

# Leadership Model of *Pesantren* The Counteract of Religious Blasphemy Movement In Indonesia

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## Abstract

Islamic student boarding school (*pesantren*) an institution that operates in the fields of religion, education, and society, has recently received a sharp focus on issues of religious radicalism and terrorism. *Pesantren* has long been an institution that has an important contribution to participate in the intellectual life of the Indonesian nation. This study aims to analyze the leadership model in student boarding schools that can counteract the growth and development of religious radicalism movements in Indonesia. This research was phenomenological qualitative research that took place in three student boarding schools in Java, Indonesia. The three student boarding schools were the Al-Hikam Student Islamic Boarding School in Malang City, the Al-Jihad Student Islamic Boarding School in Surabaya, and the Budi Mulia Student Islamic Boarding School in Sleman Yogyakarta. Sources of data used included boarding school administrators, students, and alumni, as well as documents and archives. Data were collected through in-depth interviews, observations, document searches, and Focus Group Discussions (FGD). Data analysis was carried out phenomenologically with a systematic procedure. The research findings show that the leadership models in the

three student boarding schools generally have similarities even though each *pesantren* has its characteristics. The leadership model in the three student Islamic boarding schools includes democratic leadership, which is managed in a systematic, open, collegial, and decentralized manner with many individuals who do not fully rely on charisma and are not completely paternalistic. This democratic leadership model has proven to be effective in countering religious radicalism movements in student boarding schools in particular and in society in general.

Keywords: *Student boarding schools (pesantren), leadership models, religious blasphemy*

## Introduction

*Pesantren* is a unique socio-religious institution. Not only because it acts as an educational institution as well as a community, but also because the culture, education system, leadership model, and network applied by these Islamic religious institutions have their- characteristics. A large number of Islamic boarding schools in Indonesia, as well as a large number of students in each *pesantren*<sup>1</sup> make this institution should be taken into account in the nation's development in the field of education, morality, and character. Empirically, it is proven that *pesantren* can educate people with good morality in all corners of the country.

*Pesantren* is a private educational institution that is very independent and is a community-based educational practice. Following the needs and demands of education in society, Islamic boarding schools grow and develop not only in rural areas but also in urban areas. Then, various types of *pesantren* typologies were born in tune with the dynamics of society. As for the classification of *pesantren*, among others: *salaf pesantren* (traditional) and *khalaf pesantren* (modern). Almost all *Khalaf pesantren* even though they have organized public schools, continue to use the *Salafi* system in

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<sup>1</sup> Pdp Kemendikbud, "https://ditpdpontren.kemendikbud.go.id/Pdp", 2021.

their cottages<sup>2,3</sup>. Some classify them into traditional, post-traditional, and modern *pesantren*, often also referred to as traditional *pesantren*, mixed *pesantren*, and modern *pesantren*<sup>4,5</sup>. Based on the decision of the Minister of Religion of the Republic of Indonesia No. 3/1979, Islamic boarding schools are divided into four types, namely types A, B, C, and D with the criteria for completeness of pesantren facilities and infrastructure<sup>6</sup>. Based on the educational background of the students, *pesantren* are divided into general boarding schools and student boarding schools.

Student boarding schools can be categorized as mixed boarding schools. As a mixed boarding school, student boarding schools, on the one hand, have adopted a modern education system and on the other hand, still, retain some of the characteristics of traditional *pesantren*. In this boarding school, the teaching methods are modern, and the learning materials also vary according to the needs of the students, but they still use classical/yellow books in some of their studies. In other words, student boarding schools are models of pesantren that try to keep up with the times while maintaining traditions that are considered good.

The existence of student boarding schools is still relatively young, pioneered 4 decades ago, around 1985. This *pesantren* requires students to be students of a university. This means that students who become *Santri* in student boarding schools are students who are currently pursuing higher education (college) at a certain university. Examples of the subjects in this research are the Al-Hikam Student Islamic Boarding School in Malang City which is the pioneer of student boarding schools, Al-Jihad Student Islamic Boarding School Surabaya, Budi Mulia Student Islamic Boarding School in Yogyakarta, and so on.

<sup>2</sup> Mastuhu, *Dinamika Sistem Pendidikan Pesantren* (Jakarta: Inis, 1994).

<sup>3</sup> P Nilan, "The 'Spirit Of Education' In Indonesian Pesantren," *British Journal Of Sociology Of Education* 30, No. 2 (2009): 219–232, <https://doi.org/10.1080/01425690802700321>.

