well as the implementer. Proven by the various scientific works he wrote as follows (Fatihah, 2018).

1. *Durus al-Lughah al-'arabiyyah* I & II are Basic Arabic textbooks with the Gontor Pesantren system.
2. Dictionary of *Durus al-Lughah al-'Arabiyah* I & II. *Al-Tamrinat* I, II & III, is an exercise book and deepening of qawa'id (grammar rules), uslub (language style), sentences, and mufradat (vocabulary).
3. *Dalil al-Tamrinat* I, II & III. *Amtsilah al-Jurnal* I & II, is a book consisting of a collection of I'rab examples of correct complete sentences.
4. *Al-Alfah al-Mutaradifah*, a book discussing the synonyms of some basic Arabic words.
5. *Qawa'id al-Imla*, a book on the collection of correct Arabic writing rules.
6. Arabic Letter Reading Lessons I A, IB, and II, in Javanese.
7. Tajweed Lessons, in Indonesian, a textbook on the rules of reading the Qur'an correctly.
8. *Ilmu Tajwid*, in Arabic, a continuation of lessons on the rules for reading the Qur'an correctly.
9. Guidance of Faith, aqidah textbooks aimed at the basic level and children's reading.
10. *Ushuluddin, an Ablussunnah wal Jamaah aqidah* textbook for intermediate and advanced levels.
11. *Fiqh Learning* I & II, *fiqh* textbooks aimed at the intermediate level and used as practical guidelines for beginners to practice worship.
12. *Sendjata Pengandjoer*, this work was created with his elder brother, K.H. Zainuddin Fanani.
13. Guidelines for Modern Education. Course of Islamic Religion, created with his brother, K.H.

The Substance of Modern Pesantren According to KH. Imam Zarkasyi

Pesantren in the perspective of KH. Imam Zarkasyi is the oldest Islamic Education Institution in Indonesia which has its own advantages and uniqueness. However, there are also many weaknesses that need to be fundamentally updated, both from the construct of thinking and various facilities. According to KH Imam Zarkasyi, these weaknesses include: 1) Curriculum field: *pesantren* priorities the teaching of religious sciences so that their alumni find it difficult to enter the world of work which requires general knowledge, technology and skills. 2) The field of teaching methodology: traditional *pesantren* are considered unable to empower their graduates because they do not use methods that make it easy to learn languages. Moreover, speaking and writing. Finally, it makes the self-confidence of the alumni decrease. 3) Management field: *pesantren* realise centralised, closed, and authoritarian management. All policies in the *pesantren* are fully authorised by the kiai until he feels unable or dies, then it is passed down to his descendants (Ahmadi, 2020).

Based on this anxiety, KH. Imam Zarkasyi felt called to find solutions to these various weaknesses and realise the purpose of education in *pesantren* which focuses on preparing santri to live in society according to their expertise. KH Imam Zarkasyi's inspiration comes from the hadith of the Prophet Muhammad SAW which reads "*keboirunnas anfa'uhum linnas*" which means

that the best of humans is those who are beneficial to many people. This formulation underlies KH. Imam Zarkasyi's idea of *pesantren* modernisation. (Saputra, 2022a).

This *pesantren* initiated a renewal that began at Gontor Darussalam modern boarding school. To realise his desire, KH. Imam Zarkasyi realised strategic stages such as carrying out comparative studies to various educational institutions in foreign countries. Four educational institutions were visited, namely (Pendidikan, 2011). (1) Al-Azhar University, Egypt, which is famous for being more than a thousand years old and its funding from waqf. Al-Azhar was originally a simple mosque that initiated the name of the Apostle's daughter Fatimah al-Zahra as the name of the University. The development of this university has produced renowned scholars who are respected by Muslims from all over the world. (2) The Islamic boarding school in North Africa, namely Syanggit. This *pesantren* is known in various circles due to the sincerity and generosity of its caregivers. The caregiver of the *pesantren* also bears all the daily needs of his students with a soul full of sincerity. (3) In India there is Aligarh Muslim University which forms a person with a provision of religious knowledge to make him a pioneer of the Indian Islamic revival. (4) There is still in India, namely the Shantiniketan College whose founder is the Hindu philosopher, Rabendranath Tagore. The peace inherent in this college is an attraction in itself, besides that this college is located quite far from the crowd. The peace that exists in the college inspired Darussalam (Peace Village) for Modern *Pesantren* Gontor.

