

# Trimurti Leadership as Central Figure In Boarding School (Pondok Modern) Darussalam Gontor, Ponorogo, Jawa Timur, Indonesia

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**Trimurti Leadership as Central Figure  
In Boarding School (*Pondok Modern*) Darussalam Gontor, Ponorogo, Jawa  
Timur, Indonesia**

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**ABSTRACT:** Indonesia is a pluralistic country, because of its diversity of tribes, cultures, languages and customs so that it has various forms of Educational Institutions. Islamic boarding schools as the 'Father' of education in Indonesia and indigenous institution that were born from Nusantara's local wisdom in a fairly existential period of time. The characteristic of pesantren lies in its leadership in the hands of a kiai. One of the pesantren that still exists today is Pondok Modern Darussalam Gontor (PMDG). So, this study aims to provide discourse about the leadership of 'Trimurti' as the *central figure* in Pondok Modern Darussalam Gontor. The study is included in the library research, so as to facilitate the analysis of data, researchers used two techniques, such as *Descriptive Analysis* and *Content Analysis*. Based on the results of data analysis, the uniqueness of the kiai's leadership lies in the charismatic character that creates a '*patron client*' pattern in the internal and external sphere. Trimurti of PMDG as a boarding school leader whose task is to educate the santri applied two main methods, namely: *central figure/uswahhasanah* and forming *milieu*/conducive environment. The whole life of the pesantren, both on a micro and macro scale, has been designed in such a way that the process of transfer of knowledge and value can run naturally in every daily activity.

**Keywords:** Kiai Leadership, Trimurti, Central Figure, Gontor.

**Abstrak**

Indonesia merupakan negara majemuk, karena keanekaragaman suku, bahasa, budaya, dan adat istiadat yang memiliki berbagai bentuk Institusi Pendidikan. Pesantren sebagai 'Bapak' Pendidikan di Indonesia merupakan lembaga pendidikan *indigenous* yang telah lahir dari kearifan lokal Nusantara dalam kurun waktu yang cukup sistematis. Ciri khas pesantren terletak pada kepemimpinan yang berada di tangan seorang kiai. Salah satu pesantren yang telah berdiri sejak dahulu adalah Pondok Modern Darussalam Gontor

(PMDG). Maka, penelitian ini bertujuan untuk memberikan wacana tentang kepemimpinan 'Timurti' sebagai *central figure* di Pondok Modern Darussalam Gontor.

Adapun studi ini termasuk dalam kategori riset kepustakaan (*Library Research*), sehingga untuk memudahkan dalam menganalisis data, peneliti menggunakan dua teknik, yaitu: *Descriptive Analysis* dan *Content Analysis*. Berdasarkan hasil analisis data, keunikan kepemimpinan kiai terletak pada karakter kharismatik yang menciptakan pola '*patron client*' dalam lingkup internal dan eksternal. Trimurti PMDG sebagai pemimpin pesantren yang bertugas mendidik para santri menerapkan dua metode utama, yaitu keteladanan/*central figure/uswah hasanah* dan pembentukan *miliu/lingkungan* yang kondusif. Seluruh kehidupan pesantren, baik dalam skala mikro maupun makro telah didesain demikian rupa, sehingga, proses *transfer of knowledge* dan *transfer of value* dapat berjalan secara natural dalam kehidupan sehari-hari.

**Kata Kunci :** Kepemimpinan kiai, Trimurti, *Central Figure*, PMDG

## INTRODUCTION

Indonesia, as a country with a majority Muslim population, certainly has thoughts about the importance of Islamic Education that will be given to the next generation of the nation. Islamic education in its implementation must place Islam as a *value*, and not just teaching material or material. Indeed, education is not just a *transfer of knowledge*, but also a *transfer of value*.

