



# GOVERNANCE OF PESANTREN SALAFIYAH IN PROPHETIC LEADERSHIP PERSPECTIVE

Fauzan<sup>1</sup>, Hadi Prayitno<sup>2</sup>, Akhmad Toha<sup>3</sup>, Sunardi Purwoatmoko<sup>4</sup>

<sup>1</sup> Faculty of Social and Political Sciences, University of Jember, Indonesia

<sup>2-4</sup> Lecturer, Faculty of Social and Political Sciences, University of Jember, Indonesia

## Abstract

*Leadership and education are the most talked about things today. The formulation of the collaboration of the two things is expected to be able to overcome the nation's crisis in the global era. Educated leaders and well-guided education are part of the demands of the global community to respond to moral degradation that is getting worse. Islamic education or Islamic educational institutions is one part of the expectations (great hopes) of society in overcoming the nation's crisis in the global era. The purpose of this study is to describe and analyze the governance process of the Pesantren Salafiyah Raudlatul Ulum in the perspective of prophetic leadership. The research method used in this study uses a hermeneutic phenomenological approach to reveal the experience of the leadership of the Pesantren Salafiyah Raudlatul Ulum Sumberwringin, Jember Regency, Indonesia in managing and developing its governance. Based on the results of the study and discussion, it can be concluded that governance at the Pesantren Salafiyah Raudlatul Ulum in its journey puts forward collaboration with the prophetic leadership mechanism which has been the attitude and behavior of kiai and residents of the Pesantren Salafiyah Raudlatul Ulum Sumberwringin Jember Indonesia or in other words prophetic leadership umbrella for all activities at the Pesantren Salafiyah Raudlatul Ulum Sumberwringin Jember Indonesia so far, one of which is in the management of the Islamic Pesantren . With prophetic leadership as an umbrella for governance at the Pesantren Salafiyah Raudlatul Ulum Sumberwringin Jember Indonesia so far, the principles of governance are very distinctive and have a prophetic nuance, such as the principle of trustworthiness through the nyabis mechanism, the principle of kinship through the mechanism of the kiai-santri patronage relationship, the principle of honesty. The Principle of Loyalty through the pangesto mechanism, and the Principle of Service to the People. The existence of governance with a prophetic dimension at the Pesantren Salafiyah Raudlatul Ulum Sumberwringin Jember Indonesia makes this a model recommendation for the birth of new findings in the form of governance with a prophetic dimension through existing local wisdom or Prophetic Governance.*

**Keywords:** Governance, Prophetic Leadership, Pesantren Salafiyah

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## I. INTRODUCTION

### 1.1 Background

Leadership and education are the most talked about things today. The formulation of the collaboration of the two things is expected to be able to overcome the nation's crisis in the global era. Educated leaders and well-guided education are part of the demands of the global community to respond to moral degradation that is getting worse. Islamic education or Islamic educational institutions is one part of the expectations (great hopes) of society in overcoming the nation's crisis in the global era.

The community's need for moral improvement requires educational institutions, especially those under the auspices of Islam, to act reactively and anticipatively. Islamic educational institutions, including Pesantren, are required to be able to reformulate their education system so that Pesantren can be accepted by the global community. This is a form of concern for Pesantren to face the high public interest in moral/character-based education.

Examining the historical roots of Islamic education in Indonesia cannot be separated from the life of Pesantren, because Pesantren are the oldest education system and are considered as products of Indonesian culture that contain the meaning of Indonesian authenticity (indigenous). Pesantren have a very large contribution in coloring the history of the Indonesian nation. The contribution made by Pesantren is not only related to the educational aspect but also relates to other fields on a wider scale (Nasution, 2020).

Pesantren as an educational institution that has strong roots in the Indonesian Muslim community, in its journey is able to maintain and maintain its sustainability (survival system) and has a multi-aspected educational model. Santri are not only educated to be someone who understands religious knowledge but also gets forged natural leadership, independence, simplicity, perseverance, togetherness, equality, and other positive attitudes. This capital is expected to give birth to quality and independent community as a form of pesantren participation in the success of national development goals as well as to play an active role in educating the nation as mandated by the 1945 Constitution (Usman, 2013).

Historically, Pesantren were the basis of the nation's defense against invaders to achieve independence. Therefore, Pesantren function as printers for truly patriotic national cadres; cadres who are willing to die for the sake of fighting for the nation, are able to sacrifice all their time, property, and even their souls (Anwar, 2017). Pesantren have become the property of the Indonesian nation's culture in the world of education and have participated in the intellectual life of the nation. Pondok Pesantren, emerged as a living community that has the ability to engage in creative activities that use alternative education, as well as combine education and teaching in community development. Pesantren that have developed in Indonesia have certain types as conveyed by Dhofir (2015) which distinguishes the typology of Pesantren with two categories, namely based on the books they study, and based on the number of students who live in the Pesantren. Indicators of Pesantren that are commonly used as benchmarks in Indonesia are cottages, mosques, santri, teaching classical Islamic books, and the kiai himself, which are the five basic elements of the pesantren tradition.

In Indonesia, according to Dhofir (2015), people usually distinguish classes of pesantren into three groups, namely small pesantren with the number of santri usually below 1,000 people and their influence at the district level, medium-sized pesantren with the number of students from 1,000 to 2,000 and their influence from several districts, and large pesantren usually have more than 2,000 students from various districts and provinces.

