

Educational Leadership in Islamic Boarding Schools in The Perspective of K.H. Abdullah Syukri Zarkasyi

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ABSTRACT

The phenomenon of the decline of many Islamic boarding schools in Indonesia is caused by the inability of the descendants of the Kiai or pesantren founders to continue the relay of educational leadership. K.H. Abdullah Syukri Zarkasyi with his ideas and thoughts provided a solution to overcome the educational leadership crisis. This study aims to analyze educational leadership in Islamic boarding schools from the perspective of K.H. Abdullah Syukri Zarkasyi and its relevance to UURI No. 18 of 2019 concerning Islamic Boarding Schools. This research is qualitative research with the type of library research using a character study approach. The results of this study are: (1) Educational leadership in Islamic boarding schools in the perspective of K.H. Abdullah Syukri Zarkasyi is summarized in the following four points: First, the nature of the pesantren leadership as a central figure, caregiver, and protector of the students, teachers, and staff. The pattern of educational leadership is transformational and collective, not individual or charismatic. Second, there are seven roles of an educational leader in an Islamic boarding school. Third, pesantren leaders must have 14 qualifications that are indicators of their feasibility, professionalism, and competence. Fourth, the leader regeneration program can be carried out with seven methods. (2) Thoughts of K.H. Abdullah Syukri Zarkasyi have relevance to UURI No. 18 of 2019 concerning Islamic Boarding Schools.

Keywords: *K.H. Abdullah Syukri Zarkasyi, Kepemimpinan Pendidikan, Pondok Pesantren, Relevansi*

A. INTRODUCTION

In the leadership of the pesantren which has traditionally been unique in the management of the pesantren, a Kiai concurrently has all responsibility for the progress of the pesantren, not only as a leader but also has a large role and function, because basically, he is the one who founded and owns the pesantren itself. However, over time, when the Kiai is no longer able to lead for some reason or is old, and even dies, culturally and structurally those who will continue his leadership is from his descendants.

The phenomenon that occurs today, which befell several pesantren in Indonesia, is the unpreparedness of the descendants of the Kiai or the owner of the pesantren to replace their position, causing the survival of the pesantren to no longer to be maintained (Zarkasyi M.A, 2005). Many things are the cause of the decline of the pesantren, including this unpreparedness that can make the small problems faced in managing the pesantren become large and multiplied, the incompatibility of the values and philosophy of the pesantren initiated by its founder with those continued by its successors and the start of groups led by distrust and trust. on the integrity of the new leader. This is also in line with what was written (Faris, 2015), that the leader's ability to manage a pesantren determines the progress of the pesantren.

This phenomenon is also evidenced by the results of observations made (Affandi, 2012) who found that several Islamic boarding schools in Garut Regency experienced a setback due to several factors, mainly the decline that occurred after being abandoned by their founder. It is proven that the existence of the pesantren can be maintained by the Kiai who founded the pesantren with his ability to manage the totality of life in the pesantren. However, it is very unfortunate when the Kiai leaves the pesantren he cares for and the leadership is given to the successors of his descendants or others, eventually experiencing a decline. Of course, the integrity and authority of a pesantren leader must be able to fight for the continuity of his pesantren with all the efforts he has.

B. LITERATURE REVIEW

The progress of pesantren is greatly influenced by the role of a Kiai who is also a leader, both culturally and structurally. A Kiai with his leadership can build a good organizational culture. Leading here is not just like a manager of an institution or company, moreover being a protector of teachers and students. A Kiai who acts as the leader of the pesantren must have the ability and skills, not only master religious knowledge but also master the science of

management in a mature manner. A leader in a pesantren must understand and fully understand the vision, mission, values, philosophy, and system of the pesantren. Because if not, the pesantren he leads will be far from what he expected.

An understanding of the vision, mission, values, philosophy, and system of the pesantren will make a pesantren leader unite his body and soul with the pesantren so that his soul is embedded in sincerity in fighting, istiqomah, and working hard. Uniting with the pesantren is to feel the pleasure and preoccupation of fighting and it will be easy for him to set a good example or *uswah hasanah* for the people he leads (Zarkasyi M.A, Dr. KH. Abdullah Syukri., 2017).

