

Trimurti Leadership as Central Figure in Pondok Modern Darussalam Gontor

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

Indonesia merupakan negara majemuk, karena keanekaragaman suku, budaya, bahasa, dan adat istiadatnya sehingga memiliki berbagai bentuk Institusi Pendidikan. Pesantren sebagai 'Bapak' Pendidikan di Indonesia merupakan lembaga pendidikan *indigenous* yang terlahir dari kearifan lokal Nusantara dalam kurun waktu yang cukup eksistensial. Ciri khas pesantren terletak pada kepemimpinannya yang berada di tangan seorang kiai. Salah satu pesantren yang tetap eksis hingga saat ini adalah Pondok Modern Darussalam Gontor (PMDG). Maka, penelitian ini bertujuan untuk memberikan wacana tentang kepemimpinan 'Trimurti' 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/*

uswahhasanah) dan pembentukan milieu atau 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.

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

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I. 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 only 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 term into three parts: (1) the servant's trust in his God, namely following all his commands and avoiding all his prohibitions, (2) the servant's faith 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 (Muhaimin, 2012).

From the explanation above, it can be understood that human tasks mostly have two kinds, namely '*abdullah and khalifatullahfil' ard*. 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 just needs a leader to be a figure and role model. 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. In contrast, the order as the caliph of Allah is the realization of optimizing all the potential given by God to uphold justice, prosperity and happiness in life.

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

One of the educational institutions in Indonesia is an Islamic boarding school, as well as the institution of the oldest Islamic education in many socio-historical contexts, contributing a lot to shaping and building the nation. In the course of its history has also been the object of 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 specialities. One of the uniqueness of pesantren is the pattern of leadership that is centralized to a charismatic 'kiai'.

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 (Amrozi, 2020):

1. The law of human liberation from error (QS. At-Tahrim [66]: 6)
2. The policy 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'ruf nahi munkar*
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.

In Indonesia, various types and versions of Islamic Education institutions have developed by their levels. The following is an Islamic Education institution which is an integral part of Indonesian history, namely Islamic boarding schools (Ikhwan, 2017). 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. According to the basic definition, Islamic boarding schools are 'santri residences' or 'dormitories', whereas the cottage is a house made of bamboo. Or maybe it is an absorption from the Arabic '*funduuq*', which means hotel or hostel.

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 behaviour. Islamic boarding schools, in their history, can be said to be a link between the rural world and the outside world (Baharun & Maryam, 2019). In many historical studies, Islamic boarding schools, 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.

Currently, the number of Islamic boarding schools in Indonesia reaches 25,938, totalling 3,962,300 students. The most significant amount of pesantren in Indonesia is on the island of Java (82.2%), while the number of minorities is in Papua (0.19%) (PDPP, 2018).

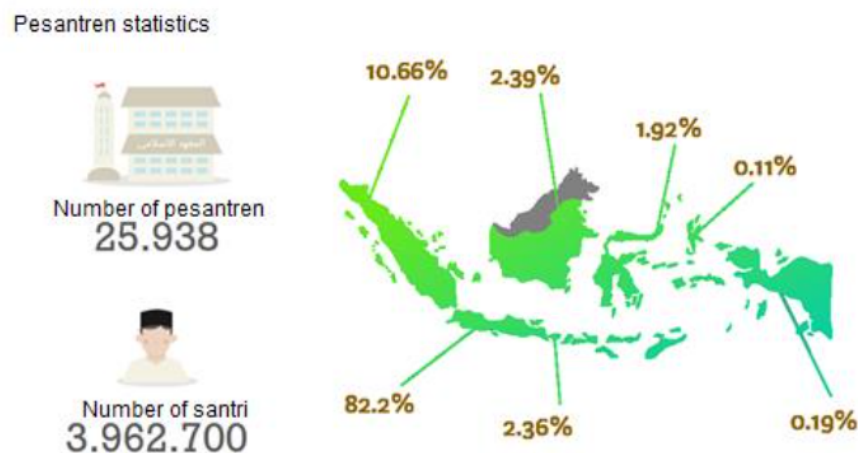


Figure 1. *Pesantren Statistics in Indonesia*

Islamic boarding schools' distinctive characteristics and uniqueness still cannot be owned by other educational institutions and can even demonstrate their capabilities in various episodes of the era. Some essential elements in a pesantren are kiai, santri, pondok (dormitory), Mosque, and classic books (*kitab kuning*).