Indra (2020) further stated that: The Salafiyah pesantren holds more than 1.8 million santri for the next generation of the nation. To make them become qualified graduates, the management requires a change from centralized leadership to divided leadership, this change is permitted because the pesantren world holds the rules of al-muhafazhatu 'ala al-qadimi al-shalih wa al-akhdzu bi al-jadidi al-ashlah / maintain good old treasures and take good new ones (Pesantren Salafiyah accommodates more than 1.8 million students for the nation's next generation. To make them qualified graduates, a management change is needed from centralized leadership to divided leadership, this change is allowed because the pesantren world holds the rules of al-muhafazhatu 'ala al-qadimi al-shalih wa al-akhdzu bi al-jadidi al-ashlah (keep old good assets and take good new ones).

The condition described by Indra seems to also occur at the Pesantren Salafiyah Raudlatul Ulum Sumberwringin, Jember Regency, Indonesia, at this pesantren there is also a change in the leadership model that was previously centralized but now uses divided leadership with the term collegial leadership because in this pesantren there are many deputy caregivers. known as the board of trustees.

On the other hand, the leadership of the kiai in Pesantren Salafiyah is more similar to royal-style leadership, meaning that leadership regeneration in Pesantren is hereditary and who will replace the kiai is the crown prince of the kiai, namely a boy (Dhofier. 2015), it did not happen to the Pesantren Salafiyah Raudlatul Ulum, this is a theoretical gap found by the author. As for finance, it turns out that the financial management of the Salafiyah Raudlatul Ulum Pesantren is one of the substances in the management of educational institutions and will also determine the smooth running of the Islamic Pesantren 's activities, as is the case with the substance of education management in general.

Pesantren financial management activities should be carried out through the process of planning, organizing, directing, coordinating, supervising, or controlling. Some financial management activities are in the form of obtaining and determining funding sources, utilization of funds, reporting, auditing, and accountability, but in some Pesantren Salafiyahs, modern financial management is not carried out as is the case in the Pesantren Salafiyah Raudlatul Ulum, as befits an organization. Pesantren will develop and run well when applying management values as follows: 1) Planning, 2) Organizing, 3) Staffing, 4) Directing, 5) Co-ordinating, 6) Reporting, 7) Budgeting (Sulistiyorini, 2009). But actually, the Pesantren Salafiyah Raudlatul Ulum Sumberwringin Jember does not do all that, but the fact is, until this moment, the pesantren has been running until now and has received a fairly high trust from the community, this is also a theoretical gap found by the author.

The description above is an empirical problem that is macro related to the governance of the Pesantren Salafiyah, on a macro level the Pesantren Salafiyah does not use modern governance models and theories. As for the micro empirical gap in Jember district, especially in the Salafiyah Raudlatul Ulum Islamic Pesantren, the authors found preliminary data that: first, the Salafiyah Raudlatul Ulum Pesantren Sumberwringin Jember did not apply the principles of good governance or modern governance theory as a whole in the management process. in the Pesantren environment.

Second, in the context of this study, the author finds what is called a "gap" between theory and reality, where theoretically, leadership management described by Sulistiyorini (2009) above, should say the opposite, namely, when the organization does not apply all of its values. what he has described, it will experience setbacks, destruction or extinction, but what happened to the portrait of the Pesantren Salafiyah Raudlatul Ulum

Sumberwringin Jember was the opposite. Pesantren are increasing the trust of the community. The author, here there is a clear gap between leadership management theory and the reality of leadership in the world of Pesantren which see professional values based on four values, namely: 1) *siddiq/intelligent*, 2) *amanah/trustworthy*, 3) *tabligh/capable*. convey messages, 4) *fathonah/smart management of trust*.

Based on the previously described normative problems, empirical problems, and empirical gaps in the governance and leadership of Pesantren, the authors feel challenged to investigate more deeply related to the phenomenon of prophetic governance and leadership in Pesantren Salafiyahs, namely the Pesantren Salafiyah Raudlatul Ulum Sumberwringin. Jember Regency Indonesia with the title of the study on "***Governance of Pesantren Salafiyah in Prophetic Leadership Perspective.***"

### **1.2 Problem Formulation**

Based on the normative problem which states that the Pesantren Salafiyah does not apply modern governance so that it is difficult to develop, as well as the empirical problem which states that the Pesantren Salafiyah does not use modern leadership patterns so that it affects the management of the Pesantren Salafiyah Raudlatul Ulum. Furthermore, there are two empirical gaps in this study. So the writer can formulate the main problem regarding the governance process of the Pesantren Salafiyah Raudlatul Ulum from the perspective of prophetic leadership?

### **1.3 Research Purposes**

The purpose of this study is to describe and analyze the governance process of the Pesantren Salafiyah Raudlatul Ulum from the perspective of prophetic leadership.

## **II. LITERATURE REVIEW**

### **2.1 Pesantren Governance**

Etymologically, governance (English) comes from the word to manage, in Webster's New collegiate Dictionary, the word manage is explained from the Italian "Magnaglo" from the word "Mana Glare" which in turn this word comes from the Latin Manus which means hand. (Hand). The word manage in the dictionary is given the meaning of guiding and supervising, treating carefully, taking care of commerce or affairs, achieving certain affairs (Sukarna, 2011).

Terryology there are several definitions of governance, including those proposed by Terry (2000), governance is a process or framework that involves the guidance or direction of a group of people towards organizational goals or real goals. For this reason, good governance will make a difference in the quality of schools and the quality of their students. According to 'Everard and Morris stated that governance is setting direction, goals and objectives'. A clear orientation of ideals is central to theoretical approaches to education governance.

