

## Leadership Regeneration Strategies at Al Mizan and Darussalam Pandeglang Islamic Boarding Schools: A Comparative Case Study

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**Abstract:** How is the leadership regeneration process at Al Mizan Modern Islamic Boarding School and Darussalam Modern Islamic Boarding School, and what factors support and hinder the implementation of leadership regeneration at Al Mizan Modern Islamic Boarding School and Darussalam Modern Islamic Boarding School in Pandeglang. This study uses qualitative methods. Data collection uses observation, interview, and documentation techniques. The results of the study show that the leadership regeneration pattern is different in each Islamic boarding school. Al Mizan Modern Islamic Boarding School adopts an open management leadership regeneration pattern, while Darussalam Modern Islamic Boarding School adopts a combination of inheritance systems and inserts an open management pattern on the other side. The regeneration process at the Al Mizan Modern Islamic Boarding School is carried out through the instillation of values, delegation & job descriptions, recruitment of experts, scholarships, developing HR skills, and complex staffing, while the leadership regeneration process at the Darussalam modern Islamic boarding school is carried out through education, and instilling values in good examples and role models. The novelty of this research is that the Al Mizan Pandeglang Modern Islamic Boarding School has carried out the ideal leadership cadre process, while the Darussalam Modern Islamic Boarding School is still in the pioneering phase towards the ideal leadership cadre formation of Islamic boarding schools.

**Keywords:** *Kyai*; Regeneration; Leadership; Islamic boarding school.

## INTRODUCTION

The reasons for selecting the two Islamic boarding schools as research locations are as follows: First, Pondok Pesantren Modern Al Mizan is an Islamic boarding school established in Pandeglang in 2012 but already has a significant number of students and adequate facilities and infrastructure. while Modern Islamic Boarding School Darussalam began its boarding system in the same year as Modern Islamic Boarding School Al Mizan, namely 2012, which previously only had a madrasah system where students did not reside in the dormitory but commuted daily. Both boarding schools have a majority of female students and female teaching staff. Furthermore, there is a gap in the literature regarding this research, particularly concerning: the leadership patterns of boarding schools based on family or foundation structures, the cadre development patterns of boarding schools based on family or foundation structures, and the leadership of boarding schools with a focus on female students. However, there is already a wealth of literature on boarding schools, cadre development, and the empowerment of male students.

There are three main differences between the characteristics of the two Islamic boarding schools that were selected as research locations. These differences include: First, the experts at Al Mizan Islamic Boarding School come from various Islamic boarding schools in Indonesia, various universities in Indonesia, and from abroad. Meanwhile, Darussalam Islamic Boarding School only recruits experts from Islamic boarding schools on the island of Java or from universities in Banten. Second, Al Mizan Islamic Boarding School provides subsidies to cadres continuing their education at the undergraduate or postgraduate level, both at domestic and international universities, while Darussalam Islamic Boarding School does not cover the educational costs of its cadres. However, cadres continuing their education at Latansa Mashiro Rangkasbitung receive a 30% discount due to the campus's collaboration with the boarding school. Third, the Al Mizan Islamic boarding school involves educators in training and seminars at the Islamic boarding school level, madrasah level, provincial level, national level, and even international level, while the Darussalam Islamic boarding school involves educators in training and seminars at the Ministry of Religious Affairs level and internal Islamic boarding school level only.

The main issues in this study are as follows: First, what are the patterns of leadership regeneration at Al Mizan Modern Islamic Boarding School and Darussalam Modern Islamic Boarding School in Pandeglang? Second, how is the leadership succession process carried out at Modern Islamic Boarding School Al Mizan and Modern Islamic Boarding School Darussalam; and Third, what are the supporting and hindering factors in the implementation of

### leadership succession at Modern Islamic Boarding School Al Mizan and Modern Islamic Boarding School Darussalam Pandeglang?

The existence of pesantren is indeed very much needed as an institution that contributes to improving the spiritual poverty of the community. Pesantren is the main stronghold that maintains the continuity of Islam through an educational role, by transferring Islamic knowledge to Islamic cadres or intellectuals. In turn, these cadres are expected to be strong Muslims and able to overcome problems that occur in the surrounding environment (Abdullah, 2008).

Husein (Ahmad, 2019: 44) explained that pesantren is a miniature life for students before entering the real life of society. When there is a stalemate in the efforts of Muslims to catch up, most talk about how human resources are capable, while human resources are patterned from educational practices. Education is directly influenced by the management of institutions in their various forms, both traditional and modern. Every educational institution becomes a crucial and strategic place in the cultivation of justice values, including gender justice (Ahmad Yusuf Prasetiawan and Lis Safitr, 2019).

Women tend to adopt more democratic or participatory leadership styles, whereas men prefer directive and command control systems. The art of leadership involves gentleness, a balance of courage, feelings of emotion, thoughtfulness, and integrity (Veithzal Rivai and Arviyan Arifin, 2013). The back and forth of a pesantren is very dependent on the person of Kiai especially by the expertise and depth of his religious knowledge, kiai's authority and charisma and his skills in managing his pesantren. Because it often happens, if a Kiai from a pesantren dies, the prestige and fame of the pesantren will experience a decline, which is because most of the Kiai pesantren who replace him are not as famous as the Kiai who has died (Hariadi, 2015).

Kiai's leadership in pesantren has absolute power. In fact, even though the leadership structure is democratically formed, there is still a wide gap that can bridge between the Kiai and the family on the one hand, and the students on the other.

