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# The Urgency of Islamic Boarding School (Pesantren) Managerial Reconstruction in the Era of Globalization

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## Abstract

**Keywords:**  
Managerial  
innovation,  
modernity,  
strategic  
management,  
globalization

The existence of pesantren as educational institutions faces challenges from rapid changes in the increasingly complex era of globalization. Traditional pesantren with individual leadership models find it difficult to develop due to non-collective development approaches. Modern pesantren face moral crisis challenges due to insufficient internalization of moral values in pesantren activities sourced from religious texts. Combined traditional-modern pesantren face dilemmatic challenges in maintaining traditional values while responding to changing times, causing pesantren to tend to prioritize technical management while neglecting mastery of classical Islamic texts (kitab kuning). These challenges must be responded to responsively by implementing pesantren managerial innovations to maintain sustainability amid societal demands. Pesantren managerial innovation is expected to become a strategic

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step in maintaining traditional pesantren values and evolving with modernity, without losing the indigenous identity of pesantren. This research uses qualitative methods with a literature review approach analyzing various relevant literature sources. This study aims to analyze the importance of pesantren managerial transformation by integrating traditional leadership models with modern management principles. Pesantren managerial transformation can use strategic management concepts in achieving pesantren goals including visionary planning, measurable goal setting, and continuous evaluation

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**Abstrak**

**Kata Kunci:**  
Inovasi  
manajerial,  
modernitas,  
manajemen  
strategis,  
globalisasi.

Keberadaan pesantren sebagai lembaga pendidikan menghadapi tantangan akibat perubahan cepat di era globalisasi yang semakin kompleks. Pesantren tradisional dengan model kepemimpinan individual mengalami kesulitan berkembang karena pendekatan pengembangannya yang tidak bersifat kolektif. Pesantren modern menghadapi tantangan krisis moral akibat kurangnya internalisasi nilai-nilai moral dalam aktivitas pesantren yang bersumber dari teks-teks keagamaan. Sementara itu, pesantren kombinasi tradisional-modern menghadapi tantangan dilematis dalam mempertahankan nilai-nilai tradisional sekaligus merespons perubahan zaman, sehingga cenderung memprioritaskan manajemen teknis namun mengabaikan penguasaan kitab klasik (kitab kuning). Tantangan-tantangan ini perlu direspons secara adaptif melalui penerapan inovasi manajerial pesantren guna menjaga keberlanjutan di tengah tuntutan masyarakat. Inovasi manajerial pesantren diharapkan menjadi langkah strategis dalam mempertahankan nilai-nilai tradisional sekaligus berkembang mengikuti modernitas tanpa kehilangan identitas kearifan lokal pesantren. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kepustakaan melalui analisis berbagai sumber literatur yang relevan. Penelitian ini bertujuan menganalisis pentingnya transformasi manajerial pesantren dengan mengintegrasikan model kepemimpinan tradisional dan prinsip-prinsip manajemen modern. Transformasi manajerial pesantren dapat menerapkan konsep manajemen strategis dalam mencapai tujuan pesantren, meliputi perencanaan visioner, penetapan tujuan yang terukur, serta evaluasi berkelanjutan.

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Received: 31-01-2024, Revised: 27-12

-2024, Accepted: 28-12-2024

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## **Introduction**

Pesantren as the oldest Islamic educational institution in Indonesia has played a strategic role in national character building and national education system development. The existence of pesantren, which has been around for hundreds of years, not only proves the resilience of religious-based educational institutions but also demonstrates the vital role of pesantren in shaping the socio-cultural identity of Indonesian society (Azra, 2019). According to data from the Ministry of Religious Affairs of Indonesia (2022), there are currently more than 36,000 pesantren spread throughout Indonesia with approximately 4 million students. This figure shows that pesantren has wide reach in the national education system.

Pesantren has carried out various strategic functions in socio-community contexts. Dhofier (2011) stated that pesantren not only serve as religious educational institutions, but currently also function as community development institutions, dakwah centers, and even serve socio-political functions. Nurohmah et al. (2021) added that pesantren in building social capital has important contributions to strengthening social cohesion and community harmony. Lukens-Bull's study (2013) found that pesantren has transformed into institutions capable of integrating traditional values with modernity, thus remaining relevant in the context of national development.