A leader must be able to encourage and guide all his subordinates to make every effort in obtaining success for the goals that have been determined. This is in line with what was written by (Kompri, 2018), that the presence of a leader is a measure of the success of a group in the process of planning, implementing, motivating and supervising until common goals can be achieved.

More broadly, the subject of leadership has also become a very urgent discussion in Islam, especially in the realm of education. The Prophet Muhammad Sallallahu 'Alayhi Wa Sallam was reminded of this leadership as mentioned in his hadith (Abu Dawud No. 2608):

إِذَا كَانَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ

"If three people go on a journey, they should appoint one of them to be their leader."

(Asy-Syaukani, 1973) explains that this hadith is a proposition that requires the appointment of a leader in a group so that cases, problems, or disputes that occur in the group can be resolved and differences can be united. If traveling for three people requires the appointment of a leader, especially for group interests, this is, of course, a more important and urgent matter.

It can be understood from the above hadith that the importance of leadership is so important that only three people have to choose a leader to take care of their affairs for traveling. More than that, to take care of big things such as leadership in an educational institution there must be a leader who carries out good leadership so that educational goals can be obtained to the maximum.

The problems faced by Islamic boarding schools that often arise are the problem of the inadequacy of leaders and failures in the regeneration of their leadership. Not infrequently pesantren which initially developed rapidly had complete facilities, and thousands of

students, at one time, became subsided and no longer in demand, one of the causes was management and leadership problems that took turns making the pesantren change its educational system, values, and philosophy. This also has an impact on the quality of the education provided, because the struggles of the people in it (teachers and students) are no longer imbued with and integrated into the vision and mission of the pesantren.

The unpreparedness of the replacement for the leadership of the pesantren or their descendants is influenced by several factors, including not having a role and function as a leader, caregiver, supervisor who regulates and manages pesantren, or a pious scholar in the wider community, having more ability in religious/Islamic knowledge, dedication to and a strong commitment in carrying out these roles (Fitriah, 2018).

This phenomenon can be prevented or even resolved, if a pesantren leader is able to cadre the next generation, in order to have a role and function as a leader who not only masters the science of management, but also becomes a protector, caregiver, and an example who is idolized by his subordinates, both teachers, boarding school administrators, and their students.

The roles and functions that should be owned by every leader in Islamic boarding schools can at least be defined as a manager, administrator, leader, supervisor, innovator, motivator, and evaluator (Zarkasyi, 2005). Of course, this leadership role and function is not necessarily able to be carried out by a leader without any criteria and qualifications that must be possessed.

These qualifications are skills and abilities, both physically and mentally, in terms of intellect and morality. And among these qualifications are; sincere, have a lot of experience and mature insight, can be trusted, able to create networks and use them, firm, ready to sacrifice, honest, intelligent in seeing problems, dare to make decisions, and so on (Zarkasyi M.A, Dr. KH. Abdullah Syukri., 2017).

K.H. Abdullah Syukri Zarkasyi with his ideas and thoughts can provide effective solutions to overcome leadership problems in the pesantren. This study will analyze and describe educational leadership in Islamic boarding schools from the perspective of K.H. Abdullah Shukri Zarkasyi. These ideas and thoughts are not only in the form of theory, but have been implemented in the Islamic boarding school he leads, resulting in new breakthroughs that are relevant and efficient to be used as solutions to the leadership crisis in Islamic boarding schools.

C. RESEARCH METHOD

This research is basically qualitative research that seeks to describe and explain the data in a narrative-descriptive manner (Yusuf, 2014) by paying great attention to the information that comes from the library or library research (Mahmud, M. Shulthon dan, 2011). This is considering that KH. Abdullah Syukri Zarkasyi is a Kiai and leader of an Islamic boarding school as well as a scholar who has written many works in the form of books, scientific papers presented in several momentums and seminars on leadership and management of Islamic boarding schools, which in this case will be tried to explore ideas and thoughts. , especially regarding leadership in Islamic boarding schools.