<sup>4</sup> A Gazali, H., & Malik, "Pesantren and The Freedom of Thinking: Study of Ma'had Ály Pesantren," . . *Al-Jami'ah: Journal of Islamic Studies* 47, no. 2 (2009): 296–316.

<sup>5</sup> Ramayulis, *Sejarah Pendidikan Islam* (Jakarta: Kalam Mulia, 2012).

<sup>6</sup> A. K Bustaman, *Islam Historis Dimanika Studi Islam Di Indonesia (Revised Edition)*. (Yogyakarta: Jogja Bangkit Publisher., 2017).

The dynamic development of pesantren also significantly influences the leadership model in pesantren. *Pesantren* leadership adapts from a single leadership model to a collegial collective leadership model. From the charismatic leadership model to a democratic leadership model, or towards a combined charismatic and democratic model<sup>7,8</sup>. It must be admitted that charismatic leadership is very difficult to implement in the field, along with the complexity of the problems faced by *pesantren*. The charisma of the *Kiai* is also difficult to bet on remaining constant, his power is experiencing differentiation along with the demands of the curriculum. In addition, the growing number of members of the *Kiai* family community often strengthens the distribution of power among family members. This is natural because they all have the right to manage the continuation of the *pesantren* as a legacy<sup>9</sup>.

The change in the *pesantren* leadership model is something natural. This happens because the challenges faced at each time are different, so it requires leaders who are appropriate for their time. Currently, all aspects of life, such as social, cultural, political, and even religious are being faced with the swift onslaught of globalization with science and technology which has entered the era of the Industrial Revolution 4.0. The impact in the religious field can be detected by the inclusion of radical religious ideas. Therefore, student boarding schools need a leadership model that can face these challenges without losing the identity of the *pesantren*.

Radical ideology in the country found momentum to grow and develop after the 1998 reform. Together with the euphoria of freedom, it was easy for new ideas to come from various parts of the world, including radical ideologies. Several Islamic movements were born in Indonesia, both of which still use the original name of the movement from their country of origin or only with their

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<sup>7</sup> R Nasir, *Mencari Tipologi Format Pendidikan Ideal* (Yogyakarta: Pustaka Pelajar, 2010).

<sup>8</sup> A. Z Arifin, "Charisma And Rationalization In Modernization Boarding Schools: Traditional Islamic Education In Java Of Islamic" (The University Of Western Sydney, 2013).

<sup>9</sup> & J. N Sukamto, Sunyoto Usman, "Kepemimpinan Kyai Dan Kelembagaan Pondok Pesantren (Studi Kasus Di Pondok Pesantren Darul 'Ulum Jombang)," *In Bpps-Ugm* 5 (1992): 787-797.

ideology. This transnational Islamic movement then combined with various local factors to give rise to many radical religious moves that were radical, in the end, led to the terrorism movement<sup>10</sup>. Although terrorism has certain political goals, the reality is that it is always associated with certain religious teachings. Terrorism is the use of violence for political purposes, including the use of violence to put the public in an atmosphere of fear<sup>11</sup>. The occurrence of a series of radicalism-terrorism events in the 2000s indicates the strengthening of radical movements in Indonesia.

The impact of these events on the existence of Islamic boarding schools in Indonesia is very significant. Islamic boarding schools have received a negative stigma from some people since the widespread issue of radicalism and terrorism in the country. The stigma of radical Islamic boarding schools stems from the alleged involvement of Islamic boarding schools with several cases of radicalism and terrorism carried out by groups labeled "certain Islam". *Pesantrens* are associated as centers of understanding of fundamental Islam which later became the roots of radicalism movements in the name of Islam<sup>12</sup>. As a further impact, this indigenous Indonesian Islamic educational institution has become an institution that is suspected by the government and the public because some of the terrorists are alumni of certain Islamic boarding schools<sup>13</sup>. On the other hand, there are Islamic boarding schools that are used as hiding places and transit for terrorists before continuing their flights<sup>14</sup>. Even foreign media tend to corner *pesantren* institutions, by writing that *pesantren* have become the "breeding ground" of radicalism and terrorism in Indonesia.

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<sup>10</sup> S. Rijal, "Radikalisme Kaum Muda Islam Terdidik Di Makassar," *Al-Qalam* 23, no. 2 (2017), <https://doi.org/10.31969/alq.v23i2.434>.

<sup>11</sup> D. Livingstone, *Terrorism and Illuminati: A Three Thousand Year History* (Charleston: Book Surge LLC, 2007).