This is because Kiai is not *primus inter pares*, but as the sole owner (directeur eigeneer) of pesantren (directeur eigeneer) pesantren (M. Wahid, 1999). The most important means of the Kiai in an effort to preserve the traditions of pesantren is to build solidarity and strong cooperation between their fellowmen. The practical way taken is to develop a tradition that the closest family must be strong candidates to replace the leadership of the pesantren. Khalafiyah Islamic Boarding School that uses modern management should have made progress with the advancement of the system and ways of managing Islamic boarding

schools, but, namun Based on the results of observations in an interview with one of the communities in the village of Balapunah Pandeglang, there is a modern Islamic boarding school that currently stops operating even in the sales process, this is because the Islamic boarding school does not have cadres who can continue the struggle and values that have been built in the past. On the other hand, some Islamic boarding schools have not focused on preparing female cadres, even though this is part of the need for islamic boarding schools to have female cadres who can also continue the relay of struggle in the world of modern Islamic boarding schools. So what must be addressed in the world of Islamic boarding schools, one of which is the regeneration of leadership.

This study aims to describe, understand and analyze the following: First, knowing the pattern of leadership regeneration at Al Mizan Modern Islamic Boarding School and Darussalam Modern Islamic Boarding School; Second, knowing the process of leadership regeneration at Al Mizan Modern Islamic Boarding School and Darussalam Modern Islamic Boarding School; and Third, knowing the supporting factors and obstacles to leadership regeneration towards the development of Al Mizan Modern Islamic Boarding School and Darussalam Modern Islamic Boarding School.

## **RESEARCH METHODOLOGY**

In-depth interviews were used by researchers to obtain data on the leadership regeneration process at Al Mizan Modern Islamic Boarding School and Darussalam Pandeglang Modern Islamic Boarding School. Interviews were conducted with Kyai, teachers, and alumni. Observations were conducted by researchers to understand the leadership regeneration process for students and teachers, which was implemented directly by the leaders of the Islamic boarding schools at the research locations. Documentation was conducted to identify written regulations or policies related to leadership development at Modern Islamic Boarding School Al Mizan and Modern Islamic Boarding School Darussalam Pandeglang.

There were six respondents, consisting of the Deputy Caretaker, Deputy Director of TMI, Caretaker Staff, two Cadres, and one student. There were also six respondents from the Modern Islamic Boarding School Darussalam, consisting of the Deputy Caretaker for Girls, Head of the MMI Division, Caretaker Staff, two Cadres, and one student.

The selection of informants was based on the consideration that these individuals were considered to be the most knowledgeable about what we expected, or as leaders of institutions that facilitated researchers in exploring the objects of study. Using the snowball sampling technique, researchers selected

one or two informants, but if they felt that the data provided was incomplete, they sought out other individuals who were considered to be more knowledgeable and able to supplement the data provided by the previous two individuals.

This study uses case studies to understand leadership training at the Modern Islamic Boarding School Al Mizan and the Modern Islamic Boarding School Darussalam Pandeglang. Data sources include the Deputy Director for Girls, the Head of the MMI Division, the Care Staff, two trainees, and one student.

This research takes place in a natural situation (natural setting), meaning that the object as it is, is not manipulated by the researcher so that the conditions at the time the researcher enters the object, after being in the object and after exiting the object relatively unchanged (Sugiyono, 2017). So that researchers do not try to manipulate the concept of leadership regeneration at the Al Mizan Modern Islamic Boarding School, and the Darussalam Modern Islamic Boarding School, or intervene in educational activities at the Al Mizan Modern Islamic Boarding School, and the Darussalam Modern Islamic Boarding School by providing certain treatments. However, the researcher seeks to understand the phenomena that the subject perceives as it is.

This study used purposive sampling and snowball sampling. Purposive sampling is a technique for sampling data sources with certain considerations (Sugiyono, 2017). This sample is suitable for qualitative research so that it helps researchers in deciding research samples independently with logical considerations. Snowball sampling is a sampling technique for data sources, which at first the number is small, over time it becomes large (Sugiyono, 2017). Used to get data in a rolling manner so that the research data obtained by the author is saturated. This sample was chosen by the author because it corresponds to the character of qualitative research.

The resource persons from Pondok Pesantren Modern Al Mizan Pandeglang as many as 6 respondents consisted of Deputy Caregivers, Deputy Director of TMI, Parenting Staff, two student cadres. There were 6 people from the Darussalam Pandeglang Modern Islamic Boarding School consisting of Deputy Female Caregivers, Head of MMI Division, Parenting Staff, two cadres, students. It is based on as has been suggested that purposive sampling is a technique of sampling data sources with certain considerations, for example the person who is considered to know best about what we expect, or perhaps he as the ruler so that it will make it easier for the researcher to explore the object or social situation under study. And in Snowball sampling of sample determination, one person or two people were first selected, but because these two people did

not feel complete about the data provided, the researchers looked for other people who were seen as knowing better and could complete the data provided by the previous two people (Sugiyono, 2011).

The data analysis method in this study uses content analysis. The method was chosen because the data and concepts obtained by the researcher will be analyzed objectively and systematically. Meanwhile, the analysis method is very much in line with the character of qualitative research data analysis.

Data collection can use both primary data sources and secondary data sources. Primary data sources are data sources that directly provide data to data collectors through interviews and secondary data sources are sources that do not directly provide data to data collectors, for example through other people or through documents (Sugiyono, 2017).