This research will also use a character study approach which is equipped with a library approach so that the qualitative research carried out will produce descriptive data in the form of words, and notes related to meaning, value, and understanding that lead to the objectives of the research. this (Bogdan dan Taylor, 1975).

The character study approach used in this study also leads to a historical approach, because the characters discussed in it are historical actors, also related to data related to the historical dimension. This is in line with what (Kaelan, 2005) said, that data related to the historical dimension must also be analyzed with a historical approach. Likewise, what is written by (Harahap, 2011), the historical approach can be one of two forms of character studies, which examines systematically the thoughts or ideas of a thinker, Muslim, in whole or in part.

The data is sourced from documents or literature in the form of books, articles, or magazines related to the thoughts of K.H. Abdullah Shukri Zarkasyi. Sources, Primary in the form of books and scientific works in the form of journals or papers written directly by him, including Provisions for Leaders (Zarkasyi M.A, Dr. KH. Abdullah Syukri., 2017) and Islamic Boarding School Management: The Experience of Modern Pondok Gontor (Zarkasyi, 2005) or writings related to his thoughts written by others. For the analysis of his thoughts and their relevance to today's reality, it will be juxtaposed with the Law of the Republic of Indonesia No. 18 of 2019 concerning Islamic Boarding Schools.

To analyze the data that has been collected, this study uses content-analysis techniques. This analysis is a technique for analyzing something systematically, objectively, communicatively, and generalizing (Moleong, 2008). So that the research results will be obtained as expected from analyzing the related texts in the documents that are used as data sources.

D. RESULT AND DISCUSSION

1. Biography of K.H. Abdullah Shukri Zarkasyi

Their full name is Dr. (H.C) K.H. Abdullah Syukri Zarkasyi, Lc., MA who is better known to his students by the nickname Pak Syukri or Kiai Syukri, was born in the village of Gontor-Ponorogo, three years before Indonesian independence, on September 19, 1942 (Zarkasyi, 2005), which coincided on Saturday, 8 Ramadan 1361. He was the eldest of eleven children from one of the Trimurti; founder of Pondok Modern Darussalam Gontor, namely K.H. Imam Zarkasyi and his mother named Nyai Siti Partiyah (Wiriyosukarto, Amir Hamzah, et. Al., 1996).

As a son of the Kiai who founded the pesantren, small Kiai Syukri lived in a pesantren environment. After reaching the age of approximately six years, he began his basic education at the Gontor Village Elementary School (1948-1954), then Islamic boarding school education, and became a student at Kulliyatul Mu'alimin Al-Islamiyah (KMI) Pondok Modern Darussalam Gontor (1954-1960) (Zarkasyi, 2005).

After completing primary and secondary education in his own environment, namely in Gontor, Kiai Syukri continued his struggle to gain knowledge at a higher level, namely at IAIN Syarif Hidayatullah Jakarta, and succeeded in obtaining a Bachelor's degree (B.A.) at the Adab Faculty in 1965. Then continued He studied abroad, to be precise at the Arabic Language Faculty, Al-Azhar University, Cairo, Egypt, and received a Middle Eastern degree, namely Licentiate (Lc.) in 1972, and subsequently completed a Masters Program (M.A.) at the Adab Faculty, at the campus which same in 1976 (Khoiri, st: 7).

His career in organization and leadership began with being the administrator of the Ciputat Branch of HMI (1964-1966), the administrator of the Islamic Youth Student Association (HPPI) of Cairo Egypt, and the administrator of the Indonesian Student Association (PPI) in The Hague, the Netherlands for one year (1975-1976). Then served as chairman of the Boarding School Gathering Board (BSPP) throughout East Java (1977-2013), Chairman of the Indonesian Ulema Council (MUI) Ponorogo Regency; then served as Chair of the Islamic Community Gathering Forum (FSUI) for fourteen years (1999-2013), General Chair of MP3A (Religious Education and Teaching Advisory Council) Ministry of Religion of the Republic of Indonesia for fourteen years (1999-2013). Mainly serving as the Leader of the Darussalam Gontor Modern Pondok for thirty-five years (1985-2020). In addition, he also plays a role in various cooperation programs, training, seminars, and

workshops at home and abroad, including the signing of the MoU on educational cooperation with PAS Malaysia (1996), Cultural Visits to Belgium, Germany, and France (1975), and Seminars on Methods Teaching Arabic in Brunei Darussalam (1989) (Fitriawan, tt: 11).