<sup>12</sup> A Darmadji, "Pondok Pesantren Dan Deradikalisasi Islam Di Indonesia," *Millah*, 11, no. 1 (2011): 235–252, <https://doi.org/10.20885/millah.vol11.iss1.art12>.

<sup>13</sup> M. Wildan, "Mapping Radical Islam: A Study of the Proliferation of Radical Islam in Solo, Central Java.," *Contemporary Developments in Indonesian Islam: Explaining the "Conservative Turn*, 2013, 190–223.

<sup>14</sup> B. J Hamdi, S., Carnegie, P. J., & Smith, "The Recovery of a Non-Violent Identity for an Islamist Pesantren in an Age of Terror," *Australian Journal of International Affairs* 69, no. 6 (2015): 692–710.

The logic that must be considered is that considering all Islamic boarding schools in the country as a source of teachings of radicalism and terrorism is a fundamental mistake considering the characteristics and patterns of educational development in Islamic boarding schools are very diverse. Besides that, the presence of the *pesantren* has a noble vision to respond to the situation and conditions of a society that tends to face moral decline<sup>15,16</sup>, or according to Steenbrink as an agent of change to free society from moral decline, invasion, and poverty<sup>17</sup>. In the colonial era, besides acting as a center for Islamic education, *pesantren* also became the basis for the struggle of the nationalist-indigenous people<sup>18</sup>.

At the beginning of 2022, an alarming statement emerged from the Head of the National Counterterrorism Agency (BNPT) Boy Rafli Amar that there were hundreds of Islamic boarding schools in various areas suspected of being affiliated with terrorist networks. Also found are more than 600 accounts on social media that are potentially radical<sup>19</sup>. This becomes very important when it is associated with the leadership of the *pesantren*, especially the student boarding schools that are the subject of this study. The leadership of student boarding schools has various models with their characteristics. The leadership model of this student boarding school is believed to be able to counteract religious radicalism in Indonesia.

This study aims to describe the leadership model applied in Islamic student boarding schools (*pesantren*) and analyze how leadership in Islamic student boarding schools can counteract

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<sup>15</sup> Sa'id Aqiel Siradj, *Pesantren Masa Depan: Wacana Pemberdayaan Dan Transformasi Pesantren* (Bandung: Pustaka Hidayah, 1999).

<sup>16</sup> Z. T. A Rohim, "Pesantren Dan Politik (Sinergi Pendidikan Pesantren Dan Kepemimpinan Dalam Pandangan KH. M. Hasyim Asy'ari)," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 3, no. 2 (2015): 323, <https://doi.org/10.15642/pai.2015.3.2.323-345>.

<sup>17</sup> M Marzuki, Miftahuddin, & Murdiono, "Multicultural Education in Salaf Pesantren and Prevention of Religious Radicalism in Indonesia," *Cakrawala Pendidikan* 39, no. 1 (2020): 12–25, <https://doi.org/10.21831/cp.v39i1.22900>.

<sup>18</sup> Wahjoetomo, *Perguruan Tinggi Pesantren Pendidikan Alternatif Masa Depan* (Jakarta: Gema Insani Press, 1997).

<sup>19</sup> A Rachman, "BNPT Sebut Ada Ratusan Pesantren Yang Terafiliasi Dengan Jaringan Teroris," 2022, <https://nasional.tempo.co/read/1553931/bnpt-sebut-ada-ratusan-pesantren-yang-terafiliasi-dengan-jaringan-teroris/full&view=ok>.

religious radicalism in Indonesia. Compared to previous studies, this study wants to see a different leadership model, which is implemented in student boarding schools with the main aim of countering religious radicalism movements. It is hoped that the results of this study can be a guide for educators, educational institutions, and the government in implementing a leadership model in a socio-religious institution so as not to be trapped in an authoritarian leadership model, which can be an entry point for radicalism movements.

### **Method/Material**

This type of research was phenomenological qualitative research, which seeks to dig up as complete information as possible by raising the mind of the research subject, the grass root mind, and the mind of the community unit being studied. The study of phenomenology seeks to find answers about the meaning of a phenomenon (Lincoln, 1998) with the main aim of reducing individual experiences of phenomena to descriptions of the essence, universal essence, or understanding of the distinctive nature of things (Creswell, 2016). The use of this qualitative research method is because this method can objectively photograph the leadership model of student boarding schools that can counteract the movement of religious radicalism as a phenomenological study.