Based on the results of his observations of various institutions, he then made a design that was adapted to Indonesian culture and Islamic teachings that were characterized by *Ahlu Sunnah Wal Jama'ah* in accordance with the teachings of the majority of Indonesian people. His ideas were then applied to the development of the *Pondok Modern Darussalam Gontor* institution. The main reforms of *pesantren* that he did include reforms in the field of *pesantren* curriculum, strengthening institutional management, and *pesantren* ethics as a tradition and culture inherent in *pesantren*. (Sanusi, Mighwar, et al., 2021)(Mochtar, 2019)

Modern in the Field of *Pesantren* Curriculum

One of the problems of education in the past, according to KH Imam Zarkasyi, was that there was no specific educational goal. So that no stages of work or programmes are formulated to achieve these goals. Education in the *pesantren* environment develops naturally in accordance with the objectives of the *pesantren* itself. Thus, he offered the purpose of *pesantren* education in his expression as follows (Sanusi, Mighwar, et al., 2021).

“There is only one thing that is certain, making it useful. It is still general, not focused on being a doctoral candidate, not a candidate for a coachman or any profession. Let's call santri human candidates. From *pesantren* education, *santri* will know what they will do as a society. His preparation as a human being in society is not entering college.

Therefore, what we prioritise is humanitarian and community education” *Pondok Modern Darussalam Gontor* is declared a modern *pesantren* because its education system focuses on religious knowledge and other general sciences that are used as provisions for *santri* when returning to society. KH Imam Zarkasyi implemented a 100% general and 100% religious' curriculum. Islamic sciences taught such as *akidah*, *tafsir*, *hadith*, *fiqh*, and *ushul fiqh* which are generally discussed in traditional *pesantren*, KH. Imam Zarkasyi also added general sciences, namely natural sciences, life sciences, exact sciences (arithmetic, algebra and measurement), history, state administration, earth science, education science, and mental science. In addition, the students are also given the knowledge of tools, namely language and methodology of thinking. With the knowledge of these tools, the students are able to study on their own by reading books, and many of their alumni continue their studies abroad, both in the East and West (Umar Bukhory, 2016).

Foreign language learning, namely Arabic, is a language learning that is prioritized with an emphasis on mastering the vocabulary of the language that the students are expected to be able to communicate to compose a work. The learning process is continued with the learning of tools, namely nahwu and shorof, this knowledge is given when the students enter grade II, namely when they have the ability to speak fluently enough and understand the sentence structure, then continued with *Balaghah* and *Adab al-Lughah* learning when the students are in grade 5. Arabic is the language of instruction in almost all subjects (Sanusi, Wasliman, et al., 2021). Arabic seems to be the mother tongue used for daily communication, while in some other schools, Arabic is only an additional foreign language.

Pondok Modern Darussalam Gontor has a characteristic that requires its students to participate in *muhadarab* and scout learning. In the muhadarah learning process, students learn to practice speeches in three languages, Indonesian, English, and Arabic, so that this learning assumes the students' language skills and increases their confidence (Muslim, 2017). Various sciences are prepared as a strategy to address the realities of social life in society later. The students in the pesantren are taught to be aware of putting the interests of the community ahead of personal interests, as a form of awareness of devotion aimed at the benefit of society, especially for Muslims (Krisdiyanto et al., 2019).

Pondok Modern Darussalam Gontor also realizes extra learning including ethics or manners in the form of physical and mental politeness. Outer modesty consists of actions, behavior, and even clothing, while inner modesty is learning about morals and souls. The students are also equipped with entrepreneurial knowledge which is implemented in printing, typing, crafts and so on as a support for their economic knowledge (decoration, letter, janur), and so on. (Sanusi, Wasliman, et al., 2021)

Modern in the Field of *Pesantren* Management

The fundamental idea that becomes the institutional foundation at *Pondok Modern Darussalam Gontor* is the difference between *Pondok Modern Darussalam Gontor* and other pesantren that are established and sheltered by certain religious affiliations and organizations, such as Nahdlatul Ulama'. KH Imam Zarkasyi created the environment of *Pondok Modern Darussalam Gontor* completely sterile from political interests and any organisation. This is in accordance with the motto of the pesantren, "Gontor stands above and for all groups" (Krisdiyanto et al., 2019).