Humans in the course of life and life, have the mandate or duty and responsibility that God imposes on humans to be fulfilled and carried out as well as possible. Al-Maraghi defines the mandate into three parts: (1) servant's trust in his God, namely following all his commands and avoiding all his prohibitions, (2) servant's trust in fellow human beings, which is to establish good and harmonious relationships with fellow human beings, (3) human trust in him, namely trying to do things that are good and useful for the benefit of his life in the world and the hereafter.<sup>1</sup>

From the explanation above, it can be understood that human tasks essentially have two kinds, namely '*abdullah* and *khalifatullah fil' ard*'.<sup>2</sup> The duty of human life as '*abdullah*' is the realization of carrying out the mandate of Allah, in the sense of obeying Allah's commands and avoiding His prohibitions. While the mandate as the

<sup>1</sup>et.al. Muhaimin, *Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam Di Sekolah* (Bandung: PT Remaja Rosdakarya, 2012).p.19-20

<sup>2</sup>The term *khalifatullah* can be interpreted as a substitute or holder of God's authority on earth. This term can also be used in the context of leadership after the death of the Prophet. As for the micro scale of life, every community, institution, or group of people must need a leader to be a figure and role model.

*caliph of Allah* is the realization of optimizing all the potential given by God to uphold justice, prosperity and happiness of life.

Indonesia is a pluralistic country, because of its diversity of tribes, cultures, languages and customs so that it has various forms of Educational Institutions. As stated in UU No. 20 of 2003 concerning the National Education System (SISDIKNAS) mention that Educational Institutions are grouped into three groups, namely: Formal Education, Non-formal Education, and Informal Education.

One of the educational institutions in Indonesia is Islamic boarding schools, as well as the institution of the oldest Islamic education, in many socio-historical contexts contribute a lot in shaping and building the nation. In the course of its history has also been the object research by scholars who study Islam in Indonesia. This shows that pesantren have a strong enough influence in shaping and maintaining social, cultural, political life and religious specialties. One of the uniqueness of pesantren is the pattern of leadership that is centralized to a charismatic 'kiai'.

## LITERATURE REVIEW

### 1. Characteristics of Islamic Boarding Schools

In realizing their duties, Islamic boarding schools certainly have a foundation in the form of certain agreed upon principles, so as not to overlap with other institutions. Among these principles are:

- 1) The principle of human liberation from error (QS. At-Tahrim [66]: 6)
- 2) The principle of fostering people, to become servants of Allah who have harmony in the life of the hereafter (QS. Al-Qashash [28]: 77)
- 3) Principle of *amarma'rufnahimunkar*
- 4) The principle of developing thinking power, reasoning power, and feeling power
- 5) The principle of forming a person who has faith and knowledge to devote himself as a servant of Allah.<sup>3</sup>

In Indonesia various types and versions of Islamic Education institutions have developed in accordance with their levels. The following is an Islamic Education institution which is an integral part of Indonesian history, namely Islamic boarding schools. Because Islamic boarding schools are the 'Father' of Indonesian Islamic Education born of the awareness of the obligation of Islamic da'wah, which is spreading and developing Islam, while at the same time printing cadres of scholars or preachers. Islamic boarding schools according to the basic definition are 'santri residences' or 'dormitory'. Whereas the cottage is a house that is made of bamboo. Or maybe it is an absorption from Arabic '*funduuq*' which means hotel or hostel.<sup>4</sup>

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<sup>3</sup>Hasbullah, *Sejarah Pendidikan Islam Di Indonesia: Lintasan Sejarah Pertumbuhan Dan Perkembangan*. (Jakarta: PT Raja Grafindo Pustaka, 1996).p.129

<sup>4</sup>*Ibid*.p. 138

According to Mastuhu, Islamic boarding schools are traditional Islamic educational institutions to study, understand, explore, appreciate, and practice Islamic teachings by emphasizing religious morality as a guide to daily behavior.<sup>5</sup> Islamic boarding schools in its history, can be said to be a link between the rural world and the outside world. In fact, in many historical studies, Islamic boarding schools as the oldest Islamic educational institutions in the archipelago were declared to have a significant contribution and contribution to the intellectual life of the nation's children in their time.