'kiai', in the context of pesantren education, is a leader who functions as a leader, central figure, and manager in their respective pesantren. The cleric was also a moral force for all boarding school residents, thus creating a strong inner relationship between kiai and santri, even when the santri had returned to society. 'santri' is a term that only pesantren have. Santri is a particular term used for students or students studying at a pesantren or kiai leader. What distinguishes them is the mukim santri and the santri kalong. Santrimukim settled in the hut, while the santri kalong returned to their homes after finishing their studies at the pesantren. '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. Besides functioning as a place of worship, the mosque is also used for teaching and learning. In its development, it was built a particular room for halaqah due to the increasing number of santri. In the latest development, pesantren began to create classes for their teaching and learning activities. The excellent book, or what is commonly called 'Kitab Kuning', has a vital position in the pesantren education curriculum because its existence distinguishes pesantren and other Islamic educational institutions. These books teach by classical methods, such as sorogan and bandongan (Masruroh, 2011).

With the times and various demands of modern life, Islamic boarding schools must 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 *kitab kuning* and classical systems, as well as cultural thinking and paradigms dominated by traditional terms. *Second*, modern pesantren (*khalafy*), which is described in the emphasis on mastering foreign languages, adopts an advanced curriculum, minimalist classical book recitation, focus on rationality, future orientation and life competition, and mastery of technology. The weakness lies in mastering the ancient treasure. Third, the Islamic boarding school salaf-modern combines the two systems above and has a broader room for santri creativity.

Amid 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 'Tengku'. In ordinary West Sumatra called '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, traditionally called 'Tuan Guru'. Especially in Java, the name kiai is generally equated with '*Sunan*' or '*Susuhunan*' (Fadhilah, 2011).

Leadership is the art and science of influencing others to act as expected. It is called art because every leader can apply his theory based on the situation. Science is called because leadership can be studied scientifically. Leadership is the process of leading (Bautista & Cipagauta, 2019). The leader is the person who leads. A leader is a person who has specific skills that can influence his followers to work together towards

achieving goals that have been set. Leaders must have various advantages and skills compared to other members (Sagala, 2015).

According to Arifin, 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 educational institution, is not only tasked with compiling the Islamic religious education curriculum, making rules and regulations, designing evaluation systems, and implementing learning related to the sciences taught in boarding schools (Syafiqurrahman, 2019).

According to Thalhah Hasan, as quoted by Mardiyah, explained that the leadership of the kiai generally appears in four types of dimensions, namely (Mardiyah, 2012a): As a community leader and an intellectual leader in his capacity as a religious teacher, fatwa giver, and reference law. Spiritual leader if a kiai presides over worship activities. Administrative leaders, if the kiai acts as the person in charge of the educational institution, boarding school, or other social body.

Another uniqueness of kiai leadership is the charisma of a kiai. As Prasojo stated, this charismatic nature arises because of its ability, thus defeating other people around it (Wardianto & Marisa, 2017). 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 direction of pesantren is no longer a single leadership but has metamorphosed into a foundation. Thus, leadership leads to a standard pattern by the hierarchy of the foundation. In this case, the existence of pesantren does not depend on the central policy of the kiai. Still, the kiai also delegates its leadership to the structure below it (Mardiyah, 2012b).

II. METHOD

This study is a qualitative research library using the data from literature (Mulyadi, 2013). The object of this research is Trimurti's leadership as the central figure in Pondok Modern Darussalam Gontor. So, this research belongs to the category of library research. Called library research because the data or materials needed to complete the study came from the library in the form of books, encyclopedias, dictionaries, journals, documents, magazines and so forth (Harahap, 2014). To facilitate data analysis, researchers used two techniques, namely: Descriptive Analysis and Content Analysis. Descriptive Analysis presents a complete picture intended to explore and clarify a phenomenon or social reality by describing several variables relating to the problem and the unit under study between the events being tested. Content Analysis is a depth discussion of the contents of written or printed information by analyzing the meaning contained in assumptions, ideas, or statements to get an understanding and conclusions (Yogatama, 2019);(Ikhwan, 2021).

III. RESULT AND DISCUSSION

Trimurti Leadership as a Central Figure in Pondok Modern Darussalam Gontor

Since its inception, 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 Trimurti, KH. Abdullah Syukri Zarkasyi, MA, KH. Hasan Abdullah Sahal, and KH. Syamsul Hadi Abdan.

According to KH Imam Zarkasyi, Islamic Boarding Schools are "Islamic Education institutions with dormitory systems, kiai as their central figures, and mosque as the central point that animates them" (Pondok Modern Gontor, 2012). 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" (Al-Dirasy, 2014). In simple terms, education, according to KH Imam Zarkasyi, is anything that affects someone for his good or makes him better from childhood to adulthood (Fanani, 2010).