After defining governance which basically has four frameworks: planning, organizing, implementing and controlling. The term is referred to as the governance process. The word process is added to mean activities that are carried out in a systematic way in that these activities are carried out by managers / leaders at all levels. According to Terry (2000) in his book Principles of Management says that the functions of governance include: planning (planning), organizing (organizing). actuating, controlling. Despite the many opinions regarding the division of governance functions as above, in this study the author uses four functions, namely: planning, organizing, coordinating, controlling/supervising.

*First*, planning (planning) in an organization or institution whatever its form and name, before moving to achieve the goal, then there is planning first. Planning in an institution is very essential, because in reality. Planning plays an important role compared to other functions. Planning means the activity of setting organizational goals and choosing the best way to achieve those goals. Decision making is part of planning that dares to determine or choose an alternative goal achievement from several existing alternatives. Selection of a number of alternatives regarding the establishment of achievement procedures, as well as estimates of the resources that can be provided to achieve these goals (Hanafi, 2004). Furthermore, Hanafi stated that what is meant by sources include human, material, money, and time sources. In planning, we recognize several stages, namely: (1) problem identification, (2) problem formulation, (3) goal setting, (4) alternative identification, (5) alternative selection, and (6) alternative collaboration (Suryosubroto, 2004). Educational planning can be divided into several categories according to: (1) the scope of time, (2) the magnitude, (3) the approach, and (4) the actors. According to the scope of time, planning in educational institutions can be divided into: short-term planning, namely annual planning or plans made to be carried out in less than 5 years, often referred to as operational plans. Medium-term planning is a plan made for an implementation period of 5-10 years. This plan is the elaboration of a long-term plan, but is more operational in nature. And lastly, long-term planning is planning for a period of 10- 25 years. This time division is approximate, and each expert may give different limits. For this reason, this decapitation is only subjective limitations. According to the perpetrators, planning can be distinguished into individual planning, which is carried out by teachers individually, group planning, and institutional planning, namely planning that applies and is made by Pesantren (Suryosubroto, 2004).

*Second*, organizing is defined as the activity of dividing tasks among people involved in educational collaboration. Because these tasks are so many and cannot be completed by one person alone, these tasks are divided to be carried out by each member of the organization (Suryosubroto, 2004). The term organization has two general meanings. First, the organization is defined as an institution or functional group, for example, a school, Islamic Pesantren, an association, government agencies. The second refers to the organizing process, namely how work is organized and allocated among members, so that organizational goals can be achieved effectively (Suryosubroto, 2004). So organizing in pesantren can be defined as the whole process of selecting and sorting people (ustadz and other pesantren personnel) and allocating facilities and infrastructure to support people's tasks in order to achieve the goals of the pesantren effectively and efficiently.

*Third*, the coordinating function which implies keeping the tasks that have been divided are not carried out according to the will of the doer, but according to the rules so that they contribute to the achievement of goals. Coordination according to The Liang Gie is a series of activities to connect, unify and harmonize people and their work so that everything takes place in an orderly and rhythmic manner towards the achievement of goals. Based on this understanding it can be emphasized that coordination in an organization is "unifying a series of organizational activities and learning of people and their work so that everything takes place in an orderly manner towards achieving the stated goals". Coordination must be able to increase cooperation between officials and members of the organization as much as possible at Pesantren administrator level.

*Fourth*, control or supervision is the last part of the governance function. The governance functions that are controlled are planning, organizing, directing and controlling itself. Cases that often occur in organizations are the result of weak control so that there are various deviations between what was planned and what was implemented. Control is the process of monitoring, evaluating and reporting plans for achieving the goals that have been set for corrective action for further improvement. The difference between control and supervision is in the authority of the developer of the two terms. Control has different authority with supervisor. The supervisor is only limited to giving advice, while the follow-up is carried out by the controller. Control is broader than supervision. In its placement in government, the two terms often overlap.

Supervision as a task is called educational supervision carried out by school supervisors to the schools that are their duties. The principal also acts as a supervisor in the school he leads. In government circles, the term supervision and control (*wasdal*) is more widely used (Usman, 2004). Basically, planning and implementation are a single unit of action, although this rarely happens. Monitoring is needed to see how far the results are achieved. Based on the governance functions proposed by Terry in his book *Principles of Management* said that the functions of governance include: planning (planning), organizing (organizing), actuating (actuating), supervising (controlling). All of these are elements that are interrelated with each other, meaning that these stages cannot be separated and sequentially each other because if they are not carried out in a coherent manner, the results will not be good.

The governance of Pesantren cannot be separated from the Good Governance principles developed by UNDP as a grand theory, while as a derivative of the theory of good governance related to private organizations in this case is Pesantren, a derivative theory built from good governance, namely good corporate governance. According to Zarkasyi (in Pratama, 2013) there are five principles in good corporate governance, the five principles are: *First*, the principle of transparency that Zarkasyi wants to reveal is related to information and policies. The thing that wants to be studied is how pesantren can implement the principle of openness through information indicators and policy indicators, so that from this study it can be seen whether the application of the principle of openness at the Pesantren Salafiyah Raudlatul Ulum Sumberwringin, Jember Indonesia Regency has gone well or not.

*Second*, the principle of accountability expressed by Zarkasyi is carried out in the accountability process, so that the pesantren that is managed can run correctly, measurably and can still accommodate the interests of all stakeholders as well as the interests of the Pesantren itself.