The data collection methods in this study are in-dept interviews, observations, and documentation. In-dept interview or in-depth interview is generally the process of obtaining information for research purposes by means of face-to-face questioning between the interviewer and the informant or interviewee, with or without the use of interview guides, where the interviewer and informant are involved in a relatively long social life. Thus, the peculiarity of in-depth interviews is their involvement in the life of the informant (Burhan Bungin, 2007). In-dept interviews are used by researchers to obtain in-depth data related to leadership regeneration and its implementation at Al Mizan Modern Islamic Boarding School, and Darussalam Pandeglang Modern Islamic Boarding School.

Meanwhile, documentation, namely looking for data on things or variables in the form of notes, transkip, books, newspapers, magazines, inscriptions, meeting minutes, lenggeer, agendas, and so on (Suharsimi Arikunto, 2014). In this study, the documentation is intended to look for regulatory writings, policies related to the regeneration of leadership at the Al Mizan Modern Islamic Boarding School, and the Darussalam Pandeglang Modern Islamic Boarding School.

## **RESULTS AND DISCUSSION**

### **Result**

Robbin (2001) defines leadership as the ability to influence a group toward the achievement of goals. Similarly, Gibson (1996) defines leadership as an effort to use a type of influence that is not coercive to motivate individuals to achieve goals. Stephen P. Robbins (1996) states that leadership involves at least four important implications: first, leadership involves others. Second, leadership

requires the distribution of power. Third, leadership must have influence. Without influence, leadership would mean nothing. Fourth, leadership is related to values. In other words, a leader must be moral. A leader who disregards moral aspects in their leadership tends to act in violation of existing rules and ethics.

Institutional theory is a framework that studies how structures, norms, and practices within organizations and societies shape behavior and decision-making. Experts such as Veblen, North, and Schotter define institutions as a set of rules, norms, and values that govern social and economic interactions. Institutionalism is also seen as a means to achieve common goals, reduce uncertainty, and facilitate cooperation. This theory highlights the role of formal and informal institutions as catalysts for institutional change, as well as how organizations strive to align themselves with their institutional environment.

Leadership development refers to the process of preparing someone to become a future leader who will assume important responsibilities within an organization (Vaithzal Rivai and Deddy Mulyadi, 2012). The leadership development implemented by the founders of Modern Islamic Boarding School Al Mizan is comprehensive and global in scope, targeting educators, administrators, and human resources. As a result, those who can become leaders or hold important positions within the administration of Modern Islamic Boarding School Al Mizan are not limited to family members, provided they are competent in their respective fields. Meanwhile, the Modern Islamic Boarding School Darussalam adopts a leadership model combining the hereditary system with an open management approach. At the Modern Islamic Boarding School Darussalam, the hereditary factor from K.A. Muslih, S.Pd.I dominates key positions within the boarding school's administrative structure. This is due to the limited number of human resources and inadequate infrastructure to carry out global cadre development. However, cadre development has begun to be promoted to a wider sphere, as seen in other parts of Darussalam that are already held by cadres recruited from Islamic boarding schools in Indonesia, although the number of human resources is not yet optimal.

In this sub-chapter, the data is presented with the results of interviews with Deputy Caregivers, TMI, Teaching Staff or cadres, Female Caregivers and Students conducted from September 12, 2019 to September 18, 2019. Also included is documentation and observation results that researchers obtained during the research period at 2 sites. The presentation of data here is the disclosure of data obtained from the results of research in the field in accordance with the context of "Leadership Regeneration in Islamic Boarding Schools".

## **Al Mizan Modern Boarding School**

### ***Leadership Regeneration Patterns***

The results of the interview with the Deputy Caregiver show that the meaning of cadreization in Indonesian there is a saying (broken grows lost) because a leader will not always lead continuously but at some point will step down and will be replaced by the young. Thus, the meaning of the sensing in Al Mizan should not be interrupted because the leader or Kiai died so that no one continued to die. However, with the later regeneration, the seniors are replaced with the juniors, so will the next. It's called continuous sensing.

The pattern of sensing at the Al Mizan Modern Islamic Boarding School is the first to send several teachers to study at both Undergraduate and Postgraduate levels. Those that have been implemented such as Ustadzah Devis Sika Homisia, were glorified at UIN Jakarta Physics Program, after finishing returning to Al Mizan. It is very appropriate to send our own people, and will later return to Al Mizan himself to apply or practice the knowledge he has gained. Secondly, help them in attending trainings or we call outside resource persons to enter the Lodge who will later give their knowledge or lessons given to the teachers in Al Mizan.

In the selection of Pesantren Leaders, they are elected from seniors first, meaning they are qualified to guide and nurture their juniors. In terms of sufficient capabilities, in terms of sufficient age, in terms of sufficient knowledge and experience (Deputy Caretaker of Al Mizan Modern Islamic Boarding School).

The results of the interview with TMI show that the meaning of regeneration is education directed at people who will later be involved in the cottage, he must have the ability, knowledge to be able to continue the struggle and continue the cottage. If the leader dies, the lodge must not die then there must be a kaderization. The pattern of sensing at the Al Mizan Modern Islamic Boarding School is that some Ustadz or Ustadzah are assisted by lectures, it is hoped that after college can develop themselves at the Pondok (Wadir TMI Pondok Pesantren Modern Al Mizan,).