Then related to *pesantren* management, KH. Imam Zarkasyi assessed that the pesantren culture which generally places one person, usually the *kiai* or caregiver in the *pesantren* as the highest authority in policy making is not in accordance with modern principles. (Krisdiyanto et al., 2019) Modernization, according to him, requires implementation that has the principles of democratisation, transparency, accountability and togetherness.

According to KH. Imam Zarkasyi, *pesantren* management is very important to determine the progress of Islamic Education Institutions. He considers that family-centric leadership can bring progress if the caregiver or *kia* has superior competence, visionary, intelligent, smart, willing to work, fair and democratic. However, on the contrary, such management will bring setbacks if the *pesantren* caregiver lacks these abilities and is authoritarian and dictatorial. He then reinforced this view with the motto "unorganized good can be defeated by organized evil" (Prastowo & Mulyanto, 2021).

Modernization in the field of management carried out by KH. Imam Zarkasyi by endowing *Pondok Modern Darussalam Gontor* to an institution called the *Pondok Modern Darussalam Gontor* Waqf Board. This waqf pledge has been stated in front of the public by the Trimurti founders of the

cottage. Thus, *Pondok Modern Darussalam Gontor* is no longer private property but becomes the property and responsibility of Muslims (Saputra, 2022a). The land waqf of the founder of the Gontor modern boarding school was inspired by Al-Azhar University in Egypt (Amir Hamzah, 1996). This university was founded from a small mosque hundreds of years ago and still continues to survive today and even has a large waqf land and is able to provide scholarships to foreign students.

The Waqf Board of *Pondok Modern Darussalam Gontor* is also the highest authority in determining policies in the *Pondok*, including appointing *kiai* or caregivers who are mandated for 5 years of office and are responsible to the Waqf Board (Wicaksono et al., 2021).

The waqf board has five programs relating to the field of education and teaching, the field of equipment and housing, the field of waqf and sources of funds, the field of regeneration and the field of welfare. This then affects a number of provisions regarding the system and mechanism of the cottage organization that provides limits on the rights, authorities and obligations of its managers, including the *kiai*'s family. This is expected so that *Pondok Modern Darussalam Gontor* can continue to live and move forward even though it has been abandoned by its founders. This modernization is one form of *pesantren* education system that will be the foundation for the development of *Pondok Modern Darussalam Gontor* in the future. As well as being an example for other boarding schools in Indonesia. (Umar Bukhory, 2016)

Modern in *Pesantren* Tradition

Further modernisation is related to traditions that become policies at *Pondok Modern Darussalam Gontor*. KH Imam Zarkasyi imposes mandatory dormitory provisions because he is a dormitory system as a conducive means in the context of learning and also embedding habituation which is a tradition in *pesantren*. Santri who are in the classroom have the position of learners or students and when outside the classroom, santri gets guidance, education and care from *kiai* (Malik, 2021).

KH. Imam Zarkasyi's thinking regarding the *pesantren* tradition is contrary to the perspective of orientalists. In general, orientalists, such as Snouch Hurgronje, focus on the outward appearance of *pesantren*. For example, buildings in the form of boarding houses, clothing styles, equipment used, location of buildings and static traditional teachings. Whereas in KH Imam Zarkasyi's perspective, the main thing in a *pesantren* is its content and soul. At least the *pesantren* has content and soul called Panca Jiwa (Fatimah, 2018).

The *pesantren* tradition in KH. Imam Zarkasyi's thinking in the realm of education is more directed towards the social aspect and exemplary (Saputra, 2022b). This thinking is the foundation behind the goals and doctrines of *Pondok Modern Darussalam Gontor*. The philosophy of education that he embraces means that education is an effort in order to civilize humans, namely to produce Indonesian Muslim cadres. In this case, he applied it in the *Kulliyatul Muallimin al-Islamiyyah* system (Islamic teacher education school) as a teacher and preacher according to the needs of the people who have a soul of sincerity and believe that teaching is not only a profession to make money but also carry out religious duties to teach the community (Yasin, 2019).