Along with changing times, especially in the era of globalization, pesantren faces increasingly complex challenges. These challenges demand paradigm changes in pesantren management to remain relevant and competitive. Samsudin (2020) mentions that pesantren currently faces challenges from rapid changes in times. Therefore, pesantren must be able to respond to these changes by innovating their management to survive and develop in producing graduates ready to face changing times. Currently, many pesantren still feel allergic to innovation by implementing modern management for fear of losing traditional pesantren values. Harweli and Aprison (2024) in their research found that the dichotomy between salaf (traditional) and khalaf (modern) pesantren faces its

own management challenges. On one hand, maintaining traditional pesantren values that emphasize classical scholarship traditions and tasawuf orientation causes salaf pesantren to be unable to face the evolution of times due to curricula less relevant to contemporary developments. On the other hand, khalaf pesantren seems to prioritize academic achievement more, which can erode tasawuf values resulting in declining character formation in khalaf pesantren.

This is where pesantren managerial reconstruction is needed that can maintain traditional pesantren values while evolving with changing times, as expressed by Lukens-Bull (2013) who identified the importance of pesantren in maintaining their identity while preserving traditional values while adapting to modernity demands. Armila and Sopianingsih (2022) emphasize the importance of pesantren managerial transformation that not only prioritizes academic achievement but also develops spiritual growth and student character formation.

Based on the problem background above, this paper aims to analyze the urgency of pesantren managerial transformation and formulate pesantren management development models that integrate traditional values with modern management principles.

## **Method**

This article uses a qualitative approach with literature review methods to comprehensively analyze pesantren management phenomena, obtained from various events occurring in social conditions and situations, conducted through observation, recording, and exploration of sources related to studied events. Secondary data is obtained through in-depth review of various relevant scientific literature, including journal articles and books about pesantren management. Analysis is conducted thematically by identifying main patterns from various global dynamics to produce holistic understanding of challenges and pesantren management transformation strategies amid modernization currents. This approach allows Islamic educational institutions to synthesize various theoretical

and empirical perspectives to construct comprehensive and adaptive management systems to contemporary demands, so pesantren can maintain their traditional identity while responding to increasingly complex and dynamic contemporary society needs.

## **Results and Discussion**

### **Pesantren Managerial Typology**

Generally, pesantren management in Indonesia is divided into three models: salaf (traditional), khalaf (modern), and combination (convergence) (Setiawan et al., 2025). Salaf pesantren represents the historical roots of pesantren establishment in Indonesia because initially pesantren were established and managed traditionally with basic equipment and simple systems. According to Prabowo et al. (2024), salaf pesantren still maintain their original form by teaching classical texts using halaqah methods in mosques without formal education within them. The curriculum is entirely determined by the kyai as caretaker. Salaf pesantren are also called traditional pesantren because of their existence since hundreds of years ago and have become an inseparable part of Indonesian society's life system.

Several pesantren in Indonesia still maintain traditional managerial models that are paternalistic with kyai as central figures running absolute leadership. The managerial system used is centralistic, making kyai the determinant of all policies. According to Mustajab (2015), this leadership model has been deeply rooted in pesantren traditions for centuries and has close connections with the concept of barakah (blessing) believed to flow from kyai to students. Pellegrini and Scandura (2008) describe this managerial model as father-child relationships where kyai as pesantren leaders act as father figures capable of providing protection while demanding obedience and loyalty from followers.

In pesantren with paternalistic systems, kyai leadership legitimacy is strengthened through "scholarly chain" (sanad keilmuan) narratives connecting

them to previous scholar networks, creating what Chen and Kao (2009) call "sacralized traditional authority." This system can build student and alumni loyalty and even create fanaticism values toward kyai. This aligns with Bruinessen's (2009) research findings that student loyalty to kyai often persists long after education completion, forming continuing alumni bonds influential in community socio-political dynamics. Pesantren still maintaining salaf systems today include Pesantren Al-Ishlah Beringin Angsanah Palengaan Pamekasan and Pesantren Al Wafa Temporejo Jember.