The results of the interview with Kader 1 showed that the Soldering Pattern at the Al Mizan Modern Islamic Boarding School was the first time the soldering was carried out by Mr. Kiai himself, namely in preparing his successor in the future. The second inward soldering of which we can see from the various fields in Al Mizan consists of the Head of the Parenting Division, Head of Teaching, and so on. The third is a soldering to improve the quality of Ustadz or Ustadzah in Al Mizan, namely by financing in lectures aimed at improving



the human resources of Ustadz or Ustadzah itself (Cadre 1 of Al Mizan Modern Islamic Boarding School).

Cadre 2 emphasized that "The pattern of sensing from the family, namely from the family of Mr. Leader, External Cadre, namely Alumni who are able to become cadres recruited by Pondok.Pesantren Al Mizan (Cadre 2 Pondok Pesantren Modern Al Mizan). The results of an interview with Nanny Putri showed that the Pattern of Soldering at the Al Mizan Modern Islamic Boarding School was formed when it became a student with classroom learning, out-of-class activities with organizations. So that students can learn to be leaders (Staff of Caring for Girls of Al Mizan Modern Islamic Boarding School).

Historical records and interviews with the Leaders and Administrators of the Al Mizan Modern Islamic Boarding School reveal that operationally this pesantren takes the pattern of regeneration of open management leadership. So that the sensing is developed and continuous.

The regeneration implemented by the founder of Pondok Pesantren Modern Al Mizan, Anang Azharie Alie, is comprehensive and global to educators, administrators and Human Resources in general, both through delegation, recruitment of experts, scholarships, and improving the quality of human resources. Mr. Kyai Pondok Pesantren Modern Al Mizan chooses an important leader or position in the management of the pesantren not from the family alone, so that not from the family lineage Mr. Kiai can also lead with a qualified record in his field.

### ***Leadership Cadre Regeneration Process***

Anang Azharie Alie seeks to be educated at the Al Mizan Modern Islamic Boarding School with an open management system held by the Islamic boarding school. This regeneration is also an implementation of the motto and motto of the lodge with the following efforts:

#### **1. Instillation of Values and Principles**

The results of an interview with TMI Pondok Pesantren Modern Al Mizan revealed that the way the Chairman fosters discipline has unwritten discipline, all referring to the heart. All can go on if there is *uswah hasanah*. Mr. Leader gave examples, directions, words to all teachers, finally the teacher followed his direction. The teacher forwarded it to all students. Then the students followed. Down from the Kiai, the Kiai down to the Master, the Master down to the Disciple. The system of directors from top to bottom (Wadir TMI Pondok Pesantren Modern Al Mizan).

Deputy Caretaker of Pondok Pesantren Modern Al Mizan emphasized that "The leader of the cottage advises all of us or the cadres that the *uswah hasanah* applied by the Leader of the cottage is really imitated by the cadres (Deputy Caregivers of the Modern Islamic Boarding School Al Mizan).

An interview with Nanny Putri Pondok Pesantren Modern Al Mizan, showed that the leadership applied a positive thinking pattern in terms of discipline. The discipline taught by the Chairman made the residents of the Al Mizan Islamic Boarding School also disciplined. Mr. Leader always applies make tried to be *Lillah*, then all will be a blessing (Cadre 1 Pondok Pesantren Modern Al Mizan).

Basic values and principles that are always echoed and instilled by K.H. Anang Azharie Alie, namely *uswah hasanah*. That way the residents of Al Mizan Modern Islamic Boarding School do not absolutely only look at what the leader of the cottage applies, but individuals or cadres of the cottage must be able to work on themselves to be able to improve more than what a Leader can do.

The cultivation of these values is at least seen in several ways at the Al Mizan Modern Islamic Boarding School, including: On various occasions and moments these noble values are always reminded both by the Leaders of the Pesantren and by the Ustadz and Ustadzah, The basic values and principles will always be announced to all students before starting activities at the pesantren. Both morning, noon, evening, and evening.

## 2. Job Description and Delegation

Interview with TMI and Kader Pondok Pesantren Modern Al Mizan, as follows: TMI staff directed the teacher to make an *Idad* or RPP, then corrected. In addition, there is assistance where the teaching teacher system is known to seniors, so that if there are shortcomings, they can be overcome (Results of the interview with Wadir TMI Pondok Pesantren Modern Al Mizan).

Formal coaching is carried out from 07.00 to 17.00 WIB carried out in the classroom by teachers who teach the formal activity. Then monitored TMI. Non-formal activities at 15.00 to 17.00 were again attended by all students. Extracurricular and other activities are supervised by the Head of the Parenting Section. For Asatidz to play an active role in non-formal activities 24 hours (Results of the interview with Cadre 1 Pondok Pesantren Modern Al Mizan).

Different from most Islamic boarding schools in general who adhere to the centralistic form of Kiai as a figure, Mudir Pondok Pesantren Modern Al Mizan chose a pattern of collective leadership in managing the pace of pesantren. Authority, policy, responsibility, and decision-making are fully delegated to the office holders in the structural management of pesantren.

The same policy and authority is given in the management and management of Madrasah, where formal education is the rib of a pesantren, especially modern pesantren that have opened formal education. The head of the Madrasah is given the authority and responsibility in leading the Madrasah. Because each position holder already understands the policies and regulations of pesantren.