Sources of data in this study include pesantren leaders consisting of *kiai*, *ustadz* (teacher), and *pesantren* administrators in three student boarding schools, namely Al-Hikam Student Islamic Boarding School in Malang City, East Java, Al-Jihad Student Islamic Boarding School in Surabaya City, East Java, and Budi Student Islamic Boarding School. Mulia in Sleman Regency, Special Region of Yogyakarta. The selection of these informants is based on the argument that the pesantren leaders are the highest leaders and central actors in the *pesantren*, who are certain to have various important information and their validity is guaranteed. Other informants selected consisted of students and alumni because as people who are studying at the *pesantren* and at the same time live and experience daily life in the *pesantren*, the *santri* are ensured to have a variety of complete and

in-depth information related to the leadership model and various materials. learning in Islamic boarding schools.

Data were collected through in-depth interviews, observations, Focus Group Discussions (FGD), and document searches. The researcher acts as the main instrument of the research, equipped with supporting instruments in the form of interview guides, observation guides, and field notes. To ensure the validity of the data used techniques of the degree of confidence, transferability, dependence, and certainty. Data analysis was carried out phenomenologically<sup>20,21</sup> with a systematic procedure that moved from a narrow unit of analysis to a broader unit, then to a detailed description summarizing the events that occurred.

## Result and Discussion

Results In principle, student boarding schools aim to ideally combine the positive dimensions of higher education that emphasize science and technology with the positive dimensions of *pesantren* which are vehicles for forging personality and morals based on Islamic values. In simple terms, I want to reconnect scientific arguments with divine arguments and find common ground, and relevance between religious norms and scientific objectivity. By carrying out educational goals like this, Islamic boarding school students want to create a generation that has mastery of science and technology has a noble character- and has a personality while still holding on to Islamic teachings, culture, and the spirit of Indonesia.

Three student boarding schools are the subjects of this study, namely the Al-Hikam Student Islamic Boarding School in Malang, the Al-Jihad Student Islamic Boarding School in Surabaya, and the Budi Mulia Student Islamic Boarding School in Yogyakarta. The Al-Hikam Student Islamic Boarding School is strategically located on Jalan Cengger Ayam No. 25, Tulusrejo Village, Lowokwaru District, Malang City. This Islamic boarding school was officially established

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<sup>20</sup> J. W. Creswell, *Research Design. Pendekatan Metode Kualitatif. Kuantitatif Dan Campuran. Edisi 4* (Yogyakarta: Pustaka Pelajar., 2016).

<sup>21</sup> C Moustakas, *Phenomenological Research Methods* (New Delhi: Sage Publications, 1994).



in 1989 and led by K. H. A. Hasyim Muzadi. Its vision is to realize the Al-Hikam Student Islamic Boarding School as a learning community to develop the potential of human nature that integrates religious ethics, scientific ethics, and social ethics.

Al-Hikam Student Islamic Boarding School Malang implements an integral curriculum, which combines theoretical (in-class) and practical (daily life) aspects which are organized in an integrated, interrelated, and mutually supportive system between three domains, namely Parenting Teaching, and Student Affairs. The Parenting Area handles the mental-spiritual field which includes the discipline of worship, moral formation, and the spirit of community service. The Teaching realm handles the learning field including skill skills, while the Santrian realm accompanies the application process and self-actualization and guides students in developing their character and personality. With these three approaches, it will be able to bridge the gap between science and religious and spiritual values.

As a mixed-type *pesantren*, the leadership model of this *pesantren* is managed based on modern management. The leadership of the Al-Hikam Student Islamic Boarding School is managed systematically way and does not depend on individuals in many aspects. The leadership of the *pesantren* is democratic, has a collegial collective pattern, and relies on a clear division of roles, duties, rights, and authorities in leading the *pesantren*. As stated by one of the leaders of the *pesantren* (2018) that the leadership of this *pesantren* is democratic, a collegial collective model, prioritizing kinship. Power is not centered on a *kiai* figure (called *abah*), but every leader who holds a position has assigned duties and functions. This model of leadership is looser in nature and more democratic.

The leadership of the *pesantren* is open, not completely dependent on the inner family or the *kiai's* family, even though this *pesantren* belongs to the *kiai's* family. The leadership of the *pesantren* can accept people from outside as long as they have the same vision and mission. This Islamic boarding school was initially led by K. H. A. Hasyim Muzadi with his deputy Ustadz Moh Nafi' who is his nephew. After the death of K. H. A. Hasyim Muzadi, the leadership

of the pesantren was held by Ustadz Moh. Nafi' for the appointment of K. H. A. Hasyim Muzadi before his death.