Several pesantren in Indonesia have transitioned from traditional models to khalaf (modern) pesantren adopting collaborative and modern managerial systems. According to Dhofier (2011), this managerial pattern transition is inseparable from pesantren needs to answer global challenges while maintaining traditional values as main foundations. According to Arif and Aziz (2021), khalaf pesantren are types using modern approaches in management and organizing government-recognized formal education from basic education to higher education levels.

In management, khalaf pesantren appear more organized and structured. Their vision, mission, and goals are clear with structured tasks based on organizational hierarchy. According to Hasibuan et al. (2024), khalaf pesantren management uses modern management concepts with planning, organizing, directing, implementing, and controlling. Teaching systems use classical systems and adopt technology and skills relevant to contemporary needs. Facilities and human resources are complete according to pesantren organizational needs. Kyai roles in khalaf pesantren are not too vital because kyai work based on operational standards. According to Setiawan et al. (2025), kyai leading pesantren are chosen by foundations, making their leadership systems democratic and not necessarily hereditary from kyai families or pesantren. Khalaf pesantren implementing modern management systems include Pesantren Darussalam Gontor Ponorogo and Pesantren Al Amin Preduan Semenep.

Pesantren combining salaf and khalaf systems (convergence) are pesantren attempting to bridge advantages and disadvantages of salaf and khalaf pesantren. According to Setiawan et al. (2025), convergence salaf-khalaf pesantren are also called semi-modern pesantren. These pesantren still use salaf systems where classical text studies are still applied while adopting classical systems. Formal education is also established to meet changing time demands so graduates can continue to higher education levels or use certificates for work. Leadership systems in these pesantren use combined paternalistic and transformative systems so kyai leading pesantren occur hereditarily. The difference is this type of pesantren is more accommodating and open to the outside world. Pesantren adopting this system include Pesantren Darul Ulum Banyuwangi Palengaan Pamekasan and Pesantren Syaichona Moch. Cholil Bangkalan.

### **Pesantren Management Challenges in the Globalization Era**

As described above, pesantren forms in Indonesia consist of three models: salaf (traditional), khalaf (modern), and combination (convergence). These three pesantren forms have their own advantages and disadvantages, thus having different managerial challenges. According to Ramli (2017) and Zulhimma (2015), traditional pesantren with kyai serving as central figures with individual leadership models find it difficult to develop maximally due to suboptimal management systems that are not collective. According to Harahap (2023), such pesantren face dilemmas between maintaining traditional values or conducting managerial transformation to respond to changing times and needs. Maintaining individual leadership means persisting with pesantren management imbalances impacting student potential achievement. Iryana (2015) also shares similar opinions that traditional pesantren face dilemmas in management between maintaining traditional value authenticity or conducting managerial transformation.

Modern pesantren adopting democratic management models face fundamental management challenges. Harweli and Aprison (2024) in their research highlight declining simplicity, independence, and sufistic qualities in students because modern pesantren tend to adopt curricula with more general subjects than classical texts, making modern pesantren graduates relatively less proficient in religious knowledge sourced from classical texts. A'malia and Washil (2024) reinforce the above opinion that classical text studies in modern pesantren are no longer priority programs but considered supplementary. Meanwhile, general subjects are considered more important as requirements for obtaining certificates usable for continuing to higher education levels or job applications.

In line with the above opinion, Ferihana and Rahmatullah (2023) in their research conclude that modern pesantren face moral crisis challenges. Modern pesantren are vulnerable to student moral degradation that should be pesantren's main foundation. This aligns with Soleh's (2022) research results concluding that declining student morals in modern pesantren are caused by insufficient internalization of moral values in pesantren activities such as minimal moral text studies like *Ta'lim Muta'allim* and *Bidayatul Hidayah*.

Combined salaf-modern pesantren also face management challenges. Musytari et al. (2025) highlight dilemmas faced by pesantren adopting combined salaf-modern models in management. On one hand, pesantren are demanded to maintain traditional values limiting student activities and learning methods including technology use. On the other hand, they face changing time challenges demanding pesantren management system innovation, causing students to lack focus in potential development because students are divided in learning, not having strong competencies especially those sourced from texts. According to Harweli and Aprison (2024), this dilemma causes students to tend to be technically skilled but weak in text mastery.