Modern Darussalam Gontor is also designed to have the ability to be ready to plunge into various fields of life, ranging from farmers, traders, and activists to politicians. this view shows that according to KH. Imam Zarkasyi education is the right means to make the social changes needed by society. According to Assiroji, this thought was inspired by his teacher, Mahmud Yunus, which if traced further is the thought of Muhammad Abduh. To achieve this goal, Gontor students are taught social knowledge and education in the form of skills training that will be useful for students' lives later in society (Saputra, 2022b).

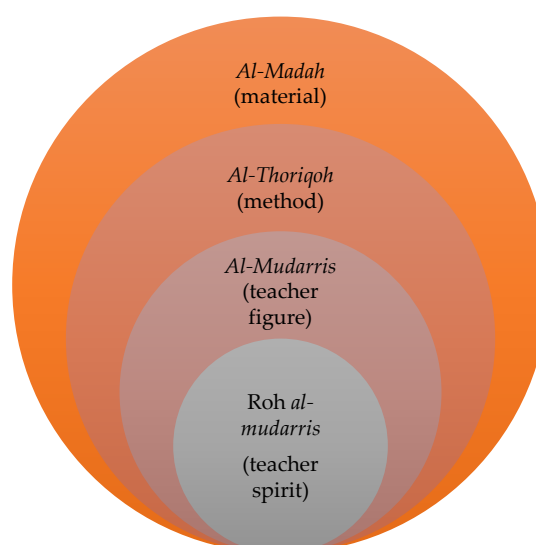
Although professionalism is the most important aspect of being a teacher, KH Imam Zarkasyi does not neglect other factors. He also emphasizes teachers' mastery of the material, teaching skills, personality, and social skills. The concept of professionalism in KH Imam Zarkasyi's thinking is in line with the professional competencies of teachers in Law No. 14 of 2005 concerning Teachers and Lecturers: Pedagogic, Personality, Social, and Professional Competence (Saputra, 2022b).

Table 1.
Comparison Between the Concept of Teacher in KH. Imam Zarkasyi's Thought and Professional Teacher in Law Number 14 of 2005 concerning Teachers and Lecturers

No.	Teacher Competence According to KH. Imam Zarkasyi	Teacher Competence in Law No.14 of 2005
1.	Mastery of <i>maddah</i> (material)	Professional competence
2.	<i>Al-thariqah</i> (method)	Pedagogical competence
3.	<i>Al-mudarris</i> (teacher figure)	Personality and social competence
4.	Ruh <i>mudarris</i> (teacher spirit)	Principles of professionalism (conscience, responsibility, idealism, and leadership)

The table above compares the two concepts of professionalism which can then be clarified by the chart below which describes the character of each attribute of professional teachers in KH. Imam Zarkasyi's thinking in detail. *Ruh al-mudarris* (the spirit of the teacher) occupies a core position that forms the teacher's personality, the figure of the teacher (*al-mudarris*) who has a personality that forms good teaching skills (*al-tariqah*), good teaching skills will improve the quality of material delivery (*al-maddah*) to students.(Saputra, 2022b)

Chart 1. Disposition Attributes of Professional Teachers in the Thought of KH. Imam Zarkasy



These approaches are designed to shape the personality of prospective teachers. In addition, it should also be underlined that the construction of character education in Imam Zarkasyi's thought is oriented towards creating social morality that is relevant to social competence. In KH. Imam Zarkasyi's view, social morality is the core of Islamic teachings. Therefore, the mission of *Pondok Gontor* is to be a nursery for Muslim cadres to improve the morals of Muslim society.

The details of the teacher's soul attributes in Imam Zarkasyi's thinking are reflected in the philosophy of life of Pesanten Gontor as a school for educating Islamic teachers, *Pancajinya* (five spirits) and the *Pondok* motto. *Pancajinya* is values that characterize the pesantren. Imam Zarkasyi saw that the spirit of *pesantren* needed to be the foundation of the modern system he initiated to maintain the nature of *pesantren*. KH Imam Zarkasyi always reminded his students that, "although modern, (Gontor) is still a *Pondok*."

The motto is an illustration of the five souls of *Pondok Modern Darussalam Gontor* which is the theological aspect and foundation of the modern system of the *pesantren* (Mu'minah, 2016). *Pancajinya* Gontor are: (1) The Soul of Sincerity, (2) The Soul of Simplicity, (3) The Soul of self-sufficiency, (4) The Soul of *Ukhuwwah Islamiyyah*, (5) The Soul of Freedom.