Al-Hikam Student Islamic Boarding School is led by a Head of Student Boarding School (Pesma Head), who is in charge of leading the implementation of education and teaching, research, community service, as well as community development and administrative staff. In carrying out its functions, the Head of Pesma is assisted by 4 (four) Deputy Heads of Pesma, namely (1) Deputy Head of Pesma for Teaching; (2) Deputy Head of Pesma for Student Affairs; (3) Deputy Head of Pesma for General Affairs and Finance; (4) Deputy Head of Pesma for Parenting. In carrying out their duties and obligations, these Deputy Heads are responsible to the Head of Pesma. Interestingly, the position of deputy head of the field is 4 people, 3 of whom are outsiders who have no relationship kinship with inner family. In its operations, the deputy's head is assisted by a secretary and staff as needed.

In the Al-Hikam Student Islamic Boarding School, Malang does not appear to have a central figure attached to one leader, but all leaders are central figures in their respective fields. All these leaders (collective collegial) are the owners of authority, policy, and change, but are still responsible to the head of the pesantren. This decentralized leadership in many individuals does not mean that it does not rely on charisma. The leaders of the Al-Hikam Student Islamic Boarding School are charismatic individuals in front of the santri, but in managing the pesantren they still prioritize legal rational elements. The obligation of the santri to obey and submit to the *kiai* by the rules that have been set and is unique is different from traditional *pesantren*.

In general, the paternalistic (fatherly) leadership style still applies in this *pesantren*, although it is not absolute, or can be called minor paternalistic. This means that not all paternalistic traits can be applied in this pesantren, including considering their subordinates as immature human beings, rarely allowing subordinates to take decisions and initiatives independently, patron-client relationships, and considering their leaders as people who know everything.

This is understandable because the students who become *Santri* are students from a university, people who are considered mature, full of initiative, and independent. Therefore, the application of the paternalistic style becomes less precise and less under the existing conditions.

Al-Jihad Student Islamic Boarding School Surabaya is located at Jalan Jemursari Utara III/9, Wonocolo District, East Surabaya, Surabaya City. This Student Islamic Boarding School was officially established in 1997 and led by K. H. Much. Imam Chambali. The vision carried out by this *pesantren* is to strive to become an educational institution with an Islamic character that will become a meeting place for traditionalist elements with modernist elements. To achieve this vision, the mission, motto, and objectives of the *pesantren*, as well as a curriculum with detailed and systematic learning materials, are set.

Al-Jihad Student Islamic Boarding School is a mixed boarding school, which is managed in a modern way but still teaches the yellow book (classical fiqh) with a *bandongan* model and contemporary fiqh with an interactive model. This kind of model provides a broad insight into thinking, and thinking, from various perspectives, so that students are big-hearted and appreciate differences, especially those related to traditional and modern thinking. This certainly cannot be separated from the vision it carries, which is to become an educational institution with an Islamic character that is a meeting place for traditionalist elements with modernist elements.

As an institution with good leadership management, Al-Jihad Student Islamic Boarding School from the beginning has arranged for a balanced division of labor, giving clear and firm responsibilities and authority. This can be seen in the division of labor and tasks in the organizational structure of the *pesantren*. Each board of directors with their respective fields has assigned duties and authorities. The leader of the *pesantren* K. H. Imam Chambali in managing this institution emphasizes the principle of delegation and division of authority. The highest leadership in Islamic boarding schools has more of a role as general policyholders and controllers with established signs. For the translation of operational tasks, it is left to the management of the

Al-Jihad Foundation and the Management of the Al-Jihad Islamic Boarding School (the official organization of *Santri*).

The leadership of the Al-Jihad Student Islamic Boarding School in Surabaya is open and managed in a systematic, practical, and democratic way. Leadership does not depend on people in many aspects (individually minded). *Pesantren's* leadership is decentralized to many individuals, so there is no visible central figure attached to one individual leader. Caregivers as the highest leaders in carrying out their main tasks and functions are assisted by *pesantren* administrators with various divisions whose positions are directly under the caregivers. However, in the leadership of this *pesantren*, there is still an element of charisma, namely the caregiver figure as the leader of the *pesantren* as well as the leader of religious rituals.

The democratic leadership model at the Al-Jihad Student Islamic Boarding School can transform the paternalistic model into a minor paternalistic one. The relationship that is built is no longer between superiors and subordinates, not between patrons and clients, but between parents/fathers and children. Role as a mentor considers himself a parent, partner, and teacher who is ready to accept and foster all complaints and difficulties experienced by students to find a solution. Such a relationship is intimate, open, guiding, and closer to the child. In other words, the closeness of the relationship between "father and son" maintains the boundaries of politeness and does not overdo it. With this minor paternalistic style, students are still seen as subjects, not as objects.