*Third*, the principle of responsibility used as an indicator there are two, namely the indicator of the responsibility of the pesantren to the community and the environment or what is commonly referred to as corporate social responsibility (CSR) and compliance with applicable regulations (compliance). The principle of responsibility that is applied, should comply with the applicable laws and regulations and also what needs to be implemented in the principle of this responsibility is regarding the implementation of responsibility to the community and the environment, so that there is continuity between the Pesantren and the relevant stakeholders and the environment.

*Fourth*, the principle of independence according to Zarkasyi refers to several indicators as well as other principles used by indicators to measure it. For the principle of independence, the indicators used are indicators from external parties and indicators from internal parties of the pesantren. The principle of independence applied by Pesantren in this study can be reflected in that each organ in the pesantren does not dominate each other or there is no intervention from outside parties. This is intended so that the management of Pesantren is free from influences from both external and internal parties. *Fifth*, the principle of justice is an indicator that is used as a benchmark is an indicator of stakeholders. According to this principle, pesantren when carrying out their activities must pay

attention to the interests of guardians of students, other stakeholders and all those involved in it based on the principles of equality and fairness.

In line with the principles of good corporate governance, the management of state finances within the framework of modern juridical good financial governance must be contained in a set of legal provisions containing the principle of openness or transparency. Basically, the principle of managing state finances in the frame of good financial governance is based on the principles of good governance in the administration of government. Therefore, the study of the principles of good financial governance is examined from the concepts of the principles of good governance. On this matter, from the notion of governance and good governance, we can conclude that the problem of good governance is a problem that is not only within the scope of the state, but also relates to other sectors (private and public). activities of government administrators (Indrawati, 2012). Referring to Indrawati's opinion, governance must prioritize the principles of being efficient, economical, effective, transparent, and responsible with attention to a sense of justice and propriety.

**Basic Concepts of Pesantren Financial Management** Pesantren financial management is a process in regulating financial activities or activities at an Pesantren and educational institutions within it, including planning, analyzing and controlling financial activities which are usually carried out by the chairman of the board and treasurer, and or the head of the madrasa together with the treasurer of the madrasa in the formal education sector under the auspices of the Pesantren institution. According to Murdayanti (2018), it is explained that financial management adheres to the principle of separation of duties between the functions of Authorizer, Ordonator, and Treasurer. Authorizers are officials who are authorized to take actions that result in budget receipts and expenditures. Ordonator is an official authorized to conduct testing and order payment for all actions taken based on the authorization that has been determined. Treasurer is an official authorized to receive, store and issue.

Pesantren financial management is all activities related to efforts to obtain funds by minimizing costs and efforts to use and allocate these funds effectively and efficiently. These efforts can be in the form of developing a pesantren business, decisions to invest, and other financial management carried out in syar'i and muamalah fiqh in Islam. The function of financial management in Pesantren is to carry out activities so that a goal is achieved effectively and efficiently. Strictly speaking, there is no common formula for the management function. Arifin (2016) further explains that: the financial management of Pesantren has three functions, namely: (1) Investment Decision (Determining the allocation of funds), (2) Financial Decision (Deciding alternative financing), and (3) Dividend Decision (Policy). in the distribution of dividends).

Investment Decision is a decision taken by the owner of the policy Investment Decision is a decision taken by the owner of the financial policy of the Pesantren (chairman) and the institution (institution) under the auspices of the Islamic Pesantren , such as the head of the madrasa (MI/MTs/MA) or the head of the institution. other formal education such as PTKIS (Islamic Religious College); concerning the allocation of madrasa finances or PTKIS in the form of investments that can generate future profits (profits). This decision will be reflected in the assets of the Islamic Pesantren , the assets of the madrasa, and the assets of PTKIS, as well as affecting the financial structure they have; namely the comparison between current assets (Current Assets) with fixed assets (Fixed Assets or Fixed Assets).

Financial Decision is a financial management decision for the owner of the financial policy of the Pesantren (chairman) and the institution (institution) under the auspices of the Pesantren such as the head of the madrasa in considering and analyzing the combination of the most economical sources of funds for the Islamic Pesantren /madrasah to fund needs. -investment needs and operational activities of Pesantren/madrasah. Funding decisions will be reflected in the liabilities of Pesantren, madrasah assets, and PTKIS assets which will affect the financial structure (Financial Structure) and capital structure (Capital Structure).

Dividend Decision is a policy in dividend distribution. Dividends are part of the profits of the Pesantren or the distribution of part of the profits from the formal educational institutions under it, either MI/MTs/MA/PTKIS. The dividend decision is a financial management decision in determining the proportion of profits (profits) that will be distributed by formal institutions under Pesantren such as madrasahs to Pesantren as the owner institutions and the proportion of funds that will be stored in madrasahs as retained earnings for the development of further madrasah activities. This policy will also affect the financial structure (financial structure) and capital structure (capital structure).

**Pesantren Governance Patterns.** *First*, the pattern I Pesantren referred to in this paper is an Pesantren that is still tied differently to the Islamic education system before the era of Islamic education reform in Indonesia. The characteristics of the Pattern I pesantren are First, the study of general classical books. Second, using the sorogan, wetonan, and rote methods in the teaching and learning process. Third, do not use the classical system. A person's knowledge is measured by the number of books he has studied and to which scholars he has studied. Fourth, the purpose of education is to raise morale, train and enhance spirit, appreciate spiritual values, and humanity.

