

Governance of Salafiyah Islamic Boarding Schools in a Prophetic Leadership Perspective

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Abstract

This research is motivated by the researchers' anxiety and interest in the uniqueness of the management of the Salafiyah Islamic boarding school which according to the researcher's point of view, the management of the Salafiyah Islamic boarding school, in reality, does not follow modern governance and occurs as in the sciences of public administration, but the Salafiyah Islamic boarding school can *survive* in this modern era. *The survival* of this Islamic boarding school is influenced by the leadership pattern of the Kiai who applies prophetic values in the leadership process. This study uses a qualitative approach with a phenomenological research type with the informants used are Islamic boarding school caregivers, the head of the Islamic boarding school foundation, the close family of the boarding school, some parents of students, and alumni of the boarding school. The data collection techniques used in this study were interviews, observation, and documentation, while the data analysis techniques in this study used the model *Interpretative Phenomenological Analysis* (APA) to find *novelty*. The success of the development of education in the Salafiyah Islamic boarding school Raudlatul Ulum is influenced by two things, namely; 1) implementation of the values of prophetic leadership in the management of the Raudlatul Ulum salafiyah Islamic boarding school, Sumberwringin village, Sukowono district, Jember district, 2) The management of the Raudlatul Ulum salafiyah Islamic boarding school in Sumberwringin village, Sukowono district, Jember district.

Keywords: Governance, Salafiyah Islamic Boarding School, Prophetic Leadership.

Introduction

This article aims to explain the management of salafiyah Islamic boarding schools from the perspective of prophetic leadership. Islamic boarding schools are the oldest education system and are considered to be a product of Indonesian culture which contains the meaning of Indonesian authenticity (*indigenous*). Islamic boarding schools have a very large contribution to coloring the history of the Indonesian nation. The contribution made by Islamic boarding schools is not only related to the educational aspect alone but also to other fields on a broader scale. So far, there can be no doubt about the contribution of Islamic boarding schools in the context of educating the nation's life as well as producing intellectual cadres who are ready to appreciate their scientific potential in people's lives.

Historically, Islamic boarding schools have been the basis of national defense against invaders to achieve independence. Therefore, the pesantren function as a genuinely patriotic cadre of the nation; cadres who are willing to die for the sake of fighting for the nation, can sacrifice all of their time, property, and even their soul. (Ali Anwar, 2017).

The existence of Islamic boarding schools has long received recognition from the community. The role of Islamic boarding schools is quite large in contributing to the intellectual life of the nation and contributing *significantly* to the provision of education. In addition, Islamic boarding schools can be viewed as ritual institutions, mental formation institutions, da'wah institutions, and the most popular of which are Islamic educational institutions that experience the romance of life in facing various internal and external challenges.

The ability of Islamic boarding schools to *survive* until now is a matter of pride for Muslims. This is very reasonable because, amidst the swift currents of globalization, the world of pesantren is still consistent with the yellow book (the classical book) which is a basic element of the pesantren tradition. The doctrines in the yellow book always refer to the Al-Qur'an and the Sunnah of the Prophet as the source that animates the life of the boarding school. The Islamic boarding school grew from the ground up at the will of the community consisting of kyai, santri, and the surrounding community. Among them, kyai has the most dominant role in creating and developing Islamic boarding schools. Meanwhile, students and the wider community play a role in supporting and developing Islamic boarding schools.

Conditions like these are what make Salafiyah Islamic boarding schools unique. The salafiyah Islamic boarding school is unique, which sometimes does not follow modern governance mechanisms but has survived until the present era. *The survival of the Raudlatul Ulum Sumberwringin Sukowono Jember salafiyah Islamic boarding school has continued until now, because it is influenced by two things, namely; First, the governance model developed in this Islamic boarding school is an integrated governance model with wisdom values local (local wisdom); second, the leadership pattern that is built in this boarding school is collegial leadership based on prophetic values. Raudlatul Ulum Sumberwringin Sukowono Jember Salafiyah Islamic boarding school according to research data conducted by Nurudin (2017) is one of the old Salafiyah PPs. This is what inspires the courage of researchers to carry out research related to "Governance of Salafiyah Islamic Boarding Schools in perspective Prophetic Leadership".*

This research examines the issue of "How does the governance of the Salafiyah Islamic Boarding School Raudlatul Ulum, Sumberwringin Village, Sukowono District, Jember Regency, still *survive* in prophetic leadership?"