Budi Mulia Student Islamic Boarding School Yogyakarta was established in 1985, located on Jl. Kaliurang Km 8 Banteng Complex 3 Sleman Yogyakarta. Precisely on Argopura Street, Manukan, Condongcatur Village, Depok District, Sleman Regency, Yogyakarta Special Region. The *pesantren*, which was pioneered by Muslim scholars in Yogyakarta, aims to develop a complete cadre of people who understand the teachings of Islam as a whole and manifest Islamic values in their personal and social lives. To achieve this noble goal, Islamic boarding schools carry out a comprehensive arrangement of two main aspects of the educational approach, namely the approach

to the subject matter and the approach to the subject, namely the interaction model between subjects.

The leadership model of the Budi Mulia Yogyakarta Student Islamic Boarding School is open, and not completely dependent on the founding family because since its inception this pesantren has been communally owned. The founders gathered not because of blood ties or family ties, but because of common thoughts, common visions, and how to advance Islamic da'wah in Indonesia. Therefore, the leadership of the pesantren is open and can accept people from outside as long as they have the same vision and mission.

The Budi Mulia Student Islamic Boarding School belongs to the modern type, with the main studies being contemporary books and classical books as its supporters. In this pesantren, the education, management, and leadership systems are managed in a modern way. The leadership of the Budi Mulia Student Islamic Boarding School is democratic, has a collective pattern, and relies on a clear division of roles, duties, rights, and authorities in leading the pesantren. Power is not centered on a Kiai figure, but every administrator who holds a position has assigned duties and functions. This model of leadership is looser and more democratic. In the field of leadership, there is a delegation from the foundation to the director. The director delegates tasks to the caretaker of the pesantren to operationalize educational activities in the pesantren. For day-to-day operations, including administrative activities, it is delegated to the operational manager (MO). In other words, Pesantren Budi Mulia is led by a director assisted by deputy directors 1, 2, and 3. The day-to-day administrative operations of the *pesantren*, it is led by the operational director and treasurer. In daily academic activities directly led by "Imam" or "Kiai Pesantren" and teaching staff who are always ready according to the agreed schedule. There is a division of tasks, responsibilities, and authorities that have been regulated and mutually agreed to be able to create an efficient and complementary management performance. This is very helpful for students in preparing various agendas of activities both inside and outside the pesantren, considering that the students are students who are taking lectures at various universities.

The leadership of the Budi Mulia Islamic Boarding School is classified as democratic. This model is seen as ideal because it is more human-oriented and provides efficient guidance to followers. There is harmonious work coordination with subordinates with an emphasis on internal responsibility and good cooperation. The strength of his leadership lies not in the individual figure or charisma of a leader but in the active participation of the subordinates he leads.

The paternalistic leadership (fatherhood) which generally still applies in many *pesantren*, is not found in the Budi Mulia Islamic Boarding School. The paternalistic leadership model is not a characteristic of the Budi Mulia Islamic Boarding School. This can be understood because the patterns of coaching students here are similar to lectures at universities. Another reason is that the relationship between the santri and the board of the *pesantren* has been designed since the beginning of the establishment of the *pesantren*. Interaction between *santri* and *pesantren* administrators is sought openly under the guidance of the leader or kiai in a broad sense, thus enabling the santri to develop themselves with the principle of "self-help". This form of interaction was developed with the consideration that education for people growing up has a dual function, namely as a transfer of values and knowledge and as an effort to develop self (Company Profile Budi Mulia, n.d.). Besides that, the students who become students are students from a university who represent the modernist world, are broad-minded and are full of independence.

## Discussion

This study focuses on the leadership model of student boarding schools which are considered capable of preventing and countering religious radicalism movements in Indonesia. Leadership is one of the most important elements in an organization. Leadership affects the success of the ideal goals of an organization, including socio-religious organizations such as *pesantren*. This is inseparable from the meaning of leadership itself as an ability to influence others to do something to achieve organizational goals. As Northouse (2009) states: "leadership is a process whereby an individual influences a group of individuals to achieve a common goal". Leadership is a

process that involves leaders, followers, and the situation<sup>22</sup>. It is true and logical that in practice, leadership must involve the leader, the leader, and the situation trying to achieve a common goal that has been set.