At present the number of Islamic boarding schools in Indonesia reaches 25,938 with a total of 3,962,300 students. the largest number of pesantren in Indonesia is on the island of Java (82.2%), while the number of minorities is in Papua (0.19%).<sup>6</sup>

### Statistik Pesantren

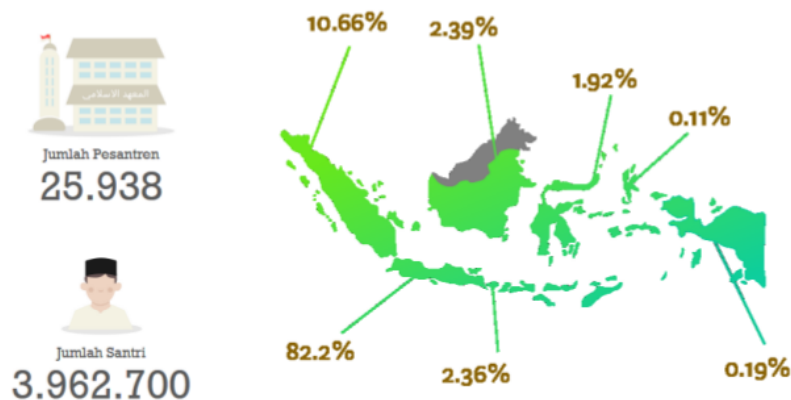


Figure 1. Islamic Boarding School Statistics in Indonesia

The distinctive characteristics and uniqueness of Islamic boarding schools still cannot be owned by other educational institutions, and can still demonstrate its capabilities in various episodes of the era. Some of the most important elements in a pesantren are kiai,<sup>7</sup> santri,<sup>8</sup> pondok (dormitory),<sup>9</sup> mosque,<sup>10</sup> and classical books (yellow books)<sup>11</sup>.

<sup>5</sup>Mastuhu, *Dinamika Sistem Pendidikan Pesantren: Suatu Kajian Tentang Unsur Dan Nilai Sistem Pendidikan Pesantren* (Jakarta: INIS, 1994).p.55

<sup>6</sup>Pangkalan Data Pondok Pesantren (PDPP), "Data Statistik Jumlah Pesantren Di Indonesia," 2018, <http://pbsb.ditpdpontren.kemenag.go.id/pdpp/> . Accessed on November 20, 2018, at 10:00 am

<sup>7</sup>'kiai' in the context of pesantren education, is a leader, who functions as a *leader, central figure*, as well as *manager* in their respective pesantren. In addition, the cleric was also a *moral force* for all boarding school residents, thus creating a strong inner relationship between kiai and santri, even



Along with the times and various demands of modern life, Islamic boarding schools are required to morph to survive and adapt. Judging from the pattern of education applied, the pesantren can be grouped into three models, namely: *first*, traditional pesantren(*salafy*), which are identical to the deepening of religion limited to yellow books and classical systems, as well as cultural thinking and paradigms dominated by classical terms. *Second*, modern pesantren(*khalafy*), which is described in the emphasis on mastering foreign languages, adopts a modern curriculum, minimalist classical book recitation, emphasis on rationality, future orientation and life competition, and mastery of technology. The weakness lies in mastering the classical treasure. *Third*, the Islamic boarding school *salaf-modern*, which combines the two systems above, has a wider room for santri creativity.<sup>12</sup>

## 2. Kiai Leadership in Islamic Boarding Schools

In the midst of the development of Indonesian society in general there can be several titles that are intended for kiai, for example in West Java (Sunda) people call them '*ajengan*', in the Aceh region known as '*Teungku*', in ordinary West Sumatra disebut '*Buya*', in Makassar it is commonly called '*Tofranrita*', in the Madura area it is called '*Nun*' or '*Bendara*' which is usually abbreviated as '*Ra*', in Lombok and its surroundings usually called '*Tuan Guru*'. Especially in Java, the name kiai is usually equated with '*Sunan*' or '*Susuhan*'.<sup>13</sup>

Leadership is the art and science of influencing other people to act as expected. It is called art because every leader can apply his theory based on the

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when the santri had returned to society. See Ninik Masruroh, *Modernisasi Pendidikan Islam Ala Azyumardi Azra* (Yogyakarta: Ar-Ruzz Media, 2011).p. 115

<sup>8</sup>'santri' is a term that only pesantren have. Santri is a special term used as another word for students or students who study at a pesantren or kiai leader. What distinguishes them is the mukimsantri and the santri kalong. Santrimukim settled in the hut, while the santri kalong will return to their homes after finishing their studies at the pesantren. See Hasbullah, *Sejarah Pendidikan Islam Di Indonesia: Lintasan Sejarah Pertumbuhan Dan Perkembangan*.p. 143

<sup>9</sup>'pondok' in the context of Islamic boarding school education is a dormitory, or a place for the training of santri. The existence of this cottage is what makes the characteristics of pesantren education. In line with the times, the form of this cottage began to be formulated into a new version of the *system boarding school*, which is not only in boarding schools, but also in other formal institutions.