2. Kepemimpinan Pendidikan dan Pola Kepemimpinan di Pondok Pesantren

Leadership is defined by (Zarkasyi M.A, Dr. KH. Abdullah Syukri., 2017) as a way for a leader and influencing the people he leads to be willing and called to work together effectively and productively to achieve a set of expected goals. While leadership in Islamic boarding schools is defined as the ability of a person (leader) in leading to organize the totality of pesantren life so that the leader must prepare himself to set the right intentions, have competence, determination, and earnest and work hard in increasing the existing potential. In this case, educational leadership is one of the factors that determine whether a pesantren education institution can be successful or not (Faj, 2011: 248).

In the view of Kiai Syukri (Zarkasyi, 2003), leadership in Islamic boarding schools should not only be instructional, but sometimes down-to-up and accompanied by a supervisory system, namely; guidance, escort, various assignments, and evaluations carried out with approaches, including: humane approach, idealism approach, task approach.

Kiai Syukri's view above is explained in more detail by (Faj, 2011), that leadership in Islamic boarding schools is not a bureaucratic unit and not an administrative position, but becomes an educator, protector, and role model who has a vision and mission, provides direction, escort, training with assignments, make arrangements, and pray. So a leader must understand his role and function as a manager, leader, supervisor, administrator, motivator, innovator, and evaluator. This is because a leader of a Pondok is a Kiai who controls, coordinates, and drives the entire life of the lodge, both internally and externally.

In his view too, Kiai Syukri (Zarkasyi, 2005) states that a leader in a boarding school is also not only required to be the controller of its internal programs but also related to external programs that support each other. More than that, the leader of the pesantren plays an important role in determining the direction of the path to be taken. This is a form of consistency and principle in realizing the vision and mission that has been planned together, as should be contained in the AD/ART which is compiled by mutual agreement in a pesantren education institution (leaders, pesantren administrators, and related teachers).

The pattern of leadership in organizing and managing pesantren management is very important, even the right pattern will be a determinant of success in achieving institutional goals and ideals of an organization, especially in Islamic boarding schools (Zarkasyi, 2005).

Therefore, in Kiai Syukri's view, to achieve this success, it is necessary to have leader criteria, which in turn reflect the overall leadership pattern of the organization.

This is the difference between a leader and leadership. Leaders refer to personal criteria (individual management) that are appropriate and in line with expectations. While leadership is an organized series of individuals, with several avenues, including coordination, collaboration, and collective consultation (collective management). However, these two things influence each other (Zarkasyi, 2005).

In a sense, the awareness of a leader's individual personality is at least a benchmark for collective organizational leadership. If the individual leaders are good, then it is certainly a formidable force that can create a positive institutional image.

The pattern of leadership in Kiai Shukri's thought that has been described previously, makes and places the absolute requirements that must be possessed by a leader, these are summarized in the roles and functions, and qualifications of a leader. However, he realized that achieving such is not easy. Therefore, at Pondok Modern Darussalam Gontor (PMDG) itself, a good and trustworthy leader is formed and trained, not just waiting for his presence without effort. Form of Islamic boarding schools which are educational institutions, as well as cadre institutions, Islamic boarding schools should implement regeneration programs and strategies that are summarized in leadership education that has been implemented at Pondok Modern Darussalam Gontor.

3. Peran dan Fungsi Kepemimpinan dalam Manajemen Pondok Pesantren

(Husaini dan Fitria, 2019) explains that the leader's role in the leadership management of Islamic educational institutions acts as a motivator, and event organizer, and determines policy direction so that educational goals can be realized.