In the discussion above, it is clear that KH. Imam Zarkasyi's philosophy of the ideal character of a teacher has covered the entire picture of professionalism. In fact, if we examine the concept of KH. Imam Zarkasyi, which emphasizes the importance of the role of teachers in serving the wider community, actually represents a new paradigm of service-oriented professionalism such as the model proposed by Hoffman (2003) five main aspects, namely leadership sharing and support, collective learning, personal practice sharing, agreement on values, goals, vision and mission, and conditions supported from the aspects of relationships and structures that support the teacher and student learning proces (Cao & Liu, 2011).

Leadership Dynamics of KH Imam Zarkasyi

As the leader of Pondok Modern Darussalam Gontor, KH. Imam Zarkasyi was motivated by the social reality at that time. (Fatihah, 2018)(Sanusi, Mighwar, et al., 2021). As the leader of Pondok Modern Darussalam Gontor, KH. Imam Zarkasyi was motivated by the social reality at that time. (Fatihah, 2018) (Sanusi, Mighwar, et al., 2021). First, external factors: (a) global macro, namely the threat of the gap between Western progress and the decline of the East as well as Rudyard Kepling's idea of the clash of civilisations that separates the culture of Western rationalism and Eastern idealism, the opportunity for the excellence of four Asian countries, namely African educational institutions (Al Azhar, Syanggit, Aligarh, Shantiniketan) and Rabindranath Tagore's cultural universalism; (b) national meso, namely the threat of colonialism, the dichotomy of science and the disorientation of colonial schools to produce employees and the decline of indigenous schools, the fanaticism of political parties, the strong opportunity for the nation's determination to unite and become independent, the need for a unifying people. Second, internal factors: (a) micro-regional, namely the threat of the ebb and flow of various *pesantren* in East Java, kiai disleadership, especially weak regeneration and mismanagement of *pesantren*, especially monomanagement, opportunities for the need for educated people from quality education who master Arabic and English; (b) micro-local, namely the threat of immoral molimo behavior from the people of Gontor Village, the emptiness and lack of old Pondok Gontor infrastructure, 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 (microlocal regional) driving force of KH. Imam Zarkasyi's leadership shows three meanings: (a) the meaning of

experience: breadth of knowledge, sharp analysis and concern for social reality and the benefits of all. With this experience, KH. Imam Zarkasyi exercised leadership at *Pondok Modern Darussalam Gontor* by prioritizing aspects of discipline and exemplary, the view of the leader according to KH. Imam Zarkasyi includes (Adawiyah et al., 2021).

Leaders are not just manager

The leader is essentially the person who is most responsible for everything in the organisation or institution. Therefore, the leader is not only a manager who organizes the administration system and activities in the boarding school, but a leader must be able to direct, organise, foster and set an example for those who are led. (Pramitha, 2020) In *pesantren*, the leader is thoroughly responsible, both physically and spiritually, for the success of the *pesantren's* goals.

The main task of leaders in *pesantren* is to educate

The leader in the *pesantren* is also an educator who must be able to be a role model for students. This example is the main priority at Pondok Modern Darussalam Gontor. Thus, *santri* and the teachers are in one dormitory to live together in order to form a conducive example with direct methods. A *santri* becomes a mirror for other *santri*, *santri* who are active, dynamic, diligent, obedient to discipline, and achievers will provide a positive touch and influence for other friends, as well as senior *santri* in all respects become examples and role models for their younger siblings, as well as teachers who become a mirror of exemplary by the *santri* and the *kiai* as the leader of the *pesantren* is a central figure who contributes to giving the color of his *pesantren*. An example given once is more eloquent than a lecture or speech a thousand times (Pramitha, 2020). K.H.Imam Zarkasyi led the Gontor boarding school with *uswatun hasanah* or exemplary because *Kiai* is a figure who must be imitated. This is also in line with the definition of education, which is heard, seen and felt by all students. (Fatihah, 2018)

Cadre of leaders in *pesantren*

Pondok Modern Darussalam Gontor is also a regeneration institution that makes the standard and basis of its leadership from a long experience of certain qualifications. In contrast to other *pesantren* whose leadership success is genealogical, *Pondok Modern Darussalam Gontor* makes the regeneration process a crucial superstructure in leadership succession. (Studies, 2016) The basics and standards will be communicated and transformed to all human resources living in the *pesantren*, because they are the intra-strength of the *pesantren* as well as potential successor cadres of *pesantren* values (H. F. Zarkasyi, 2015). *Pondok Modern Darussalam Gontor* regenerates through its experience which has its own form or way to form its cadres through various tricks and tips. In educating its students and teachers from the time of its establishment until now at the age of close to a century, the methods used by Pondok Modern Darussalam Gontor include Direction, Training, Assignment, Habituation, Supervision, *Uswah Hasanah* and Approach (Abu Bakar & Mardiyah, 2020b).