According to the author, the above pesantren management challenges must be wisely addressed by pesantren stakeholders. Pesantren can use flexible

and adaptive management model approaches capable of integrating traditional values with modern needs without losing pesantren authenticity values.

### **Urgency of Modern Management Implementation in Pesantren**

Pesantren throughout Indonesia are facing transformative challenges in the globalization and digitalization era. Contemporary demands require pesantren not only to maintain traditional values that are their strengths but also adapt to community change dynamics. Motasim et al. (2024) in their research explain that pesantren must be able to present managerial models that not only strengthen spirituality values and scholarly insights needed today. Modern managerial implementation in pesantren governance becomes urgent needs to ensure pesantren sustainability and relevance. Traditional management often centralistic and relying solely on kyai figures is no longer adequate facing contemporary problem complexities. Pesantren need to adopt professional, transparent, and accountable management systems enabling measurable institutional development while preserving scholarly treasures and noble values inherited for centuries.

Pesantren managerial transformation becomes increasingly crucial amid rapid global change currents. To answer these challenges, pesantren need to develop approaches integrating traditional values with modern management principles. According to Junaedi et al. (2024), pesantren need to adopt strategic management systems enabling systematic long-term planning. Pesantren implementing this approach can significantly improve education quality and sustainability without losing traditional pesantren values. Therefore, pesantren need to integrate traditional systems with modern management to compete amid rapid changing times. As explained by Damanhuri et al. (2013), pesantren managerial innovation must still be based on the principle “*المحافظة على القديم الصالح*” “*وَالأخذُ بِالجَدِيدِ الأَصْلَاحِ*” meaning preserving good old traditions and adopting better new things. In their research, they conclude that successfully transforming pesantren are those capable of maintaining core values and adopting contemporary managerial systems as needed.

Integration of traditional pesantren values and modern managerial implementation in pesantren governance can provide dual benefits: maintaining pesantren originality and improving administrative efficiency. These two benefits mutually reinforce and create solid foundations for pesantren sustainability. According to Murdianto (2023), integration of traditional values with modern management can create governance systems that are not only administratively effective but also maintain pesantren education spirit, subsequently experiencing significant improvements in graduate quality and program sustainability including curricula.

According to Robbins (2003) in modern management, leaders involve members in decision-making, delegate authority, encourage participation in decision-making, and use feedback as opportunities to train members. This is what Salim et al. (2024) call democratic leadership, which when applied in pesantren will strengthen emotional bonds among all pesantren stakeholders. This is reinforced by Nabilla and Hanif's (2024) research results that democratic leadership in pesantren can create cooperative work cultures accommodating ideas and inputs from teachers and pesantren administrators, making them more motivated in performing tasks because they are felt valued.

Modern management in pesantren can be implemented by adopting strategic management concepts. According to David (2017), strategic management is strategies used by leaders in achieving organizational goals including visionary planning, measurable goal setting, and continuous evaluation. Rahma (2024) defines strategic management as the ability to establish vision, mission, goals, and educational organizational strategies suitable for future needs and challenges. After participatory vision formation, next determining goals and targets to achieve established visions.

Robbins and Coulter (2010) describe visionary planning as clear planning from vision formulation reflected in targets to be achieved from organizational development. Visionary planning in pesantren requires integration between Islamic values and modern management perspectives. Hijazi (2025) in research

explains that pesantren successfully implementing visionary planning always begin with deep analysis of internal and external environments, including traditional strengths, modernity challenges, and community needs. Hendrizal and Syaifuddin (2023) add that this process must involve all pesantren stakeholders, including kyai, teachers, students, student guardians, and community leaders to ensure formulated visions reflect collective aspirations. Research by Prasetyo (2022) reveals that leadership involving active participation from various elements in vision formulation shows more effective program implementation levels. This is what Rahma (2024) calls skills in managing resources, collaborating, and creating conducive learning cultures in strategic management.

After pesantren vision formation, next establishing measurable goals (measurable goal setting). According to Herlina (2019), goal setting refers to previously determined vision and mission and constitutes fundamental stages that must be based on previously established vision and mission as organizational strategic foundations. According to Daft (2010), effective goal setting must reflect short-term and long-term aspirations contained in organizational vision while remaining aligned with mission as daily operational guidance. This process cannot be separated from organizing functions that play roles in forming work relationships and organizational structures supporting goal achievement. Robbins and Coulter (2018) affirm that organizing functions create systematic frameworks enabling effective coordination between various organizational units.