*Second*, the Pattern II Pesantren is a development of the Pattern I Islamic Pesantren . In Pattern I the core lesson is the study of classical books using the sorogan, wetonan and memorization methods, while in the Pattern II Pesantren it is broader than that. At the Pattern II Pesantren the core lessons still use classical books which are taught in classical and non-classical forms. In addition, extracurricular activities such as organizational skills and

practice are taught. In the form of the classical system, the level of education is divided into basic education level (ibtidaiyah) 6 years, junior secondary education level (tsanawiyah), and basic education level (Aliyah) 3 years. Outside the time of classical teaching at the Pattern II Islamic Pesantren, a non-classical system pattern is programmed, namely reading classical books with methods and wetonans. The pesantren leadership has arranged the study schedule, complete with the time, the book to be read and the ustadz who will teach it.

*Third*, the Pattern III Pesantren is an Pesantren in which the scientific program seeks to balance between religious and general knowledge. Positive nature of both types of knowledge is instilled in students. Apart from that, the characteristics of the Pattern III Pesantren are the appearance of various aspects of education, such as community, skills, physical arts, scouting, and so on. The Pattern III Pesantren has implemented community development programs. The curriculum structure used in the Pattern III Pesantren is based on the structure of the state madrasa by modifying religious subjects, and some uses the curriculum made by the cottage itself. The teaching of religious sciences at the Pattern III Pesantren does not have to come from classical books.

*Fourth*, Pattern IV Pesantren, are Pesantren that prioritize teaching skills in addition to religious sciences as main subjects. This Pesantren educates its students to understand and be able to carry out various skills to be used as provisions for life. Thus the educational activities include classroom activities, laboratory practices, workshops, gardens/fields. *Fifth*, Pesantren Pattern V is an Pesantren that cares for a variety of educational institutions that are classified as formal and non-formal. This pesantren can also be said to be a more complete pesantren, the pesantren mentioned above. The completeness is viewed in terms of the diversity of forms of education that are managed. In this Islamic Pesantren, Madrasa education, schools, colleges, studies of classical books, majlis taklim, and skills education were found, the study of classical books in this pesantren was used as material that must be followed by all students who took lessons in madrasas, schools, and colleges. Meanwhile, there are students who specifically follow the study of classical books only.

Mastuhu defines that the purpose of Pesantren education is to create and develop a Muslim personality, namely a personality who is faithful and devoted to God, has a noble character, is beneficial to the community or serves the community by becoming a subject or public servant like the Apostle, namely being a public servant as the personality of the Prophet Muhammad SAW. able to stand alone. free and firm in personality, spread religion and uphold the religion of Islam and the glory of Islam in the midst of society ('izzul Islam wal muslimin), and love science in order to develop the personality of Indonesia. Ideally the personality development of muhsin, not just a Muslim. Another opinion from Muhaimin revealed that the purpose of the formation of pesantren is in general, to guide students to become human beings with Islamic personalities who with their religious knowledge are able to become Islamic missionaries in the surrounding community through their knowledge and deeds. In particular, preparing students to become pious people in the religious knowledge taught by the Kiai concerned and to practice it in society. Finally, the opinion of Dhofier (2015) which says that the purpose of Pesantren education is not to pursue the interests of power, money and worldly glory, but to instill in them that learning is solely an obligation and devotion to God.

The problem is that the Kiai have not transferred the formulation of the objectives of the pesantren they lead in a good textual manner and disseminated it to all elements of the Islamic Pesantren. Although there are already some pesantren that have formulated the goals of their pesantren textually so that all elements of the pesantren know the purpose of their pesantren, there are still many pesantren that have not done so so that the purpose of the pesantren is only in the mind of the leader of the pesantren, namely the Kiai. Furthermore, Kiai is a central figure in the world of Pesantren and is also a determining factor in the advancement and decline of an Islamic Pesantren, including education and curriculum system, there are even pesantren that do not implement a curriculum system, which is the prerogative of the kiai. Dhofier said that the kiai is the most essential element of the pesantren, which is often referred to as the founder of the pesantren. In his research, the origin of the mention of kiai in Javanese is used in three different types of titles, namely; (1) As an honorary title for antiques and valuables such as the mention of 'Kiai Garuda Kencana' for the golden carriage at the Yogyakarta Palace, (2) An honorary title for parents in general, (3) A title given by the community to an expert religion or become the leader of a pesantren and teach classical Islamic books to his students. The third title is used in this study to refer to a kiai, which is a title given to someone who is the founder and leader of a pesantren.

The theory of pesantren governance is used in this study because the pattern of pesantren governance is one aspect that will be studied. From the research location, namely the Pesantren Salafiyah Raudlatul Ulum Sumberwringin, Jember Regency, Indonesia, which uses governance in the style of a Pesantren Salafiyah.

## **2.2 Prophetic Leadership Theory**

The concept of leadership in Islam is the embodiment of faith and good deeds in the form of interactions, relationships, activities to coordinate, influence and direct both vertically and horizontally by calling for amar ma'rûf nahi munkar (a command to invite or recommend good things and prevent things that are bad for society) (Muhtaram, 1996). Therefore, a leader, whether in a structured organization or not, if he only cares about his own business, his family, his group, or his position, and also has a goal for worldly affairs such as enriching himself

even with the wrong way, then this kind of leader is not a leader and leadership. The real Islam even though the leader is Muslim and in an organization with an Islamic background.

Leadership in Islamic teachings is defined as a task that is entrusted (Amanah) from Allah SWT whose accountability is not only to followers or members, but is also accountable to Allah SWT. The responsibilities carried out by the leader are horizontal and vertical, horizontal means responsibility to fellow human beings and vertical is responsibility to Allah SWT in the world and the hereafter. The leader tries his best to direct and treat his followers or members fairly. Similarly, the notion of leadership in Islam in the previous paragraph, that the essence of Islamic leadership is to carry out goodness in the leadership process carried out with subordinates. Furthermore, the responsibilities that are borne by Islamic leaders are different from those of ordinary leaders. Islamic leaders are not only responsible for their leadership to their subordinates in the world, but are also responsible to Allah SWT.