### 3. Recruitment of Experts

The recruitment by Anang Azharie Alie, focused on the characteristics of pesantren, namely the Qur'an and other excellent programs. Strengthening human resources in the field of Qur'anic tahfiz and experts in the fields of Arabic and English. It started with the recruitment of experts in the field of language who became the crown programme as well as tajul ma'had Al Mizan. Al Mizan recruited experts from education personnel from Islamic Boarding Schools and universities in Indonesia, such as the College of Teacher Training and Education (STKIP) then from abroad, such as graduates of the International Islamic University Malaysia (IIUM) and Al Azhar Cairo Egypt.

As for the energy in the field of Tahfiz Al-Qur'an, which is the hallmark of pesantren, Ustadz Dwi Nur Abdul Muttaqin, a hafidz who graduated from the Holy Islamic Boarding School, Mbah Arwani, was brought in. There are also those who are skilled in the field of Hadith Ustadz Abdul Mufid Setiabudi, M.Pd graduates from Pondok Pesantren Gontor, Ustadz Suharno, M.Pd graduates from Pondok Pesantren Gontor, Ustadz Tuanto graduates from Pondok Pesantren Gontor, sharia fields Dirosah Islamiyah Ustadz H. Bilal Fatahillah, Lc graduates from the Institute of Islamic and Arabic Sciences (LIPIA), Tafsir Ustadzah Hilwa, Lc graduates from Al Azhar University Cairo Egypt and English fields Ustadzah Falita Ghorwa J, B.Ed graduated from International Islamic University Malaysia (IIUM).

### 4. Providing Scholarships and Service Contracts for HR

Interview with Deputy Caretaker of Al Mizan Modern Islamic Boarding School, as follows: Pondok sends its teaching staff to undergraduate and postgraduate levels. It is very appropriate if we send our own people (lodges), who will later return to Al Mizan to apply or help continue the knowledge he has gained (Results of the interview with Deputy Caretaker of Al Mizan Modern Islamic Boarding School). TMI Pondok Pesantren Modern Al Mizan emphasized that Some Ustadz or Ustadzah assisted in their studies, it is hoped that after college can develop their knowledge (Results of the interview with Wadir TMI Pondok Pesantren Modern Al Mizan).

Al Mizan Modern Islamic Boarding School has provided many scholarships for both educators and cadres. This aims to improve the quality of human resources whose implementation will be clearly seen in improving the quality of students in Islamic boarding schools. The significance of improving the quality of students is expected to increase the quantity of students as a benchmark for the success of a pesantren. The awarding of this scholarship is also accompanied by a contract that after the study period, the scholarship recipient will return to the pesantren bermujahadah to devote themselves to the pesantren for the future of Muslims.

Thus, this effort is expected to foster a sense of belonging to pesantren, will also foster a sense of responsibility of scholarship recipients to pesantren, so that the performance and service given to pesantren will be truly optimal. This scholarship is in the form of an incentive fund provided by the pesantren for cadres who continue their studies, both Bachelor and Master Programs, both those who take their study paths through scholarships or independently.

#### 5. Education, Training, and Hr Skills Development

The interview with the Deputy Caregiver of the Al Mizan Modern Islamic Boarding School explained as follows: The cottage helps them (the cadres) in participating in trainings or we (the cottage) call outside resource persons for us to input into the cottage who will later provide knowledge or lessons given to teachers in Al Mizan (Deputy Caregivers of the Al Mizan Modern Islamic Boarding School). In order to improve the skills and expertise of human resources, Al Mizan Modern Islamic Boarding School sends its cadres to attend education, seminars and training held from the level of Islamic Boarding Schools, Madrasahs, Provincial, National and International Offices.

Education, Seminar and Training attended by human resources or cadres of Al Mizan Modern Islamic Boarding School such as, Mathematics and Biology Teacher Development at the PSBB MTSN Kadulisung Hall, State Examination SKL Surgery Seminar at MAN Serpong Tangerang, Training of Library Management Personnel throughout Banten Province at the Banten Provincial Library and Archives Office, Principal Training in Socialization of UAMBN MA Implementation at Salsa Beach Hotel, Political Education Socialization Activities for Novice Voters at the KPRI KOGURI Cigadung Pandeglang Hall, Forum Group Discussion Training to Become Creative and Innovative Teachers in the Millennial Era held at Le Semar Hotel Serang, Principal Training in Technical Guidance for Improving the Competence of MA Principals at Ibis Gading Serpong Hotel, ICT Teacher Training in the 2019 Coding Teacher Academy Digital Talent Scholarship Program at PUSDIKLAT Jakarta. Teacher Competency Improvement Training with the theme of Becoming a Professional

and Islamic Teacher at MAN 1 Pandeglang, Multiple Intelligence International Seminar with Faizah Idrus which was imported directly from the International Islamic University Malaysia (IIUM) located at the ACC building of Pondok Pesantren Modern Al Mizan Pandeglang, International Seminar Towards Active Learning Strategies For The 21st Century Education with Dr. Shukri Nordin from International Islamic University Malaysia (IIUM) located in the ACC building of Pondok Pesantren Modern Al Mizan, and the Great Teachers and Leadership Seminar at Pondok Pesantren Modern Daar El-Qolam Tangerang.

### ***Supporting Factors and Obstacles to Leadership Regeneration***

Interview with Deputy Caregiver and TMI of Pondok Pesantren Modern Al Mizan Pandeglang as follows: The supporting factor for Leadership Cadreization is the sincerity of cadres to fight for cottages, because if they are not sincere or ambitions will not last. The inhibiting factor is that almost 90% of the teachers of the Ustadzah so that when the teacher is married sometimes it has become a permanent worker who is relied on very forced to follow her husband. So it has to hold another and time-consuming workshop (Results of the interview with Deputy Caretaker of Al Mizan Modern Islamic Boarding School).