<sup>10</sup>The mosque, besides functioning as a place of worship, is also used as a place for teaching and learning. In its development, it was built a special room for halaqah, due to the increasing number of santri. In the latest development, pesantren began to build classes for their teaching and learning activities. See Hasbullah.p. 142

<sup>11</sup>The classic book, or what is commonly called '*kitabkuning*' has a vital position in the pesantren education curriculum, because its existence makes a distinction between pesantren and other Islamic educational institutions. This books teach by classical methods, such as *sorogan* and *bandongan*. See Masruroh, *Modernisasi Pendidikan Islam Ala Azyumardi Azra*.p. 116

<sup>12</sup>Masruroh.p.117

<sup>13</sup>Amir Fadhilah, "Struktur Dan Pola Kepemimpinan Kyai Dalam Pesantren Di Jawa," *Hunafa: Jurnal Studia Islamika* 8, no. 1 (2011).p. 115

situation. Science is called because leadership can be studied scientifically. Leadership is the process of leading. The leader is the person who leads. A leader is a person who has certain skills that can influence his followers to work together towards achieving goals that have been set. Leaders must have various advantages, skills compared to other members.<sup>14</sup>

According to Arifin, the existence of a kiai as a leader in a pesantren in terms of duties and functions can be seen as a unique leadership phenomenon. Kiai as the head of an Islamic education institution is not only tasked with compiling the Islamic religious education curriculum, making rules and regulations, designing evaluation systems, implementing learning related to the sciences taught in boarding schools.<sup>15</sup>

According to Thalhah Hasan as quoted by Mardiyah, explained that the leadership of the kiai generally appears in four types of dimensions, namely: (1) as a *community leader*, (2) *intellectual leader* in his capacity as a religious teacher, fatwa giver, reference law, (3) *spiritual leader* if a kiai presides over worship activities, and (4) administrative leaders, if the kiai acts as the person in charge of the educational institution, boarding school, or other social body.<sup>16</sup>

Another uniqueness of the kiai leadership is the charisma of a kiai. As Prasjo stated, this charismatic nature arises because of its ability, thus defeating other people around it.<sup>17</sup> Therefore, the main characteristic possessed by kiai is charismatic, which arises because of the depth of their knowledge, and their ability to overcome any problems that exist both within the scope of the pesantren, and the community.

Abdurrahman Wahid emphasized that regardless of the charismatic nature of a kiai, the kiai's leadership is personal or personal. However, today, there is a new trend where the leadership of pesantren is no longer a single leadership, but has metamorphosed in the form of a foundation. Thus, leadership leads to a collective pattern, in accordance with the hierarchy of the foundation. In this case, the existence of pesantren does not depend on the central policy of the kiai, but the kiai also delegates its leadership to the structure below it.<sup>18</sup>

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<sup>14</sup>Syaiful Sagala, "Manajemen Dan Kepemimpinan Pendidikan Pondok Pesantren," *Jurnal Tarbiyah* 22, no. 4 (2015).p. 216

<sup>15</sup>Imron Arifin, *Kepemimpinan Kiai: Kasus Pondok Pesantren Tebuireng Jombang* (Malang: Kalimasahada Press, 2013).p.45

<sup>16</sup>Mardiyah, *Kepemimpinan Kiai Dalam Memelihara Budaya Organisasi*, ed. Aditya Media Publishing (Malang, 2012).p. 60

<sup>17</sup>Sujoko Prasjo and Et.al, *Profil Pesantren* (Jakarta: LP3ES, 1988).