Departing from this problem, the researcher wants at least some of the benefits obtained from this research including *Academically*, this research is expected to be useful in the development of science. *In a practical area*, this research provides benefits for the public to see how the governance of the Raudlatul Ulum Salafiyah Islamic Boarding School, Sumberwringin Village, Sukowono District, Jember Regency that can develop in a manner *survival*. *In the development of science*, recommendations and concrete solutions are given to be considered in

implementing the improvement of the quality of education through Islamic boarding schools.

Research Methods

This research uses a qualitative approach with the type of phenomenological research. Phenomenological research is research to describe the general meaning of several individuals to various life experiences related to concepts or phenomena. Researchers chose the type of *hermeneutic phenomenology* in conducting this research. Because trying to reveal the experience of the leadership of the Raudlatul Ulum Salafiyah Islamic Boarding School, Sumberwringin Village, Sukowono District, Jember Regency, related to understanding, managing, and developing Islamic Boarding School governance.

This research was conducted at the Salafiyah Raudlatul Ulum Islamic Boarding School, Sumberwringin Village, Sukowono District, Jember Regency, which still uses salafiyah or traditional pesantren management.

This study uses a qualitative approach, so the type of data used is qualitative data, namely data that is presented in the form of verbal words, not data in the form of numbers. The data source is the pesantren with all its activities, including the life of the pesantren leader. Meanwhile, the informants in this study were: 1) Caretaker of the Raudlatul Ulum Salafiyah Islamic Boarding School, Sumberwringin Village, Sukowono District, Jember Regency, 2) Head of the Raudlatul Ulum Salafiyah Islamic Boarding School Foundation, Sumberwringin Village, Sukowono District, Jember Regency, Chairman of the Salafiyah Raudlatul Ulum Islamic Boarding School Foundation, Sukowono District Jember Regency, 3) Treasurer of the Raudlatul Ulum Salafiyah Islamic Boarding School Foundation, Sumberwringin Village, Sukowono District, Jember Regency, 4) Close Family of the Raudlatul Ulum Salafiyah Islamic Boarding School, Sumberwringin Village, Sukowono District, Jember Regency, 5) Some male and female students of the Raudlatul Ulum Salafiyah Islamic Boarding School, Sumberwringin Village District Sukowono, Jember Regency, 6) Some parents of students and alumni of the Raudlatul Ulum Salafiyah Islamic Boarding School, Sumberwringin Village, Sukowono District, Jember Regency, the

data analysis in this study used the model. *Interpretative Phenomenological Analysis* (IPA) The steps of the analysis are as follows: 1) *Reading and re-reading*; 2) *Initial noting*; 3) *Developing emergent themes*; 4) *Searching for connections across emergent themes*; 5) *Moving the next cases*; 6) *Looking for patterns a cross cases*. For the data obtained in the field to have a good level of validity, the researcher checks the validity of the data through triangulation.

Results and Discussion

The government has responsibility for the continuity of education in Indonesia as stipulated in the 1945 Constitution Article 31 paragraph (3) and (4) it is emphasized that the government must strive for the implementation of national teaching to educate the nation's life by prioritizing a budget of at least 20 percent. from the APBN and APBD, however, the government also has limitations that need

to be realized, so there needs to be community involvement in realizing the mandate of the 45 Constitution.