Internalization of *Pancajiwā* in Modern *Pesantren* Leadership

KH Imam Zarkasyi continued to emphasize to his students "although modern, (educational institutions in Gontor) this is still a *pesantren*" (Wiwit, 2015) (Yasin, 2019). Through the *Pancajiwā* philosophy, he implemented disciplinary education and regeneration at *Pondok Modern Darussalam Gontor*. *Pancajiwā* is used as the spirit of life in the *pesantren*, both from traditions and systems and values of life in *pesantren*, so that the five principles of *Pancajiwā* are used as the main

foundation in various activities.(Prastowo & Mulyanto, 2021). He form of implementation of *Pancajawa* formulated by KH. Imam Zarkasyi at Pondok Modern Darussalam Gontor is as follows (Mardiyah, 2022).

The Soul of Sincerity

An example of sincerity applied at *Pondok Modern Darussalam Gontor* is the caregiver or *Kiai* who does not get a salary from the cottage, and never uses finances sourced from the cottage. *Kiai* shows his sincerity and sacrifice for the cottage. At the time of KH. Imam Zarkasyi even often gave his land to residents to replace the expansion of the cottage built on residents' lands. The finances of the *pesantren* are entirely centralized in the administration and can be controlled at any time because it uses the principle of openness, even though the policyholder for the entry and exit of finances is the administration.

The teachers who teach at the boarding school are part of the devotion to revive the boarding school on the basis of sincerity to help *Kiai* as well as a field of charity *jariyah* not based on a monthly salary. *Santri* is allowed to pay donations and dues that are used for their own needs, not intended to pay *Kiai* or teachers (Rozaq et al., 2022a, 2022b; Wajdi et al., 2022).

This spirit of sincerity is what *santri* should know in order to explore the science of *uswah hasanah* (good example). Exemplary makes the mindset and inner system that *santri* are surrounded by struggles with a sense of sincerity. The motto written from various sides of the cottage is *al-ikhlash ruh al'amal* (sincerity is the soul of work). Therefore, students can accept all *Kiai* orders with a sincere soul.

The Soul of Simplicity

In KH. Imam Zarkasyi's perspective does not mean poor, but a life that is not excessive and in accordance with abilities and needs. The simple life model is a form of strategy to instill a simple soul in *santri* at the Gontor modern hut. Everything should not be excessive such as food, shelter, and clothing. The criteria for food served are healthy and nutritious, the benchmark is not on delicious food; housing is also prepared to meet the feasibility of rest; while clothing is enough to cover the *aurat* and holy not expensive. A simple way of life is also instilled in the mindset of the students through an attitude of realization, not overstepping the boundaries. Thus, the social gap between rich and poor is not found in Gontor huts, only distinguished by their achievements in class and outside the classroom (Muhsin et al., 2019; Sabila et al., 2020; H. F. Zarkasyi, 2020).

The soul of independence or self-sufficiency

The dormitory system is required by KH. Imam Zarkasyi to all students of *Pondok Pesantren Darussalam Gontor* is a way to train students to be able to train and take care of themselves and their own interests. *Pondok Modern Darussalam Gontor* also provides an example of independence to never resign themselves to their lives from help and pity from any party.

In life at *Pondok Modern Darussalam Gontor*, students are guided to be able to take care of all their own needs, without relying on help from others. Likewise, at the boarding school, they also take care of various businesses owned by the cottage which are intended for students. So, from, by and for *santri*.(Mardiyah, 2022) Since the beginning of entering Pondok Modern Darussalam Gontor, *santri* are required to be able to think at once to meet all their needs independently; from thinking about the needs of their books, clothes, bed mattresses, sports activities, courses he likes, to thinking about the process of managing their monthly budget (Fatimah, 2018).