Student boarding schools as boarding educational institutions that carry out activities throughout the day are strongly influenced by the applied leadership model. The social relations that exist between students, caregivers, teachers, and *pesantren* administrators in the educational process reflect the leadership model that is implemented. The leadership of the Al-Hikam Student Islamic Boarding School in Malang is open, not completely dependent on the *Kiai* family, and decentralized to many individuals who do not fully rely on charisma. This kind of leadership provides broad opportunities for subordinates, including students, to develop their potential optimally.

Many activities are delegated to students through the official organization *Santri* for Al-Hikam which is abbreviated as OSPAM (Organization of *Santri Pesantren* Al-Hikam Students). OSPAM is a place for students to self-actualize, channel their talents and interests, and learn leadership<sup>23</sup>. *Santri* as planners, implementers, and evaluators in each activity. Meanwhile, the coach (*ustadz*) acts as a companion so that activities can still be controlled, so that students are subjects in education at the *pesantren*. A leadership model like this provides broad opportunities for students to explore their ideals but are still controlled by their coaches. Therefore, if there are activities that deviate or have nuances of radicalism in the Islamic boarding school, they can be immediately detected and immediately prevented and countered, as well as given a solution by the vision and mission of the *pesantren*.

Likewise, the leadership of the Al-Jihad Student Islamic Boarding School in Surabaya and the Budi Mulia Student Islamic

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<sup>22</sup> and C. G. Hughes R, Ginnet R, *Leadership Enhancing the Lessons and Experience* (New York: McGraw-Hill, 2006).

<sup>23</sup> Profil Al-Hikam, *Profil Pesantren Mahasiswa* (Malang: Pesantren Mahasiswa Al-Hikam Press, n.d.).

Boarding School in Yogyakarta are open and decentralized to many individuals, including providing wide space for students in both curricular and extracurricular activities. The activities of Al-Jihad students are accommodated in an official *Santri* organization called the Pondok Management or Islamic Boarding School Board. For Budi Mulia Islamic Boarding School, *santri* activities are managed by an organization called the *Santri* Senate. The relationships built in this *Santri* organization prioritize democratic values such as independence, deliberation, justice, equality, freedom, and also participation<sup>24,25,26</sup>. There are no elements of coercion and authoritarianism. This *Santri* organization plays a very important role in carrying out the wheels of activities in the *pesantren*. Therefore, the students are required to be aware of their awareness to participate actively and independently in developing the organization in a better direction. Full freedom is given to the *pesantren* management to develop their creativity and ideas, while *Ustadz* acts as a consultant. This shows the compatibility between Islam and democracy<sup>27</sup>.

The leadership of student boarding schools, especially Al-Hikam and Al-Jihad, is a type of democratic leadership that relies on charisma. The highest legality is owned by an *abah* or caregiver, who in addition to being a “formal” leader in the *pesantren*, also includes a figure who directs the cultural orientation and scientific tradition of *santri*. Caregivers with high religious knowledge skills become magnets for students to obey the rules that have been set through democratic deliberation. Therefore, the leader’s charisma is not a barrier to democratic life in Islamic boarding schools, on the contrary, supports democracy. This reality can be proven in the dynamics of the history of *pesantren* and also in studies related to the leadership of *pesantren*.

<sup>24</sup> A Gutmann, “Democratic Education: With a New Preface and Epilogue,” *In Journal of Chemical Information and Modeling* 59, no. 9 (1999).

<sup>25</sup> O Tornquist, *Assessing Dynamics of Democratization: Transformative Politics New Institutions and The Case of Indonesia* (New York: Palgrave Macmillan, 2013).

<sup>26</sup> J. Potts, “Democracy and Happiness: A True Correlation,” *Journal of Arts & Humanities* 2, no. 3 (2016): 86–93.

<sup>27</sup> Hefner Robert W, *Civil Islam: Islam Dan Demokratisasi Di Indonesia Translated Ahmad Baso* (Jakarta: ISAI, 2001).



The view above is in contrast to what was conveyed by Bruinessen (1990) that democratization cannot be expected through *pesantren* instruments because *kiai-ulama* in *pesantren* are more dominant figures based on the value of charisma. Meanwhile, between charisma and democracy, the two are unlikely to merge. Charisma is seen as tending to strengthen the building of a single authority that is opposed to openness so Islamic boarding schools still use charismatic leadership patterns, and there is a tendency to freeze democratic values. Bruinessen's opinion is very logical, but it cannot be used to justify all *pesantren*, of course, it does not also apply to student boarding schools, because student boarding schools have developed a democratic leadership model, and the democratic leadership model is based on charisma. As the results of research by Shidiq (2015) on the transformation of democratic education in Islamic boarding schools, show this phenomenon.