Community involvement in building and improving the quality of education is not only formal education, but also non-formal education, such as salafiyah Islamic boarding schools and Islamic boarding schools, which is finally regulated by the government in 2019 through Law No. 18 of 2019 concerning "Pesantren" to ensure the implementation of pesantren in educational functions, da'wah functions, and community empowerment functions, it is necessary to arrange for recognition, affirmation, and facilitation based on tradition and its uniqueness.

To realize the mandate of this law, it is also necessary to make rules/practical made by the government which in this case is handled by the Ministry of Religion. The Ministry of Religion finally regulates Islamic boarding schools as a derivative of regulations made by the government to issue Regulation of the Minister of Religion (PMA) Number 31 of 2020 concerning "Islamic Boarding School Education".

Responsibility Government Is a reality or reality that cannot be avoided in social life, especially in the life of Islamic boarding schools as religious education institutions that play a role in building the character of the younger generation, The government has limitations in assuming this responsibility so that the role and responsibility in handling education ultimately also involves community participation, so the boarding Islamic schools are the foundation of the government to continue the role and responsibilities of education for the young generation of this nation.

The government represented by the Ministry of Religion eventually intervened in the management of Islamic boarding schools, even though only by implementing regulations, but this would erode the independence of Islamic boarding schools whose existence has exceeded the standing of the Indonesian nation so that the salafiyah Islamic boarding schools in their management do not follow the governance standards. modern but using its management and this is the uniqueness found in the Raudlatul Ulum Sumberwringin Sukowono Islamic boarding school, Jember.

Good governance is a mechanism, practice, and procedure of governance and citizens in managing resources and solving public problems. In its concept, the government is only one actor and not always the determining factor in solving problems that occur and arise in society. The government only acts as a driving force for the creation of an environment that can facilitate other parties in the community, *governance* demands greater demands on citizens, among others, to monitor the accountability of the government itself. But now, *good governance* is very much needed in striving for and maintaining a good community life, respecting rights, and being aware of the obligations of every member of society. A community is a group of people who live and settle in an area. As it is realized that a boarding school is also included in the community group.

Implementation of *Good Governance* in Islamic boarding schools has become a necessity. This is because the Islamic boarding school is a social institution that is trusted to manage the resources that come from the community to be used in operations at the Islamic boarding school. Management of resources originating

from the community includes the process of carrying out certain activities by mobilizing other people's energy, implementing policies, and achieving goals. In connection with the management of Islamic boarding schools in Salafiyah, this process includes planning for a program to improve the quality of Islamic boarding schools, implementing the quality improvement program for Islamic boarding schools, and evaluating the quality improvement programs for Islamic boarding schools. This already includes the educational process in it, both physical education and spiritual education provided by the pesantren to students. Researchers focus this research study on these three activities, because the main activities in the boarding school are these three activities, although developing their activities does not rule out activities with a social dimension.

The management of these Islamic boarding schools is expected to be able to change the behavior and mindset of the community, and the Islamic boarding school becomes a place or institution for building the nation's character. The development of the character of the nation's children has been proven in the history of Islamic boarding schools in Indonesia that has always colored the life of the nation and state, even Islamic boarding schools in Indonesia existed before the existence of the Indonesian nation. The existence of Islamic boarding schools was long before Indonesia's independence. Judging from the historical roots of the independence of the Indonesian nation, Islamic boarding schools cannot be separated from one of the strong elements against the invaders, both institutionally and individually.

Institutionally, the pesantren involves all components in the boarding school to fight against invaders and personally, Kiai as the head of the Islamic boarding school becomes the driving force for the nation's children, especially the students to fight for the independence of the Indonesian nation, from here, the boarding school is institutionally and personally capable of a Kiai. creating the Indonesian nation to become an independent and sovereign nation. Although at the level of management of the Salafiyah Islamic boarding school it does not implement *good governance* as a whole, because the salafiyah Islamic boarding school has its governance principles.