So there are several criteria that can be owned by an educational leader in realizing its function effectively and maximally. These criteria include: being able to empower the people they lead in carrying out their duties and obligations as expected in a productive manner and way, being able to complete all obligations on target and on time, and being able to build warm and harmonious relationships in the community, with goals can involve them actively to achieve educational goals and successfully realize the vision and mission of the institution productively and in accordance with pre-determined provisions.

As a leader of a pesantren, a Kiai also acts as a builder and educator of the people in his community, the Kiai is also called the leader of the Muslims. This requires a pesantren leader to have wise wisdom and broad insight, master religious knowledge, and be an example in

all things for society, both in dealing with humans, especially in dealing with Allah Subhanahu wa Ta'ala.

The role and function of leadership in pesantren management in Kiai Syukri's thinking (Zarkasyi, 2005) can be described as follows:

a. Leader as a Leader

In educational leadership in Islamic boarding schools, a leader must be able to become a leader (leader) who strives to influence all his subordinates, in this case, teachers, pesantren administrators, and students, to follow his instructions in order to achieve the goals that have been made.

b. Leader as Manager

A leader is also required to be a manager who must understand and master the science of good management. In this management stage, the leader must be able to plan all activities in the pesantren. He also has to organize anything related to these activities, both the implementers and the participants, so that a good organizational culture is formed in all aspects of management at the Islamic boarding school.

There are at least eight organizational structures in Islamic boarding schools organized by pesantren leaders with their respective duties and functions (Zarkasyi, 2003) namely: Islamiyah (KMI), Santri Care Division, Islamic Boarding School Alumni Family Association, Waqf Maintenance and Expansion Foundation, Development Division, Islamic Boarding School Cooperative and Santri, and Community Health Center.

c. Leader as Administrator

Leaders of Islamic boarding schools who act as administrators have responsibilities and functions as curriculum controllers, personnel, students, finances, facilities, and facilities, as well as general administration. The role as an administrator here is the role of the leader in mastering the administrations related to the pesantren he leads.

d. Leader as Supervisor

Basically, the role of a leader as a supervisor is in charge of providing guidance and direction to the people he leads, that is the role of a leader in Islamic boarding schools. He must be able to supervise, control, and foster people who take part in the struggle for the advancement of his institution. He will protect teachers, pesantren administrators, and students well so that they can understand their respective functions and roles.

e. Leaders as Motivators

A leader acts as a motivator for the people he leads. He must be able to provide encouragement for them to always be maximal in doing for the progress of the institution. Likewise, the leadership of the Islamic boarding school must be able to reach important and valuable input for teachers, staff, and administrators of the pesantren in every unit of the institution, the students, the wider community, and even up to the government.

f. Leaders As Innovators

A leader must move to provide a change in the form of innovation, with which he will more easily find effective steps in solving the problems he faces. The steps forward taken by a leader reflect that he must be brave and not afraid of risk and accept it well.

g. Leaders as Evaluators

In management science, evaluation is one of the most important things in the implementation of good management. By evaluating everything that has been planned, organized, and implemented, the results of each stage will be better later. If there is a shortage, it can be immediately covered. Likewise, if an error is found, it can be easily corrected without protracted.

In addition to the seven roles and their respective functions, the leader as a driver and controller of the totality of life in the pesantren, leader must be able to instill the philosophy of each system and management of the pesantren, especially the post-spirit and the five-term pesantren (Zarkasyi, 2005).

The Five Souls are the five souls that underlie all educational and teaching activities in Islamic boarding schools. The five souls are the soul of sincerity, the soul of simplicity, the soul of independence, the soul of Ukhuwwah Islamiyyah (brotherhood), and the free spirit (Zarkasyi, 2005). Other very important values are community, struggle, and sacrifice.