Syed Naquib Al-Attas termed education '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 (Fitriana, 2018).

Based on the description above, it can be understood that PMDG has a full boarding system (24 hours) or better known as a 'boarding school', which requires all students to remain in boarding schools up to the specified time limit. Therefore, a cleric - in this case, Trimurti 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 issues (Hedtke, Proeschel, & Szukala, 2017).

The position of kiai in pesantren occupies an essential job. He is the most influential figure in the world of boarding schools. In a kiai, there are several abilities, namely the leader and manager, as well as the developer (Mardiyah, 2012a).

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 roles in carrying out their duties, namely, internal and external tasks. Domestic tasks related to all things contained in the pesantren, linked to curriculum, order, to the implementation of the teaching and learning process. At the same time, the external duties of the clerics have been related to the formation and education of the people and their credibility as leaders of the people (Syafiqurrahman, 2019).

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

Central figure (uswah hasanah)

One of the other unique of the kiai's leadership is charisma. Where this leadership created a 'patron-client pattern, which made the kiai the most critical factor in the growth and development of pesantren indigenous because the existence of informal kiai proved to have a broad influence on people's lives. Patron client is a term where a vast area can accept the authority of the great kiai (in one pesantren) in various circles. Also, the kiai's lead 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 central figure who invites the public to uphold the *amar ma'ruf nahi munkar* in daily life.

PMDG views education as more important than teaching. This is because the lesson is one part of a culture that serves to transfer knowledge and help students arrive at their goals (A. H. Zarkasyi, 2013). In this context, education occupies a position as an intermediary between students and science to help students arrive at the understanding that humans are created to worship God, and all forms of deepening of science are manifestations of worship.

So, exemplary is the most critical aspect of 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 (Hidayati, 2014), this is related to moral education, currently better known as character education (Ikhwan, 2018).

Victor Battistch, in one of his writings entitled Character Education, Prevention and Positive Youth Development, emphasises that character is a vast constellation between attitudes, actions, motivations and skills. Styles 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 (Battistch, 2002). 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 culture, namely family, school and society.

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 power 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. At the same time, the macro scale covers the overall climate 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 Trimurti in the outside area, one of which is to grant the PMDG as a boarding school belonging to the ummah. On October 12, 1958/12 Rabi'ul Awwal 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 (Ahmad & Murtadio, 1999);(A. S. Zarkasyi, 2005). 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 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 (A. H. Zarkasyi, 2013).

On this basis, Trimurti made Al-Azhar a synthesis of PMDG, which was then added with Syanggit, Alighard, and Santiniketan, where each of the syntheses had an example that was united in one formulation, namely Pondok Modern Darussalam Gontor. In subsequent developments, many Islamic boarding schools followed this step. 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 honesty in educating his students and bearing all their needs sincerely. 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 in the revival of Islam. Santiniketan is the name of a college in India, which means a peaceful village. Founded by Rabindranath Tagore. This college is famous for its peace.

Formatingmilieu/conducive environment

Milliu or environment is a 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 holistic entity that is interrelated and inseparable. Training 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 students comes from various regions in Indonesia, even abroad. These different characteristics can provide a broader cultural and cultural discourse in the social life of santri.

Second, the school environment in PMDG is the same as a school in general, which includes interactions in the classroom and outside the school 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 their 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 pattern of education arranges the daily schedule of santri activities applied in PMDG as follows:

Table 1. Schedule of santri daily activities PMDG

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 <i>Qira'ah Qur' an</i>
15.45 - 17.00	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 active 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 of PMDG education state 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.

IV. 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 essential elements in a pesantren are kiai, santri, huts, mosques, and classic books (*kitab kuning*). 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 critical roles, in the internal scope of the pesantren and the outer range in the life of the community. Another uniqueness of kiai leadership is the charisma of a kiai. This character creates a pattern of 'patron-client' where a vast area can accept the authority of the great kiai (in one pesantren) 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 syariat "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 the statement, Trimurti carried out his leadership in PMDG through two main methods in educating all students, that is, a central figure (*uswah hasanah*) and formation milieu/conducive environment. First, exemplary in the internal sphere put Trimurti as the central figure in morals and intellectuality for boarding school residents. At the same time, one form of excellence in the external field 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 centre design in the life of the pesantren. The family environment is revealed in a dormitory environment, and the school environment is displayed in the school environment and other academic activities. In contrast, 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 the success of a leader in the context of education. In this case, Trimurti chose to apply the exemplary method and formation of the educational 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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