Meanwhile, according to Sheikh of Islam, Ibn Taimiyah, said that the affair of leading the people is one of the greatest religious obligations, even religion cannot be established without a leader, because the benefit of mankind cannot be perfect except by socializing, because each person is mutually exclusive. need each other, while society cannot have a leader" (Ibn Taimiyah, 1978). The existence of a leader in life is very important, if there is a void then life is like a sheep that is separated from the pack so that it is easily pounced on by wolves, as well as humans even though naturally created as leaders, but in reality not all of them are able to regulate themselves let alone manage others. As contained in the QS Al-Baqarah verse 30. Remember when your Lord said to the Angels: "Indeed I want to make a caliph on earth." they said: "Why do you want to make (the caliph) on earth a person who will do mischief on it and shed blood, even though We always glorify you by praising You and purifying You?" God said: "Indeed I know what you do not know."

The above foundation is the spirit and motivation for humans on earth for the responsibilities entrusted by God to them. With this responsibility, at least it becomes an reflection on how humans should carry out all their roles in creating justice for themselves and others around them. The importance of a leader in a particular community is something that cannot be avoided, because the existence of a leader is a form of identity in managing all the abilities possessed to influence other people to take actions as a result of mutual consensus. This leadership based on the values built by the prophets is known as prophetic leadership.

The leadership of the Prophet is called prophetic leadership. Prophetic comes from the word prophet which means prophet (Sani. 2011). So that prophetic leadership can be interpreted as a person's ability to influence others to achieve goals as done by the Prophets and Apostles. The ideal and best leadership in the history of mankind is the leadership of Muhammad SAW, to the extent that Michael Hurt in his book 100 most influential figures in the history of human civilization, puts him at number one. Michael H. Hart a Professor of Astronomy, Physics, and the History of Science places Muhammad in his book The 100 A ranking of the Most Influential Persons in History, saying: "My choice of Muhammad to lead the list of the world's most influential person may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels" (Hart, 1978).

Based on this understanding, prophetic leadership in this study is a leadership concept that is compiled from the perspective of Islamic management and governance, which is implemented in leadership in Pesantren Salafiyahs, and this is the reason and theoretical basis for the author to include the theory of prophetic leadership in this study.

### III. RESEARCH METHODS

This study uses a qualitative approach with a phenomenological type of research or research to describe the general meaning of a number of individuals on various life experiences related to concepts or phenomena found by the authors related to the governance of the Pesantren Salafiyah in the perspective of prophetic leadership at the Pesantren Salafiyah Raudlatul Ulum Sumberwringin Regency Jember.

### IV. DISCUSSION

#### 4.1 Study Results and Discussion

The management of the Pesantren Salafiyah in the perspective of prophetic leadership at the Pesantren Salafiyah Raudlatul Ulum Sumberwringin, Jember Regency, Indonesia, found a phenomenon that in its governance is influenced by the local dimensions of the pesantren, such as *nyabis* or hospitality activities with the kiai carried out by the community or the parents of the santri inserted. with other interests because kiai are considered capable of solving their problems, kiai-santri patronage relations, honesty, *pangesto* (loyalty), and community service. Therefore, from this discussion, the minor proposition of research I can be formulated as follows: "There is an Adaptation of Local Wisdom (Read: *nyabis* and *pangesto*), and Patronage and Honesty Are Important Parts in Good Governance of Prophetic Institutions."

Meanwhile, in the aspect of prophetic leadership at the Pesantren Salafiyah Raudlatul Ulum Sumberwringin, Jember Regency, Indonesia, it is the process of directing, guiding, influencing or supervising the thoughts, feelings or behavior of others who are influenced by aspects of prophetic leadership, leader authority, and

leadership characteristics, so that a position can be drawn up. research II as follows: "The existence of a leadership process that is holistic, authoritative, responsible and has specific characteristics is an important part of good prophetic leadership."

Based on the two minor propositions of the research above, a broader meaning can be carried out by analyzing relevant theories, as follows: *First*, good governance proposed by Dwiyanto (2008:21), good governance as an administrative system that involves many actors (multi stakeholders), while Sedarmayanti (2009:2) states that good governance is the process of implementing state power in implementing the provision of public goods and services. To realize good governance, one of the elements that must be fulfilled is the commitment of all members in the organizational unit or institution in realizing clean governance, prioritizing and considering the elements of effectiveness, efficiency and economy in providing excellent service to the public. In the course of translating the opinions of Dwiyanto and Sedarmayanti above, they were more specifically transformed by Akhamd Toha (2011) in his research which states that good governance can be carried out in the private sector with a sharia dimension which gives birth to a new conception of shariah corporate governance which includes shaleh, kaffah, istiqomah, trustworthy, and falah. Based on the experience and what was done by Akhamd Toha (2011) in his research that transforms good governance in the private sector with a sharia dimension, the authors use a similar pattern in the non-profit organization sector called Pesantren.