The independent students at *Pondok Modern Darussalam Gontor* gain various important experiences for themselves, including leadership and skills, namely: (Mardiyah, 2022) (1) Leadership. Every *santri* can have the opportunity to become a leader with the existence of the group and organizational activity programs. Therefore, they can show their abilities in managing sports clubs, rayons, scouts, skills and language courses, regional organizations, and so on. (2) Skills. KH Imam Zarkasyi has a stance on mental skills over job skills. An education system that only emphasizes job skills is an education system that he does not agree with. Thus, Imam Zarkasyi emphasizes mental skills for his students. The *santri* are educated with the ability to manage activity, lead a committee, create and lead *santri* activity groups, and so on. Although only prioritizing mental skills, skills courses will still be provided for students who have an interest and are not required to participate. After training the mental skills of the students, the students are given motivation in the form of principles and philosophy of life as a provision for life in the community in the final class. To complement this provision, they are invited to review several private companies to learn firsthand the process of a business activity being created and developed so that it is successful. This program is called *Riblah Iqtishadiyah*.

The Soul of *Ukhuwah Islamiyyah*

Brotherhood is the basis for the interaction of all residents of *Pondok Modern Darussalam Gontor*. Starting from kiai, teachers, and students. From here comes a sense of willingness and mutual belonging. The *santri* who come from various regions, tribes, cultures, and different religious groups are instilled with a sense of togetherness and help. They live together in the dormitory, get to know each other, and have various experiences.

The strong desire of KH Imam Zarkasyi and his two brothers to instil the spirit of *ukhuwwah Islamiyyah* and the spirit of nationality can also be seen in the naming of dormitory and school buildings, such as Indonesia One, Indonesia Two, Indonesia Three, Seventeen August, Egypt, Tunis, Saudi, and so on. However, there is a limited display of regional arts in various certain events in order to develop the *santri*'s insight into the diversity of the Indonesian nation. Regional *santri* organisations are allowed, but only to facilitate the affairs of the *santri* with their families in their respective regions.

The Soul of Freedom

KH. Imam Zarkasyi in promoting the spirit of freedom manifested in democratic education. Democratic attitude is one of the fundamental principles of boarding school education. This is stated in the activities of OPPM (Organization of *Santri* in Modern Pesantren). The *santri*, who are also members of the organization, are guided to be able to organize activities independently (self-governing) while living in the cottage or dormitory. The election of the head of the organization is guilty of representatives of class V students. The group of representatives forms the chairman as a formulator to be proposed to the boarding school leadership. This leadership period lasts up to one year and is followed by reporting the accountability of the work before the teachers and *Kiai*. The stages of development of this organization are discussed.

In addition to the aspect of the curriculum and *santri* activities, this freedom is used as a motto of *Pondok Modern Darussalam Gontor* which is free from the interests of one particular group or political party, namely "*Pondok Gontor* Stands on and for all groups". In instilling the *pesantren* tradition at *Pondok Modern Darussalam Gontor*, apart from *Pancajiva* (the five souls), it is also through the motto and motto of the cottage which instills Muslim personalities with character, namely: Have a high mind, Have a healthy body, Have broad insight, Free-thinking.

CONCLUSION

Based on the results of the research that has been discussed related to the leadership of Pondok Modern based on the internalization of *Pancajiwā* according to KH. Imam Zarkasyi, it can be concluded as follows: (1) Modern *pesantren* has 3 aspects, namely the first modern in the field of curriculum as the core of the educational process in *pesantren*, second modern in the field of *pesantren* management as a system that regulates and runs the entire series of educational processes, and third modern in the *pesantren* tradition where all components in the *pesantren* must have the same goal. (2) Leadership at *Pondok Modern Darussalam Gontor* run by KH. Imam Zarkasyi is adapted to the educational goals of the *pesantren* by prioritizing discipline and *uswah hasanah*, according to him the leader is not only a leader but someone who is responsible for the entire educational process for the achievement of *pesantren* goals. And (3) Internalization of *Pancajiwā* as the philosophy of education at *Pondok Modern Darussalam Gontor* which is carried out in various activities both academic and non-academic. Both explicitly and implicitly as a hidden curriculum of Modern *Pesantren*.

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