The supporting factor for Leadership Regeneration is that 90% of academics from the cottage have the same idea and vision. They educate for worship. Meanwhile, the obstacle from the inside is a Ustadzah who has been educated in such a way that when she was married, she joined her husband. And must educate the new one again (Results of the interview with Wadir TMI Pondok Pesantren Modern Al Mizan).

Applied leadership. Anang Azharie Alie, Anang Azharie Alie, in choosing the Deputy Director of TMI and Deputy Caretaker of Al Mizan Pandeglang Modern Islamic Boarding School is not from among the family. Ust. Abdul Mufid Setia Budi, as Deputy Director of TMI Al Mizan Pandeglang, Ust. Suharno, as Deputy Caretaker of Al Mizan Pandeglang, both of them are graduates of the Darussalam Gontor Modern Islamic Boarding School.

### **Modern Islamic Boarding School**

#### ***Leadership Regeneration Patterns***

Interview with Putri Pimpinan Pondok Pesantren Modern Darussalam as follows: The meaning of leadership regeneration means building an independent and sustainable work structure. The name is that regeneration must be sustainable and also prepares candidates who are ready to continue the baton of a struggle or an organization.

The selection of leaders is in the form of the Tarbiyah Islamiyah Darussalam Foundation, above the Leadership there is the Supervisor of the Foundation, the Chairman of the Foundation and the Members of the Foundation who all come from their own families. This foundation then determines who will be the Head of the Pesantren. Pondok Pesantren Modern Darussalam adopts a hierarchical or family system. But there are other organizations that are held not from families based on ability, quality and trust. For the financial part not of the family that holds it but someone else so that there is no slander.

Forming a Structure for Asatidz its function is to guide its subordinates, namely the formation of OPDS. The Darussalam Student Organization is equivalent to the student council, under the guidance of Asatidz according to its part it guides its subordinates in the OPSD. There is a change of management, the existence of Khutbatul Ars Introduction of New Santri to the values of the Pondok and the history of the Pondok (Results of the interview with Deputy Caretaker of the Darussalam Modern Islamic Boarding School)."

MMI also explained its opinion through the following interview: The meaning of regeneration is as a forum in developing the Islamic Boarding School itself, so that later when the Elders leave the Islamic Boarding School is not paralyzed or vacuumed, so that it continues to exist in the Islamic Boarding School. The pattern of sensing of teachers is assigned in their respective sections. Supervision is held and if there are obstacles, an evaluation is held (Results of the interview with Kadiv MMI Pondok Pesantren Modern Darussalam).

Cadre 1 explained his opinion that "The pattern of sensing in Darussalam is with the application of disciplinary enforcement. As well as a responsible soul (Results of the interview with Cadre 1 of the Darussalam Modern Islamic Boarding School)."

Kader 2 a souligné que « le modèle de détection à Darussalam est donné à leurs tâches respectives, puis il y a une assurance du Leader (Cadre 2 du pensionnat islamique moderne de Darussalam). Different from the previous pesantren which held an important position in the management of pesantren not from family neglect, but in Pondok Pesantren Modern Darussalam took the pattern of leadership regeneration a combination of inheritance systems and inserted an open management pattern on the other side.

In Pondok Pesantren Modern Darussalam, the genealogical factor of K.A. Muslih, S.Pd.I (Founder of Pondok Pesantren) dominates an important position in the management structure of pesantren. Researchers also get from the results of observations of documents on the composition of important

positions of the Management of the Darussalam Modern Islamic Boarding School, as below:

**Table 1.** Data on the Management of Modern Islamic Boarding Schools Darussalam from the Lineage

<b>Name</b>	<b>Position</b>	<b><i>Famille Nasab</i></b>
K.A Muslih	Lodge Leader	Owner and Founder of PonPes Darussalam
Ust Syaepullah	Deputy Director and Head of MA	KH's son-in-law. Muslih
Ustadzah Siti Muthmainnah	Head of MTs	KH Kid. Muslih

(Organizational Structure Document of Pondok Pesantren Modern Darussalam)

This is due to several considerations, including because the ownership of the pesantren belongs to the family of K.A Muslih, S.Pd.I, besides that it is believed that inheritance is one of the best efforts in maintaining the existence and sustainability of the pesantren. Because it is the dzurriyyahs who are believed to best understand the lofty ideals, orientation, and vision and mission of the establishment of pesantren. There is great hope that this deep understanding will be rooted in the pattern of effective leadership in Islamic boarding schools. However, other parts of the organization or general parts are held by cadres as a result of recruitment from Islamic Boarding Schools and Universities in Indonesia, not from the family alone.

### ***Leadership Regeneration Process***

#### **1. Instillation of Values and Principles**

The interview with K.A Muslih's daughter is as follows: The values and principles held and instilled by the Chairman of Darussalam, namely Lillahita'ala. With prayer, effort, sincerity. Sincerity cannot be exchanged by materials. We fought Lillahita'ala (Results of the interview with Deputy Caretaker of Darussalam Modern Islamic Boarding School).