This research study focuses on the problem of governance of the Raudlatul Ulum salafiyah Islamic boarding school which has a specialty in management science in general because the Raudlatul Ulum Salafiyah Islamic boarding school has its mechanisms of management and methods. This specificity is the uniqueness of the management at the Raudlatul Ulum Salafiyah Islamic boarding school.

The uniqueness in management is what drives the successful development of education in the Raudlatul Ulum Salafiyah Islamic boarding school. Broadly speaking, it turns out that the success of this boarding school is influenced by two unique things, namely; 1) implementation of prophetic leadership values in the leadership and management process of the Raudlatul Ulum salafiyah Islamic boarding school in Sumberwringin village, Sukowono district, Jember district, 2) The management of the Raudlatul Ulum salafiyah Islamic boarding school in Sumberwringin village, Sukowono sub-district, Jember district is based on local wisdom.

The attractiveness of the community towards the Raudlatul Ulum salafiyah Islamic boarding school is due to the nature of the Salafiyah Islamic boarding

school as a religious education institution that has a character *indigenous* to Indonesia which is always open to anyone (*open-minded*). As stated by a member of the board of caregivers of the Raudlatul Ulum salafiyah Islamic boarding school, "this pesantren is open to anyone who wants to study religion and social sciences" (KH. Sholeh Ahmad, 28 December 2020). In addition, Kiai as the head of the Islamic boarding school also has a *tasamuh* (sociable and friendly) character toward anyone who invites friends. Islamic boarding schools, which are organizations social, educational, and religious, should have governance, although governance principles are not entirely applied.

It was through this attitude *tasamuh* that the Kiai finally carried out socialization in a friendly manner with various groups of society which caused people to be attracted to the Raudlatul Ulum salafiyah Islamic boarding school. And this attitude also affects the management process of the Raudlatul Ulum salafiyah Islamic boarding school.

The management of the Raudlatul Ulum salafiyah Islamic boarding school, Sumberwringin village, Sukowono district, Jember district, includes planning for a boarding school quality improvement program, implementing a boarding school quality improvement program, and evaluating the quality improvement program for the Islamic boarding school was carried out by the Raudlatul Ulum salafiyah Islamic boarding school. It was from this activity that the researchers found its uniqueness which was carried out at the boarding school, as stated by KH. Muhtar Ahmad (2020) that; "The three quality improvement programs at the Raudlatul Ulum salafiyah Islamic boarding school have their ways and mechanisms" (interview results dated December 28, 2020). And, it turns out that these three mechanisms are the main activity points carried out at the Raudlatul Ulum Islamic boarding school.

The success of the development of education in the Raudlatul Ulum salafiyah Islamic boarding school is influenced by two factors, important namely, *first*, the application of governance based on local wisdom, and *second*, collegial leadership model based on prophetic values.

1) Prophetic Leadership Prophetic

Leadership is leadership that is based on the personality of the Prophet in carrying out his leadership because prophetic leadership in the Qur'an has been alluded to and has been exemplified by the Prophet. The implementation of prophetic values in the leadership process in Islamic boarding schools includes in the process *first*, the process of forming leadership in the Raudlatul Ulum salafiyah Islamic boarding school, namely the leadership relay does not follow the pattern of generosity because leadership regeneration does not come from the Kiai of the founders (muassis) to the son of the crown. but from the Kiai to the son-in-law, even in the next regeneration, a collegial leadership process was formed with a board system of carers. *Second*, the leadership authority that occurs in the Raudlatul Ulum salafiyah Islamic boarding school is a democratic authority, meaning that the Kiai, the chairman of the board of carers, only has 50 percent of the authority in determining the boarding school policy because the other 50 percent is in the Subban or member of the caretaker council. *Third*, the responsibility of the leader,

in this case, the responsibility of the Kiai chairman of the board of caregivers is very large, the Kiai as the leader of an Islamic education institution is not only tasked with compiling an Islamic religious education curriculum, making rules of order, designing an evaluation system, carrying out learning related to the sciences taught in boarding school. *Fourth, the* characteristics of leadership are the traits, attitudes, patterns of thinking, or traits possessed by a leader in carrying out his leadership duties and duties, the characteristics and characteristics of leadership in the Raudlatul Ulum Islamic boarding school include Amanah, possessing knowledge, tolerance of others, put forward deliberation, and are fair and trustworthy.