<sup>18</sup>Mardiyah, *Kepemimpinan Kiai Dalam Memelihara Budaya Organisasi*.p. 60

## METHODS

This study is a qualitative research library research for using the data in the form of literature.<sup>19</sup> The object of this research is Timurti's leadership as the *central figure* in Pondok Modern Darussalam Gontor. So, this research belongs to the category of library research (*Library Research*). Called library research because the data or materials needed to complete the research came from the library, both in the form of books, encyclopedias, dictionaries, journals, documents, magazines and so forth.<sup>20</sup>

To facilitate data analysis, researchers used two techniques, namely: *Descriptive Analysis* and *Content Analysis*. *Descriptive Analysis* is to present a complete picture intended for exploration and clarification of a phenomenon or social reality, by describing a number of variables relating to the problem and the unit under study between the phenomena being tested.<sup>21</sup> *Content Analysis* is depth discussion of the contents of a written or printed information by analyzing the meaning contained in assumptions, ideas, or *statements* to get understanding and conclusions.<sup>22</sup>

## DISCUSSION

### 'Timurti' Leadership as a *Cental Figure* in Pondok Modern Darussalam Gontor (PMDG)

'Timurti' is a term used for the founder and chairman of Pondok Modern Darussalam Gontor (PMDG). At the beginning of its establishment, 'Timurti' consisted of three brothers, namely: KH Ahmad Sahal (1901-1977), KH Zainuddin Fanani (1905-1967), and KH Imam Zarkasyi (1910-1985). In 1926, the three brothers founded a new educational institution called Pondok Modern Darussalam Gontor.<sup>23</sup>

Since its inception to date, PMDG has succeeded in integrating the pesantren education system with the madrasa system, making Gontor a modern pesantren pattern in its time. A work that is far beyond the limits of its time. After the death of all three, the leadership relay continued to the next generation. Until now, PMDG was led by the second generation Timurti, namely: KH. Abdullah Syukri Zarkasyi, MA, KH. Hasan Abdullah Sahal, and KH. Syamsul Hadi Abdan.

<sup>19</sup>John Creswell, *Research Design Qualitative and Quantitative* (USA: SAGE Publication International Education and Professor Publisher, 1994).p.145

<sup>20</sup>Nursapia Harahap, "Penelitian Kepustakaan," *Jurnal Iqra'* 8, no. 1 (2014).p.68

<sup>21</sup>Margono, *Metodologi Penelitian Pendidikan* (Jakarta: Rineka Cipta, 1997).p.39

<sup>22</sup>Sumadi Suryarata, *Metodologi Penelitian* (Jakarta, 1997), Rajawali Press.p. 85

<sup>23</sup>The word 'Darussalam' in the name of Pondok Modern Darussalam Gontoris taken from Al-Qur'an, QS Yunus : 25. See Ahmad Suharto, *Menggali Mutiara Perjuangan Gontor* (Solo: Namela, 2014).p.9





Islamic Boarding Schools according to KH Imam Zarkasyi are "Islamic Education institutions with dormitory systems, kiai as their central figures, and mosque as the central point that animates them".<sup>24</sup> While *syiar* education at Gontor is "the application of moral and intellectual education does not only rely on speech or words, but must be with real example and the creation of a conducive range of education. So, everything that students see, and what students hear in the form of movements and voices in this boarding school must be a supporting factor for moral and intellectual education".<sup>25</sup> In simple terms, education according to KH Imam Zarkasyi is anything that affects someone for his good or makes himself better from childhood to adulthood.<sup>26</sup>

SyedNaquib Al-Attas termed education with '*adab*' which means a process of planting something into human beings. In this answer, 'a process of planting' refers to methods and systems for gradually phasing something called 'education'. 'something' refers to the implanted content. And 'human self' refers to the recipient of the process and the content.<sup>27</sup>

Based on the description above, it can be understood that PMDG has a full boarding system (24 hours) or better known as '*boarding school*' which requires all students to remain in boarding schools, up to the specified time limit. Therefore, a cleric - in this case Timurti consisting of three people - as a leader of a pesantren, has a position as a *central figure* or a figure at the same time as a *hasanah* who is obliged to be a role model for all pesantren residents, both religious teachers and santri. This leadership applies in all aspects, both moral and intellectual aspects.