The results of another study that corroborate the above were carried out by Abdullah Aly (2015) about multicultural values in education at the Assalaam Modern Islamic Boarding School. Similarly, the results of research conducted by Raihani (2012) in "Report on Multicultural Education in Islamic Boarding Schools", and Sabarudin (2009) in "Islamic Boarding Schools and Democratization". Arifin (2013) "Charisma and Rationalization in a Modernizing Islamic Boarding School: Changing Values in Traditional Islamic Education in Java", Marzuki (2020) on "Multicultural Education in Salaf Islamic Boarding Schools and Prevention of Religious Radicalism in Indonesia", and so on. The point is that in *pesantren* leadership, charisma and democracy can be juxtaposed in harmony.

Along with the dynamic development of Islamic boarding schools, democratic leadership, and charisma cannot be contradicted as Weber's theory<sup>28</sup> divides three types of authority in society, namely traditional authority, charismatic authority, and legal-rational authority. It is undeniable that the existence of various types

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<sup>28</sup> G. P. Hansen, *Max Weber, Charisma, and The Disenchantment of The World* (PA: Xlibris, 2001).

of *pesantren* in Indonesia also gives rise to variations in leadership patterns. In general, *pesantren* leadership patterns according to Nasir (2010) include charismatic patterns, namely a leadership that refers to the central figure of the kyai who is considered to have advantages in various scientific fields, traditional leadership patterns that require formal legitimacy of the supporting community by looking for lineage links from leadership patterns. pre-existing charismatic. The *pesantren* leadership model can also have a rational leadership pattern, which refers to a collective leadership pattern that is, has a higher level of community participation, and the leadership mechanism is managed managerially. Other leadership patterns can also contain a combination of charismatic-traditional, traditional-rational, or a combination of all three, namely the charismatic-traditional-rational leadership pattern<sup>29</sup>.

The revival of radical movements in Indonesia after the reformation was not solely driven by ideological or theological problems but was caused by many factors such as poverty, corruption, and historical factors. As Hasan (2010) assesses the emergence of radicalism movements due to teaching and understanding variables, the role of internet media (IT), domestic social conditions, and international political constellations. Empirical evidence was presented by Rijal (2017) that radical ideology is growing rapidly around campus due to the many presentations and discussions conducted by radical Islamic groups on campus, globalization also provides an opportunity for new religious ideas to infiltrate into our country, making radicalism among young Muslims bloom rapidly. fast. Therefore, to prevent and counteract the radicalism movement, the triggering variable must be amputated. Since radical groups are mostly young people (students and students), this is where the role of student boarding schools becomes important because student boarding schools are closer to young people and the community so they can interact directly and openly.

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<sup>29</sup> A. Z. Arifin, "Charisma and Rationalization in Modernization Boarding Schools: Traditional Islamic Education in Java of Islamic" (The University of Western Sydney., 2013).

The implementation of the leadership model in the three student boarding schools has many similarities and few differences. It should be understood that this difference is not a weakness but is a characteristic of each *pesantren*. In the leadership of the *pesantren*, the leadership figure (caretaker, father, *kiai*, or other terms) remains dominant, so the leader must be able to be an example and role model, especially for his students in general and for the community. The leadership of the student boarding school is democratic, and open, providing broad opportunities for students to be active and explore ideas and participate optimally. This places students as subjects, not objects in the activities of the *pesantren* and the coaches play a more role as consultants.

Such leadership is more protective and provides a sense of security to the students. This leadership model can detect early and identify various deviant and potentially radical activities. Furthermore, *pesantren* can prevent and counteract it, as well as provide the right solution according to the vision and mission of the *pesantren*. It is proven that the three student boarding schools have implemented the leadership model as above so that radical religious movements can be prevented and countered effectively.

## Conclusion

In general, the leadership models in the three student boarding schools have similarities even though each *pesantren* has its characteristics. The leadership model in the three student Islamic boarding schools includes democratic leadership, managed in a systematic, open, collegial collective pattern, and decentralized to many individuals who do not fully rely on charisma and are not completely paternalistic. This leadership provides broad opportunities for students to participate and explore idealism optimally. The implementation of the leadership model of three student boarding schools (*pesantren*) in Malang, Surabaya, and Yogyakarta has proven to be able to detect and identify various religious activities that are deviant and potentially radical. Islamic boarding schools can prevent and counteract these radical religious

activities while at the same time providing appropriate solutions according to the vision and mission of the *pesantren*.

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