Implementation of measurable goal determination in pesantren requires comprehensive approaches involving all internal stakeholders. According to Adawiyah (2024), pesantren can establish strategic targets including education, dakwah, and community empowerment aspects using specific, measurable, achievable, relevant to pesantren contexts, and time-bounded indicators. This implementation process begins with available resource mapping, identifying capacity development needs, and establishing clear performance indicators for

each pesantren flagship program. Ijudin (2021) explains active involvement of kyai, teachers, students, and pesantren committees in goal-setting processes is crucial to ensure each established target is not only realistic but also reflects deeply rooted pesantren values and traditions.

In education aspects, for example, pesantren can determine competency targets to be achieved from pesantren graduates such as Quran memorization, hadith memorization, language abilities (Arabic and English), technology device usage capabilities, and spiritual abilities like proper worship performance, righteous deeds, and noble character implementation in structured daily pesantren activities so pesantren graduates have excellent competencies according to community expectations and can enter global competition (Adawiyah, 2024). To ensure activity effectiveness, continuous evaluation of student achievements and teacher and administrator performance is conducted to measure pesantren program strengths and weaknesses (Hijazi, 2025).

According to Anggraheni et al. (2023), evaluation is a process to determine program values and obtain information from activities for decision-making considerations. Chika and Sunday (2023) describe evaluation as activities to test and measure student learning outcomes including cognitive, affective, and psychomotor aspects implemented continuously. Evaluation activities can be conducted using comprehensive principles, continuity principles, objectivity principles, integration principles, and regularity principles (Warisno, 2017).

Rofiq and Nursikin (2023) in their research on modern pesantren in East Java explain pesantren evaluation principles: 1) comprehensive principle, evaluation implemented thoroughly across various educational programs related to cognitive, affective, and psychomotor abilities; 2) continuity principle, regular and continuous evaluation from time to time, not only stopping at achieved results but starting from planning to reporting results; 3) objectivity principle (as is), evaluation implemented free from subjective factors because evaluation is assessed based on occurring facts or reality; 4) integration principle, evaluation implemented considering instructional goals and used teaching

materials so evaluation activities do not deviate from instructional goals; and 5) regularity principle, evaluation implemented considering procedures and evaluation steps so evaluation activities can be implemented structurally and well-scheduled.

Components evaluated from pesantren management according to Khuriyah et al. (2016) include three things: input, process, and output. Aspects evaluated from pesantren input according to Antariksa et al. (2022) include curriculum, facility and infrastructure availability, human resources consisting of students, teaching staff quality, and teaching staff adequacy. Aspects assessed in processes include learning activities and educator performance in planning learning, implementing learning, and using learning methods and media. Aspects evaluated for output are pesantren graduate competencies including cognitive, affective, and psychomotor domains. Evaluation processes in pesantren according to Azizah et al. (2024) can be conducted through various methods, from written tests, oral tests, daily behavior observation, worship practice assessment, to life skills evaluation.

## **Conclusion**

1. Rapid changing times and community needs demands become challenges for pesantren in management and development. Pesantren must respond by conducting pesantren management reconstruction to maintain pesantren sustainability without losing traditional values, thus meeting community needs demands in the global era.
2. Traditional (salaf) pesantren face individual kyai leadership challenges that can hinder pesantren development and create management imbalances. Modern pesantren have problems with weakening student abilities in classical texts because they are no longer prioritized, and declining student morals due to insufficient moral value internalization. Meanwhile, combined salaf-modern pesantren face dilemmas of divided

student focus resulting in technical skills but weakness in classical text mastery.

3. To overcome various challenges, pesantren need to reconstruct management models by adopting modern strategic management concepts including three main components. First, visionary planning to design comprehensive programs optimizing all pesantren element performance. Second, measurable goal setting with clear and relevant indicators, such as graduate competency targets (Quran memorization, hadith, language abilities). Third, continuous evaluation to measure pesantren activity effectiveness, teacher performance, and student achievements.

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