The position of kiai in pesantren occupies a very important position. He is the most influential figure in the world of boarding schools. In a kiai, there are several abilities, namely the leader and manager (*leader and manager*), as well as the developer (*developer*).<sup>28</sup>

The existence of a kiai as a pesantren leader, in terms of duties and functions can be said to be unique leadership. It is unique, because scholars have dual functions in carrying out their duties, namely internal and external tasks. Internal tasks related to all things contained in the pesantren, related to curriculum, order, to the implementation of the teaching and learning process. While the external duties of the clerics are related to the formation and education of the people and their credibility as leaders of the people.<sup>29</sup>

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<sup>24</sup>Gontor, "Diktat Perkenalan Tingkat Dua, Serba-Serbi Singkat Tentang Pondok Modern Darussa n Gontor" (Ponorogo: Darussalam Press, 2012).p. 5

<sup>25</sup>Qism Manhaj Al-Dirasy, *Ushul Al-Tarbiyah Wa Al-Ta'lim* (Ponorogo: Darussalam Press, 2014).p. 6-7

<sup>26</sup>Zainu in Fanani, *Pedoman Pendidikan Modern* (Fananie Center, 2010).p. xxix

<sup>27</sup>Syed Naquib Al-Attas, *Konsep Pendidikan Dalam Islam Suatu Rangka Pikir Pembinaan Filsafat Pendidikan Islam* (Bandung: Mizan, 1988).p.35

<sup>28</sup>Mardiyah, *Kepemimpinan Kiai Dalam Memelihara Budaya Organisasi*.p.55

<sup>29</sup>Arifin, *Kepemimpinan Kiai: Kasus Pondok Pesantren Tebuireng Jombang*.p. 45

Referring to the *syiar* of education at PMDG, where education is a realization in the form of an exemplary real and milliu conducive, then Timurti as kiai and pesantren leaders in performing his duties, implement the two main methods:

1. *Central figure/ uswah hasanah*

One of the other unique in the kiai's leadership is charismatic. Where this leadership made a '*patron client*' pattern,<sup>30</sup> which made the kiai the most important factor in the growth and development of pesantren indigenous, because the existence of informal kiai proved to have a broad influence in people's lives. In addition, the kiai's leadership character is paternalistic, that is, a form of kindness that is given *patron* to the *client*. In this case the kiai as a *patron* of Muslims is the main figure who invites the public to uphold the *amarna'rufnahimunkar* in daily life.

PMDG views education as more important than teaching. This is because teaching is one part of education that serves to *transfer of knowledge* and help students arrive at their goals.<sup>31</sup> In this context, an education occupies a position as an intermediary between students and science, to help students arrive at understanding that humans are created to worship God, and all forms of deepening of science are manifestations of worship.

So, exemplary is the most important aspect in education that demands conformity to the words and actions of an educator. Where the inequality of both, will not produce figures that can be role models for students.<sup>32</sup> This is related to moral education, or currently better known as character education. According to Victor Battistch, in one of his writings entitled *Character Education, Prevention and Positive Youth Development*, emphasizing that character is a very broad constellation between attitudes, actions, motivations and skills. Characters include attitudes, actions, ways of thinking, and responses to injustice, interpersonal, and emotional, as well as a commitment to do something for the community, nation and country.<sup>33</sup> However, the success of a student's moral and intellectual education is in the hands of an educator. However, success did not escape the cooperation of tripusat education, namely family, school and society.

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<sup>30</sup>*patron client*'is a term where the authority of the great kiai (in one pesantren) can be accepted by a very wide area in various circles. See Mardiyah, *Kepemimpinan Kiai Dalam Memelihara Daya Organisasi*.p. 57

<sup>31</sup>et.al Zarkasyi,Ahmad Hidayatullah, "Ta'limu-L-Lughoh Al Arabiyah Li-an Nathiqina Bi Ghairiha Bit Thariqah Al-Haditsah (Dirasah Muqaranah Baina Indonesia Wa Turkiya), Laporan Penelitian Komptif Kolaboratif Internasional," 2013.p.10

<sup>32</sup>Qism Manhaj Al-Dirasy, *Ushul Al-Tarbiyah Wa Al-Ta'lim Juz II* (Ponorogo: Darussalam Press, 2007).p.49

<sup>33</sup>Victor Battistch, *Character Education, Prevention and Positive Youth Development* (USA: University of Missouri, St. Louis, 2002).p.2

Whereas in PMDG who adhere to the system *boarding school*, there are many differences. The education authority of a santri is absolutely under the responsibility of the clerics. Where parents do not have the authority to take part in the pesantren education system. As for its implementation, exemplary can be shown on a micro to macro scale. The micro scale includes exemplary seen from the dormitory environment as a form of manifestation of the family environment and school environment, including santri and boarding school organizers. While the macro scale covers the overall environment of Islamic boarding schools, including the religious teachers as teachers and scholars as leaders of Islamic boarding schools.