*Second*, after discussing good governance, which has undergone a transformation in its journey when juxtaposed with other realities. Therefore, good governance in Pesantren also has the potential to give birth to something new or novelty when juxtaposed with other dimensions, one of which is theoretical prophetic leadership. According to the Oxford Dictionary (2005) prophetic is of, pertaining or proper to a prophet or prophecy"; "having the character function of a prophet"; "having the characterized by, containing, or of the nature of prophecy; predictive." So that the notion of prophetic leadership is identical with someone who has leadership traits like the leadership of a prophet, such as: Siddiq means right or always tells the truth. Amanah means being trustworthy and never denying something. Tabligh means conveying revelation to all people or followers, and Fathonah means intelligent, clever and wise.

The term prophetic in Indonesia itself was first introduced by Kontowijoyo (2018) through his ideas about the importance of Transformative Social Sciences called Prophetic Social Sciences. Prophetic Social Sciences does not only explain and change social phenomena, but also provides clues in which direction the transformation is carried out, for what, and by whom. Prophetic social science proposes changes based on certain ethical and prophetic ideals (in this case Islamic ethics), which reorients epistemology, namely reorientation to made of thought and made of inquiry that the source of knowledge is not only rational and empirical, but also from revelation, so that good governance is not only something empirical at this time. However, it can be seen from the historical perspective of the prophet as a good value – siddiq, amanah, tabliq and fatonah – which can be applied in current governance.

The construction of the theory of good governance proposed by Dwiyanto, Sedarmiyanti, and Toha as well as the theory of prophetic leadership proposed by the Oxford Dictionary and Kuntowijoyo, when described with the results of research constructed in several forms of major research propositions, turned out to provide novelty or novelty in this study, as a contribution writer on Administrative Sciences. The minor propositions in this study are as follows:

Topik Kajian	Theory	Research Minor Proposition
Governance	<p><b>Good Governance Theory:</b></p> <ol style="list-style-type: none"> <li>Dwiyanto (2008) states that good governance is an administrative system that involves many actors (multi stakeholders).</li> <li>Sedarmayanti (2009) states that good governance is the process of administering state power in implementing the provision of public goods and services. Toha (2011) The theory of shariah corporate governance states that 5 (five) new principles, in the governance of non-governmental institutions, include shaleh, kaffah, istiqomah, amanah, and falah.</li> </ol>	<p><b>Research Minor Proposition I:</b></p> <p>The existence of a leadership process that is holistic, authoritative, responsible and has specific characteristics is an important part of good prophetic leadership.</p>
Leadership prophetic	<p><b>Prophetic Leadership Theory:</b></p> <ol style="list-style-type: none"> <li>Oxford Dictionary (2005) states "prophetic" is: "of, pertaining or proper to a prophet or prophecy"; "having the character function of a prophet"; "having the characterized by, containing, or of the nature of prophecy; predictive."</li> <li>Kuntowijoyo (2018) emphasizes the position of prophetic social science as discourse, and presents it as knowledge construction in the stage of social discourse that emphasizes the dimensions of humanization, liberation, and transcendence.</li> </ol>	<p><b>Research Minor Proposition II:</b></p> <p>The existence of Adaptation of Local Wisdom (Read: nyabis and pangesto), and Patronage and Honesty are Important Parts in Good Governance of Prophetic Institutions.</p>

**Table 1 Minor Propositions About Governance of Pesantren Salafiyah in the Perspective of Prophetic Leadership**

*Source: Elaboration of research results and discussions as well as relevant theories*



The incompatibility of the two minor research propositions with the two theories – shariah corporate governance and prophetic leadership – resulted in a major new research proposition that constructs the theorizing in the governance of Pesantren Salafiyahs in the perspective of prophetic leadership, as follows:

Research Minor Proposition	Research Major Proposition
The existence of Adaptation of Local Wisdom (Read: <i>nyabis</i> and <i>pangesto</i> ), and Patronage and Honesty are Important Parts in Good Governance of Prophetic Institutions.	Integration of Holistic Leadership (Read: Authoritative, Responsible and Strong Character), and Governance Prioritizing Local Wisdom, Patronage and Honesty Are Important Parts in Good Corporate Governance.
The existence of a leadership process that is holistic, authoritative, and responsible and has specific characteristics is an important part of good prophetic leadership.	

**Table 2 Transformation of Minor Research Propositions to Research Major Proposition**

*Source: Elaboration of research proposition*

Based on the table on the transformation of the minor research propositions into the major research propositions above, the major research propositions do not fully adopt the good governance theory proposed by Dwiyanto (2008), Sedarmiyanti (2009) and Toha (2011) nor the prophetic leadership proposed by the Oxford Dictionary. (2005) and Kuntowijoyo (2018), so that the major propositions of this study have an impact on theoretical implications.

#### 4.2 Theoretical Implications

Based on the results of the research and discussion in previous chapters, it can be formulated theoretical implications that prophetic governance and leadership in the governance of the Pesantren Salafiyah Raudlatul Ulum so far have been intertwined and prophetic leadership underpins governance in the Pesantren through the implementation of the principle of trust, the principle of kinship, the principle of honesty, the principle of loyalty and the principle of devotion or by the authors called the principles of Prophetic Governance.

Prophetic Governance combines 2 (two) theories, namely the theory of governance and prophetic leadership as follows: *First*, the theory of governance proposed by Dwiyanto (2008:21) which states that good governance is an administrative system that involves many actors (multi stakeholders), while Sedarmayanti (2009:2) states that governance is the process of implementing state power in implementing the provision of public goods and services. To realize good governance, one of the elements that must be fulfilled is the commitment of all members in the organizational unit or institution in realizing clean governance, prioritizing and considering the elements of effectiveness, efficiency and economy in providing excellent service to the public. In the course of translating the opinions of Dwiyanto and Sedarmayanti above, they were more specifically transformed by Akhamd Toha (2011) in his research which states that good governance can be carried out in the private sector with a sharia dimension which gives birth to a new conception of shariah corporate governance which includes shaleh, kaffah, istiqomah, trustworthy, and falah. Based on the experience and what was done by Akhamd Toha (2011) in his research that transforms good governance in the private sector with a sharia dimension, the authors use a similar pattern in the non-profit organization sector called Pesantren.