4. Qualifications of Leaders in Educational Leadership in Islamic Boarding Schools

A person who is chosen to be a leader certainly has advantages over others around him. He has traits and attitudes that stand out from the rest, such as responsiveness, caring, and quickness to take action. Apart from that, someone who becomes a leader, especially in educational leadership at Islamic boarding schools has certain qualifications.

In this case, Kiai Syukri lays down the standards and foundations of leadership through long experience with special qualifications, including skills and abilities. There are 14 qualifications that must be possessed by leaders and their cadres as a provision to lead (Faj, 2011), especially in Islamic boarding schools, and generally in the community.

These qualifications are Sincere, always take the initiative, able to create a network and use it, trustworthy, work hard and earnestly, master problems and can solve them, have high integrity, have high guts, be honest and open, and ready to sacrifice, assertive, intelligent in seeing, listening, evaluating, deciding and solving problems, able to communicate and good at socializing (Zarkasyi M.A, Dr. KH. Abdullah Syukri., 2017).

5. Educational Leadership Cadre in Islamic Boarding Schools

Islamic boarding schools, with all their advantages and characteristics, are not only educational institutions but also become cadre institutions to produce leaders. So the education applied in it is not only in the form of teaching or transferring knowledge from teachers to students, but educating students with the totality of life resulting from good leadership. To prepare and form leaders who have the qualifications described previously, there is a process and method of regeneration that is carried out.

The following are some methods that must be carried out in the leader regeneration program in Islamic boarding schools according to Kiai Syukri (Zarkasyi M.A, Dr. KH. Abdullah Syukri., 2017).

- a. Briefing
- b. Training
- c. Assignment
- d. Habituation
- e. Escort
- f. Exemplary
- g. Approach

6. The Relevance of Educational Leadership in Islamic Boarding Schools in the Perspective of K.H. Abdullah Syukri Zarkasyi Regarding UURI No. 18 of 2019 concerning Islamic Boarding Schools

Kiai Syukri's thoughts on Educational Leadership played by a Kiai with an Islamic scientific background have relevance to the Law of the Republic of Indonesia Number 18 of

2019 concerning Islamic Boarding Schools contained in article 9 (UURI, 2019: 18), which states the criteria for a Kiai as a leader, managers, and providers of education in Islamic boarding schools. The role of a Kiai as a central figure and role model in Kiai Syukri's view also has relevance to the same law and article. It is stated in the article in paragraph 2 that the Kiai is the highest leader in Islamic boarding schools.

Then, Kiai Syukri's thoughts on leadership patterns in Islamic boarding schools have relevance to the Law of the Republic of Indonesia in the same article but are contained in paragraphs 3 and 4 (UURI, 2019). This article contains the duties and functions of a Kiai who organizes pesantren education with the assistance of the people he leads, both teachers, staff, and pesantren administrators.

Furthermore, the Law of the Republic of Indonesia Number 18 of 2019 concerning Islamic Boarding Schools which is contained in article 25 and explained in article 26 has relevance to one of the roles and functions of pesantren leaders in Kiai Syukri's view.

Article 33 and Article 34 have relevance to Kiai Syukri's thoughts on the qualifications of pesantren leaders. Then article 41 is relevant to the method of regeneration in Kiai Syukri's view. Thus, his four main ideas have relevance to the aforementioned Law.

E. CONCLUSION

The conclusions of this study are: (1) Educational leadership in Islamic boarding schools in the perspective of K.H. Abdullah Syukri Zarkasyi can be summarized in four points, namely: First, the nature of the pesantren leadership as a central figure, caregiver, and protector of the community, especially the students, teachers, and staff. The pattern of educational leadership in Islamic boarding schools is more effective with a transformational and collective pattern, not individual or charismatic. Second, there are seven roles of an educational leader in Islamic boarding schools. Third, pesantren leaders must have 14 qualifications that are indicators of their feasibility, professionalism, and competence. Fourth, the leadership cadre program can be carried out using seven methods. (2) Thoughts of K.H. Abdullah Syukri Zarkasyi have relevance to UURI No. 18 of 2019 concerning Islamic Boarding Schools.

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