The description above is a form of *patron client* leadership of the clerics in the internal sphere within the pesantren, as for the *patron client* shown by Timurti in the external sphere, one of which is to grant the PMDG as a boarding school belonging to the ummah. On October 12, 1958/12 *Rabi'ulAwwal* 1378, to coincide with the thanksgiving of four windu, the founder of PMDG officially signed a charter of the surrender of waqf for Muslims represented by members of IKPM. So, since then, PMDG has switched from family property to institutional property. The PMDG family and heirs are not entitled to PMDG ownership, because they have been represented for the benefit of the people.<sup>34</sup> This transformation finally made PMDG a pioneer in the renewal of Islamic boarding schools in Indonesia.

The event is a proof of devotion to the people based on sincerity solely hoping for the *pleasure of the Divine*, as well as the forerunner of the advancement of the world of pesantren in the future inspired by Al-Azhar Syarif University in Egypt which is famous for its endowments and immortality. Al-Azhar which originated from a simple mosque, but can live hundreds of years and have owned waqf assets that can provide scholarships for students and can support their survival.<sup>35</sup>

On this basis, Timurti made Al-Azhar a synthesis of PMDG, which was then added with Syanggit,<sup>36</sup> Alighard,<sup>37</sup> and Santiniketan,<sup>38</sup> where each of the syntheses had an example that was united in one formulation, namely

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<sup>34</sup>Pondok Modern Darussalam Gontor Ponorogo, "Wardun. Risalah Akhir Tahun Dalam Bahasa Indonesia-Arab-Inggris.," *Darussalam Press* (Ponorogo, 1434).p. 62-64, Abdullah Syukri Zarkasyi, *Gontor Dan Pembaharuan Pesantren* (Jakarta: PT Raja Grafindo Persada, 2005).p. 93

<sup>35</sup>Zarkasyi.p.109

<sup>36</sup>Syanggit is the name of the boarding school in Mauritania. This educational institution is famous for the sincerity and generosity of its caregivers. This Islamic boarding school is managed with the soul of the caregiver's sincerity in educating his students, and bearing all their needs sincerely. See Zarkasyi.p. 109

<sup>37</sup>In India there is the Alighard Islamic University which is famous for its modernization, thus equipping students with religious and public sciences, and becoming a pioneer of the revival of Islam. See Zarkasyi.p.109

<sup>38</sup>Santiniketan, is the name of a college in India, which means a peaceful village. Founded by Rabindanath Tagore. This college is famous for its peace. See Zarkasyi.p.109

Pondok Modern Darussalam Gontor. In subsequent developments, many Islamic boarding schools followed this step.

2. Formating *milieu*/conducive environment

*Milliu* or environment fairly essential aspect in the success of education. The world of education recognizes the term Tripusat education, namely family, school and society. Where the three are a holistic entity that is interrelated and inseparable. Education starts from the smallest scope, namely the family with parents as figures, then proceed with the school environment with the teacher as a figure, and finally the community that covers daily life as a whole.

PMDG has designed a *set of* new education, which still refers to a holistic pattern in Tripusat education. *First*, the family environment is manifested in the form of a dormitory environment. Where there is a room manager who is in charge of the 'parent' of the room members, there is a room pick-up schedule as well as a routine at home, and interaction with others in one dormitory. The background of the students comes from various regions in Indonesia, even abroad. These different characteristics can provide a wider cultural and cultural discourse in the social life of santri.

*Second*, the school environment in PMDG is the same as school in general, which includes interactions in the classroom and outside the classroom that involve clerics as teachers and other students as fellow students. However, because PMDG has an independent curriculum that is different from the Government curriculum, there are a variety of academic activities outside the classroom, which provide plenty of space for students to interact and explore potential.