The cultivation of values in the Darussalam Modern Islamic Boarding School is carried out through a process that is considered the most appropriate way to instill values, namely example and *uswah hasanah*. Some of the values instilled by K.A Muslih to the children, descendants and students are, sincerity and fighting Lillahita'ala.

Sincerity in teaching the students is a principle instilled by K.A Muslih as the leader of the pesantren to his daughter's son, as well as to the administrators and Ustadz, Ustadzah who teaches in Darussalam.

The value of struggle exemplified by K.A Muslih is very high. His persistence in establishing the Darussalam Modern Islamic Boarding School can be used as an example to not easily despair in jihad in the way of Allah. It can be seen from 1988 that it first established a simple Salafist pesantren, then the pesantren experienced setbacks and vacuums in 1998 due to various unsupportive factors. However, K.A Muslih was not discouraged, he rebuilt the Pesantren in 2000 with his big dream so that Darussalam could continue to fight for Islamic values until in 2012 Darussalam became a Modern Islamic Boarding School until now.

## 2. Job Description

Interview with Deputy Caregiver as follows: Mr. Chairman gave the task to Asatidz who was in Darussalam. Then it is directed back to the administrator. After that, a Decree is given in their respective sections. So there was a division of responsibilities, after which guidance was held and finally an evaluation was held (Results of the interview with Deputy Caregiver of the Darussalam Modern Islamic Boarding School).

The same policy and authority are given in the management and management of tasks that have been set in the relevant section at Pondok Pesantren Modern Darussalam, where formal education is the rib of a pesantren, especially modern pesantren that have opened formal education. Such as the Head of the Madrasah is given the authority and responsibility in leading the Madrasah. Because each position holder already understands the policies and regulations of pesantren.

## 3. Recruitment d'experts

Recruitment by KH. Muslih, S.Pd.I, is focused on the characteristics of pesantren, namely the Qur'an and other excellent programs. Darussalam Recruits experts from average education personnel from Modern Islamic Boarding Schools who continue their studies in Indonesia. 98% of darussalam teacher graduate data all come from Modern Islamic Boarding Schools in Indonesia.

## 4. Providing Scholarships and Service Contracts for HR

In the form of cooperation with certain universities. Meanwhile, the new lodge can cooperate with the LATANSA Masiro Rangkasbitung college which has an agreement that every teaching staff from Darussalam will receive a fee reduction of 30% of the full cost that accepts this policy Ust. Yusnandar, Ust. Gusnadi, Usth. Siti Sulaematul Alawiah, and Usth. Siti Komariah.



## 5. Education, Training, and Hr Skills Development I

In order to improve the skills and expertise of human resources, Pondok Pesantren Modern Darussalam sends its cadres to attend education, seminars and training held from the level of Islamic Boarding Schools, Madrasahs, and Provincial Office levels.

### ***Supporting Factors and Obstacles to Leadership Regeneration***

The Leadership pattern applied by K.A Muslih, S.Pd.I as the leader and owner of the Darussalam Pandeglang Modern Islamic Boarding School is still colored by genealogical factors. It can be seen from K.A Muslih in choosing the Deputy Director of MMI and the Head of Madrasah Darussalam from among the families. Ust. Syaepullah, S.Pd.I, as Deputy Director of MMI and Head of Madrasah Aliyah Darussalam who is the son-in-law of K.A Muslih. Then Ustd. Siti Muthmainnah, S.Pd.I as the Head of Madrasah Tsanawiyah Darussalam who is the daughter of K.A Muslih. But on its way to the organization of other general fields the system is democratic. Such as the Cottage Administration section and other general areas are held by cadres who are not part of the family.

In terms of infrastructure this year Darussalam already has a Mosque as a place for pilgrims for students, student dormitories that can accommodate students, Santri Bathrooms, Classrooms that can support learning, Libraries as additional references for students in learning, Fields used in addition to ceremonies as well as for scouting and other extracurricular activities, Meeting Rooms as meeting places, Canteen to meet all the needs of the students.

In addition, there is also one office that is still used together between the administrative recording department, the Asatidz MTS room and the Asatidz MA. For asatidzah housing, the number is still very limited, namely 3 houses. This is because the finances of the Islamic boarding school are not qualified because of the lack of monthly payment set by the Darussalam Modern Islamic Boarding School. So the number of cadres is still limited.

## **Discussion**

From the exposure of data obtained from the results of research, observation, and interviews at two research sites, namely Al Mizan Modern Islamic Boarding School and Darussalam Modern Islamic Boarding School, researchers found different regeneration patterns in each pesantren. Al Mizan Modern Islamic Boarding School adopts a pattern of regeneration of open management leadership. The regeneration implemented by the founder of Pondok Pesantren Modern Al Mizan is comprehensive and global for educators, administrators and Human Resources in general, both through delegation, recruitment of experts, providing scholarships, and improving the quality of

human resources. Thus, it is not only from the family who can become a leader or occupy an important position in the management at the Al Mizan Modern Islamic Boarding School, with a qualified record in their field. Meanwhile, Pondok Pesantren Modern Darussalam adopts a leadership pattern of a combination of inheritance systems and also inserts an open management pattern on the other hand. In Pondok Pesantren Modern Darussalam, the hereditary factor of K.A. Muslih, dominates important positions in the management structure of pesantren. This is because the factor of limited number of human resources and the state of inadequate infrastructure does not support the regeneration globally. However, along with the increasing number of Human Resources, regeneration has begun to be promoted to a wider realm, as can be seen from other parts in Darussalam already held by cadres who come from the results of the recruitment of Islamic Boarding Schools in Indonesia. Although the number of human resources is not yet optimal, this is due to another factor, namely the finances of islamic boarding schools.