*Second*, the theory of prophetic leadership according to the Oxford Dictionary (2005) prophetic is of, pertaining or proper to a prophet or prophecy”; “having the character function of a prophet”; “having the characterized by, containing, or of the nature of prophecy; predictive.” So that the notion of prophetic leadership is identical with someone who has leadership traits like the leadership of a prophet, such as: Siddiq means right or always tells the truth. Amanah means being trustworthy and never denying something. Tabligh means conveying revelation to all people or followers, and Fathonah means intelligent, clever and wise. The term prophetic in Indonesia itself was first introduced by Kontowijoyo (2018) through his ideas about the importance of Transformative Social Sciences called Prophetic Social Sciences. Prophetic Social Sciences not only explains and changes social phenomena, but also provides clues in which direction the transformation is carried out, for what, and by whom. Prophetic social science proposes changes based on certain ethical and prophetic ideals (in this case Islamic ethics), which reorients epistemology, namely reorientation towards made of thought and made of inquiry that the source of knowledge is not only rational and empirical, but also from revelation, so that good governance is not only something empirical at this time. However, it can be seen from the historical perspective of the prophet as a good value – siddiq, amanah, tabliq and fatonah – which can be applied in current governance.

The construction of governance theory and prophetic leadership theory when elaborated with the results of research and discussion as well as major research propositions resulted in recommendations for Prophetic Governance governance models that are in line with the needs of the Pesantren Salafiyah Raudlatul Ulum Sumberwringin Jember Indonesia because it is in line with the values of local wisdom that are publicness as illustrated in the table below.

Aspect	New Public Service (NPS)	Novelty Prophetic Governance Relations in NPS
Theoretical foundations and epistemological foundations	Democratic theory	Democratization or bottom-up
Rationality and Human behavior models	Strategic rationality or formal rationality (political, economic and organizational)	Patronage politics
The concept of public interest	The public interest is the result of a dialogue of various values	The interests of the pesantren are the interests of the people who must be able to be translated by the kiai in an authoritative manner
Public Bureaucracy Responsiveness	Citizen	Umat
Government role	Serve	Serve
Achievement of objectives	Coalition between public, non-profit and private organizations	Pesantren salafiyah as a people-oriented organization
Accountability	Multi aspects: legal accountability, values, community, political norms, professional standards	Responsibility, character and values of local wisdom (read: <i>nyabis</i> , kiai-santri patronage relations, honesty, <i>pangesto</i> (loyalty), community service)
Administrative discretion	Discretion is needed but limited and responsible	Discretion is needed in interpreting governance but still based on academic theory
Organizational structure	Collaborative structure with internal and external shared ownership	The organizational structure becomes fluid in line with the needs and is collaborative.
Assumptions on employee and administrator motivation	Public service with the desire to serve the community	Kiai or pesantren try to serve the people in a good and flexible manner.

**Table 3 Novelty Prophetic Governance Relation in NPS**

Source: Denhardt and Denhardt (2003: 28-29) elaborated with research findings

Based on the table on the differentiation of the administrative science paradigm and the relation of Novelty Prophetic Governance in the NPS above, it can be further explained that governance at the Pesantren Salafiyah Raudlatul Ulum Sumberwringin is strongly influenced by the values of local wisdom (read: *nyabis*, the patronage relation of kiai-santri, honesty, *pangesto* (loyalty), community service) which has a prophetic leadership perspective that is in line with the NPS paradigm or the Administrative Science paradigm which provides flexibility and guarantees the right of the community to manage their organization democratically in line with their values, as described in detail in the table 5.4 Differentiation of administrative science paradigm and the relation of Novelty Prophetic Governance in NPS.

## V. CLOSING

### 5.1 Conclusion

The focus of this study is how the governance of the Pesantren Salafiyah Raudlatul Ulum Sumberwringin Jember Indonesia in the perspective of prophetic leadership. Based on the results of the research and discussion, it can be concluded that governance at the Pesantren Salafiyah Raudlatul Ulum has prioritized collaboration with the prophetic leadership mechanism which has been the attitude and behavior of kiai and residents of the Pesantren Salafiyah Raudlatul Ulum Sumberwringin Jember Indonesia or in other words prophetic leadership. umbrella for all activities at the Pesantren Salafiyah Raudlatul Ulum Sumberwringin Jember Indonesia so far, one of which is in the management of the Islamic Pesantren . With prophetic leadership as an umbrella for governance at the Pesantren Salafiyah Raudlatul Ulum Sumberwringin Jember Indonesia so far, the principles of governance are very distinctive and have a prophetic nuance, such as: the principle of trustworthiness through the *nyabis* mechanism, the principle of kinship through the mechanism of the kiai-santri patronage relationship, the principle of honesty. , the Principle of Loyalty through the *pangesto* mechanism, and the Principle of Service to the People. The existence of governance with a prophetic dimension at the Pesantren Salafiyah Raudlatul Ulum Sumberwringin Jember Indonesia makes this a model recommendation for the birth of new findings in the form of governance with a prophetic dimension through existing local wisdom or Prophetic Governance.

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