*Third*, the community environment is manifested in the form of community life in Islamic boarding schools as a whole. This includes interaction with fellow santri across generations, organization administrators, religious teachers or teachers, and scholars as PMDG leaders. All non-academic activities and activities also provide opportunities for students to learn to live in a good society.

The daily schedule of santri activities is arranged in accordance with the pattern of education applied in PMDG, as follows:

**Table. 1. Schedule of Santri Daily Activities PMDG**

No.	Time of	Activity
	03.15	Wake up in the morning
	03.30 - 04:15	<i>Fajr</i> prayer
	04:30 - 05:00	<i>Muhadatsah As-Shabahiyyah</i>
	05:00 - 06:30	Breakfast, school preparation
	06.30 - 07.00	school preparation
	07.00 - 12.15	entering the class

12.30 - 13.00	<i>Dhuhr</i> prayer
13.00 - 13.45	Lunch
14.00 - 14.45	Afternoon Lesson( <i>Al-Dars Al-Idhofy</i> )
15.00 - 15.45	<i>Ashar</i> prayer
15.45 - 17.00	<i>Qira'ah Qur'an</i> Daily activity
17.00 - 17.45	<i>Maghrib</i> prayer
18.00 - 18.30	Room association
18.30 - 19.15	Dinner
19.15 - 19.45	<i>Isya'</i> prayer
20.00 - 21.30	Study night ( <i>Al-Muwajjah Al-Lailiyah</i> )
21.30 - 22.00	Night study break
22.00	Absent at the dormitory

*\*Schedule attached is an effective daily schedule of santri, and may change if there is a specific event or activity*

All the activities and routines of students in the implementation PMDGsyiar PMDG education which states that *"the application of education morals and intellectuals not only rely on speech or words, but must be with real example and the creation of a conducive range of education. So, everything that students see, and what students hear in the form of movements and voices in this cottage must be a supporting factor for moral and intellectual education"*. Thus, all components of pesantren education, both theoretical and practical, from values, vision, motto, curriculum, methods, management, etc. have been designed in such a way as a supporting factor for the success of Islamic boarding school education.

## CONCLUSION

Islamic boarding schools are *indigenous* institutions and the oldest in Indonesia, so it is worthy of being called the 'Father of Indonesian Education'. Some of the most important elements in a pesantren are kiai, santri, huts, mosques, and classical books (yellow books). The leadership of the kiai in the pesantren world is a unique and distinctive feature that makes Islamic boarding schools different from other educational institutions in general.

In carrying out its duties and functions, the kiai has two important roles, in the internal scope of the pesantren, and the external scope in the life of the community. Another uniqueness of the kiai leadership is the charisma of a kiai. This character creates a pattern of *'patron client'* where the authority of the great kiai (in one pesantren) can be accepted by a very wide area in various circles.

Pondok Modern Darussalam Gontor (PMDG) founded by 'Trimurti' -KH Ahmad Sahal (1901-1977), KH Zainuddin Fanani (1905-1967), and KH Imam Zarkasyi (1910-1985) - is an educational institution that adheres to a dormitory



system or better known as 'boarding school'. The PMDG education's *syiaris* "the application of moral and intellectual education does not only rely on speech or words, but must be with real example and the creation of a conducive range of education. So, everything that students see, and what students hear in the form of movements and voices in this cottage must be a supporting factor for moral and intellectual education".

Based on *statement* this, Trimurti carried out his leadership in PMDG through two main methods in educating all students, that is *central figure/uswahhasanah* and *formationmilieu/conducive environment*. *First*, exemplary in the internal sphere put Timurti as the main figure in morals and intellectuality for boarding school residents. Whereas, one form of exemplary in the external sphere is the submission of PMDG endowments from family property to the ummah.

*Secondly*, the formation *milieu* of a conducive education was manifested in the form of the education center design in the life of the pesantren. The family environment is manifested in a dormitory environment, the school environment is manifested in the school environment and other academic activities, while the community environment manifests itself in the life of the boarding school as a whole.

Based on the explanation above, and seeing the existence of PMDG to date, the authors conclude that the method is one of the factors of success of a leader in the context of education. In this case, Trimurti chose to apply the exemplary method and formation of education milieu. Thus, the process of transfer of knowledge and transfer of value takes place in everyday life naturally, wherever and whenever, not limited to academic activities.

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