2) Good Governance

Good governance is governance in managing resources and solving public problems. *Good governance* arises because of dissatisfaction with the performance of government administration and public affairs. Good governance is needed in seeking and maintaining a social life, respecting rights, and being aware of the obligations of every member of society.

Islamic boarding schools as part of a community group whose management of course has carers, management structures, students, and rules and regulations that must be obeyed, in the process of managing the boarding school there must be cooperation from various parties to create an orderly and harmonious social life in in the boarding school. Thus, the principles of *good governance* must be applied in the management process of the boarding school. Although the principles of *good governance* held at the boarding school is not a principle that has been distinguished as the grip of the principles of *good governance* developed at this time, it is because the boarding schools are social organizations, religious, and community that are unique in managing themselves.

The uniqueness of the management of the Raudlatul Ulum Islamic boarding school as the locus and focus of this research are:

First, nyabis which is an action or activity of a person or santri visiting a kyai or teacher with a specific purpose, even this nyabis is also a means of sharing agreements, sharing responsibilities, as well as being a means to build moral ties between the parents of the santri and the Kiai caretakers of the Raudlatul Ulum Sumberwringin Sukowono Islamic boarding school, Jember. This is reinforced by the admission of a board of carers and research informants who said; "Nyabis or sowan to caregivers other than *ngalap* or expecting blessings, but there is one thing that is very important, namely the existence of a conversation related to the presence of prospective students who will live in this lodge or small agreements that are made without having to be written down, such as having to attend prayers. The congregation, following the recitation of the yellow book and so on "(interview result with KH. Sholeh Ahmad, 23 March 2021);

Second, the process of coaching students at the Salafiyah Islamic boarding school Raudlatul Ulum is very unique is that the guidance system is more of a mechanism family, or a system of relationships between children and parents. As said by the informant that; "*sistem pembinaan santreh e ka'entoh yektenah tak same sareng pesantren se laen, atoran bede, tata tertib jugen bedeh namung e*

laksana agi sesuai sareng kemampuan, coman se bideh e pesantren ka'entoh pembinaan santrah same akadiyah hubungan anak sareng reng toah" (The santri coaching system here is actually not the same as other pesantren, there are rules, there are also rules but they are implemented according to their abilities, but what is very different from other pesantren is the guidance of students like the relationship between children and parents) (interview with KH Muhtar Ahmad, 17 January 2021).

Third, the application of the principle of honesty will be lucky in the Raudlatul Ulum salafiyah Islamic boarding school. The Principle of Honesty in Salafiyah Islamic boarding schools is always numbered together to build *trust* , besides that, the application of the values of honesty and sincerity is an embodiment of prophetic values, namely Siddiq. Honesty is the only conscience, speech, and deed, and surely nothing would be willing to be told a lie or to be equated with the behavior of an animal that lacks reason and mind. Honesty reflects the attitude of the heart which describes one's obedience to Allah and His Messenger "(Ahmad Hatta, 2002). Even emphasized by the expression of the Madurese language by the Chairman of the Board of Caregivers of the Salafiyah Islamic Boarding School Raudlatul Ulum that "To be honest with agibeh dek kamojuren" (honestly will bring good luck) (interview result with KH. Misbah Umar, 31 December 2020). Honesty (Siddiq) is the main key in leadership. As said by the Head of the Board of Caregivers for the Salafiyah Pondok Pesantren Raudlatul Ulum that: "We must be honest in any case, what is said must be by the truth, especially when it concerns the crowd, if we as khoddam an honest boarding school, then people will believe in us. . Likewise, as the head of the boarding school caretaker board, I still maintain the trust of the community. " (interview with KH. Misbah Umar, 31 December 2020).