These two pesantren have similarities in the pattern of regeneration adopted by the pesantren, namely open management. It's just that the Darussalam Modern Islamic Boarding School has not fully evolved to leave the hereditary system towards a systemized and comprehensive regeneration.

The variants of regeneration patterns found from this study are contained in a varied process as well. At the Al Mizan Modern Islamic Boarding School, regeneration is promoted globally to all administrators and Human Resources in the Islamic boarding school environment. The sensing process is carried out through several channels including the cultivation of values, then the recruitment of experts from various Islamic boarding schools in Indonesia, in addition to various universities from within and outside the country, the provision of scholarships, job descriptions and delegation, training and development of expertise and skills of Human Resources, as well as complete managerial staffing. The genealogy-patterned soldering process at the Darussalam Modern Islamic Boarding School is taken through educational pathways, and the cultivation of values in good *uswah* and *tauladan*. In the research process, researchers actually found several regeneration processes outside the genealogical line path, such as the recruitment of potential alumni to help the learning process at the Darussalam Modern Islamic Boarding School and the recruitment of teaching staff from various Islamic boarding schools in Indonesia, but the number is not large because of the constraints of lack of qualified facilities and infrastructure that can support the sustainability of the cadres.

Further analysis, from these 2 research sites, in different patterns of regeneration found some of the same processes namely value cultivation,

education, and delegation. The next interesting thing is the process of instilling values that continue to be preserved and maintained in each pesantren starting from the beginning of its establishment to the present, where the transfer of these values will be implemented as the basic principles and philosophy of pesantren.

In terms of delegation of tasks, the essence has been equally applied in the two pesantren that the researcher raised. However, the managerial at Pondok Pesantren Modern Darussalam is still tied to the foundation or family system, so the dominance of important position administrators in pesantren comes from the same lineage. On the other hand, the management and staffing system is still very minimal, through observation, it was found for example that the number of asatidzah was only 36 people, resulting in less than optimal distribution of tasks. A comparison between the two sites there are far differences can be seen in the table below below:

**Table 2.** Comparison of the Two Research Sites

Research Findings	PPM Al Mizan	PPM Darussalam
Recruitment of Experts	From various Islamic boarding schools in Indonesia, from various universities in Indonesia and from abroad.	Only limited to Islamic Boarding Schools in Java Island, from universities in Banten.
Scholarship	Pondok provides subsidies to cadres who continue their Undergraduate and Postgraduate education, both domestic and foreign universities.	Pondok does not cover the cost of cadre education, as for cadres who continue their education at Latansa Mashiro Rangkasbitung get a 30% discount due to campus policies in collaboration with Pondok.
Education, Training and Human Resource Skills Development	Pondok Pesantren involves educators in attending training and seminars from the Islamic Boarding School level, Madrasah level, Provincial level, National level and up to the International level.	Pondok Pesantren involves educators to take part in training and seminars at the MINISTRY of RELIGION level and the internal level of Pondok Pesantren only.

Based on the existing information, the Al Mizan Pandeglang Modern Islamic Boarding School is quite ideal in carrying out its role in carrying out leadership regeneration. Meanwhile, Pondok Pesantren Modern Darussalam is

still in the pioneering phase towards the ideal leadership regeneration in Pondok Pesantren.

## CONCLUSION

Based on the results of the discussion of this study, it can be concluded as follows: *First*, the pattern of leadership regeneration is different in each Islamic boarding school. Al Mizan Modern Boarding School adopts a pattern of regeneration of open management leadership; while the regeneration implemented by the founder of Pondok Pesantren Modern Al Mizan is comprehensive and global. Meanwhile, Pondok Pesantren Modern Darussalam adopts a leadership pattern of a combination of inheritance systems and an open management pattern is also inserted. *Second*, the regeneration process at the Al Mizan Modern Islamic Boarding School is promoted globally to all administrators and Human Resources in the Islamic boarding school environment. *Third*, at the Modern Islamic Boarding School Al Mizan, cadre development is promoted globally among all administrators and human resources. The cadre development process is carried out through the instillation of values, recruitment of experts from various Islamic boarding schools, provision of scholarships, job descriptions and delegation, training and development of skills and expertise, as well as managerial staffing. The cadre development process follows a genealogical pattern. At the Modern Darussalam Islamic Boarding School, cadre development is pursued through educational pathways and the instillation of values through exemplary behavior and role models. Cadre development outside the genealogical pathway includes the recruitment of alumni and the hiring of teachers from various Islamic boarding schools. *Fourth*, the supporting factors for leadership cadre development at the Modern Islamic Boarding School Al Mizan Pandeglang are the rationalistic-democratic attitude of the leaders and owners of the boarding school, the sincerity of the cadres in advocating for the boarding school, 90% of the academic staff being from the boarding school, and providing scholarships for cadres to continue their education. The inhibiting factor for female cadres is that when they marry, they are taken by their husbands and leave the boarding school, so the boarding school must find and re-educate replacement cadres. *Meanwhile*, the supporting factor of leadership regeneration at the Darussalam Pandeglang Modern Islamic Boarding School is the minimal number of educators so that it is easy for Kiai to control the process of strengthening cadreization in each cadre. And the inhibiting factor is the financial weakness in pesantren so that the facilities and infrastructure are not qualified.

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