Fourth, the application of the pangestoh (loyalty) principle, through this *pangestoh* or loyalty, the board of the Raudlatul Ulum salafiyah Islamic boarding school carries out its stewardship function by the duties that have been given with full responsibility both to God vertically and to caregivers horizontally. Loyalty is mutual trust and mutual care for each other's egos. In maintaining loyalty, trust and honesty are things that are needed so as not to hurt the feelings of colleagues, friends, or friends, this is in line with the results of research by Cloud and Townsend (in Sari, 2008) which states that honesty is a very influential part of maturity. towards loyalty. The administrators of the Raudlatul Ulum salafiyah Islamic boarding school are given the freedom to manage the boarding school, in the sense that they are given full trust and freedom in managing the Islamic boarding school. Thus, the Kiai tried this boarding school for honesty and sincerity. This kind of test is of course very rice felt by the board of boarding schools because the majority of the board members are family, as admitted by one board of the boarding school who is also a *dalem* (close) family, it is said that; "We are entrusted by the Kiai to the head of the board of caregivers to manage the boarding school in the hope that the pesantren can develop by the objectives of the pesantren, namely spreading the teachings of Islam Ahlussunnah wal jamaah and must develop pangestoh (loyalty) to the Kiai" (interview result KH. Sholeh Ahmad, 12 February 2021).

Fifth, The implementation of Santri Work Practices through the "Task Teacher" program at the Raudlatul Ulum Salafiyah Islamic Boarding School is a flagship program, and this is what is unique about the Raudlatul Ulum Sumberwringin Sukowono Islamic Boarding School, Jember. The duty teacher or ustadz duty is a senior santri of the Raudlatul Ulum salafiyah Islamic boarding school who already has the adequate scientific quality and accepts assignments from the pesantren to devote himself to the surrounding community. The duty teacher or ustadz duty is a senior santri of the Raudlatul Ulum salafiyah Islamic boarding school who already has the adequate scientific quality and receives an assignment from the pesantren to devote himself to the surrounding community, as the hadith of the Prophet Muhammad SAW narrated by Imam Bukhari in his Sahih. The friend who heard it from the Prophet was 'Abdullah bin' Amr bin Ash which reads: *أَيَّةَ لَوْ وَ عَنِّي بَلِّغُوا* (convey from me even if only one verse). Candidates for assignment teachers (ustadz assignments) who will be deployed to the community (educational institutions), of course, are given adequate provision even before being deployed to the community there is a PPL (field experience practice) program carried out by prospective assignment teachers, as conveyed by informants in the study who said that; "Since a long time ago, before becoming ustadz, students were opened for jobs with the PPL program in the prayer rooms around the Islamic boarding schools. After the PPL students became task teachers, after completing their duties as *teachers*, they were obliged to immerse themselves in the Salafiyah Islamic boarding school Raudlatul Ulum for one. years, only after that the santri can go home or leave the boarding school "(interview with KH. Sholeh Ahmad, 07 March 2021).

Conclusion

Based on the results of the research and discussion, it can be concluded that the success of educational development in the Raudlatul Ulum Salafiyah Islamic boarding school is influenced by two things, namely; 1) implementation of prophetic leadership values with a collegial leadership model in the governance of salafiyah Raudlatul Ulum cottage village sub-district Sumberwringin Sukowono Jember district, 2) governance based on wisdom local on Uloom Raudlatul salafiyah cottage village sub-district Sumberwringin Sukowono Jember district.

Acknowledgments

For the completion of this article, we would like to thank Prof. Hadi Prayitno as a partner and mentor in writing this article. Thank you also to Akhmad Toha and Sunardi Purwoatmoko who gave a lot of input and criticism in the completion of this article. Hopefully, this article is useful and can enrich references both academically and in the management of Salafiyah Islamic boarding schools and the implementation of prophetic values in leadership.

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