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## **Strategic Leadership in Islamic Boarding School Development (A Study at Al-Qur'an Nur Medina Boarding School, South Tangerang)**

**Rony Edward Utama<sup>1</sup>, Dede Rosyada<sup>2</sup>, Andry Priharta<sup>3</sup>, Masyitoh<sup>4</sup>, Saiful Bahri<sup>5</sup>**

<sup>1,3,4,5</sup> Universitas Muhammadiyah Jakarta; <sup>2</sup>UIN Syarif Hidayatullah Jakarta

[r.edwardutama@umj.ac.id](mailto:r.edwardutama@umj.ac.id); [andry.priharta@umj.ac.id](mailto:andry.priharta@umj.ac.id); [dede.rosyada@uinjkt.ac.id](mailto:dede.rosyada@uinjkt.ac.id);  
[masyitoh@umj.ac.id](mailto:masyitoh@umj.ac.id); [saifulbahri@umj.ac.id](mailto:saifulbahri@umj.ac.id)

**Abstract.** The purpose of the study is to obtain a strategic leadership model at the Al-Qur'an Nur Medina Islamic Boarding School. This study uses an interpretive paradigm with a phenomenological qualitative approach. Data collection techniques were carried out by interviews, documentation studies, and observation, while data analysis were from data analysis and interpretation with theoretical validation through data and method triangulation. The results of the study show that, first, the implementation of the vision and mission of the Islamic boarding school development program has empowered its network and resources; second, the development of human resources has been carried out through a process of observation, selection, training, placement, guidance and control of personnel, curriculum, and learning processes that are carried out according to their competence and sustainable regeneration; third, financial resources rely on *zakat* (obligatory charity), *infaq* (gift of money), *shadaqah* (alms) and donations, with integrated, accountable and transparent financial administration governance; fourth, the development of infrastructure facilities by taking into account the priority scale; and fifth, the implementation of an operational control system under the control of the head of Islamic boarding school by conducting interpersonal coordination.

**Keywords.** Vision and Mission, Strategic Leadership, Human Resources; Islamic Boarding School, Governance

### **1. Introduction**

Islamic education is education that is based on the values of Islamic teachings as stated in the Al-Qur'an and Al-Hadith as well as in the thoughts of scholars and in the historical practices of Muslims. Islamic education is an effort to acquire and develop universal Islamic values, in this case Islamic education appears through a divinely-laden conception. Furthermore, Islamic education has several characteristics that are different from the understanding of education in general. *Ta'lim* (knowledge acquisition) is the process of giving knowledge, understanding, understanding, responsibility and instilling trust so that purification occurs, which makes the human being in a condition that allows him to receive knowledge and learn everything that is *Al-Hikmah* (beneficial) to him that he does not comprehend yet. In the *mufradat* (glossary of Islam), Al-Raghib Al-Ashgahani states that the meaning of *Al-Tarbiyah*

is to maintain something little by little until it is perfect. This concept is used as the basis for the establishment and development of Islamic boarding school today.

Islamic boarding school is an Islamic educational institution that seeks to develop the morale of students so that they have noble morals and practice religious knowledge as guidance in everyday life. Islamic boarding schools as Islamic educational institutions certainly have efforts in education students who often violate the rules of Islamic boarding schools so that they behave according to Islamic religious values and adhere to the norms applied in the Islamic boarding school. In addition, life in Islamic boarding schools is also expected to help students in building a better personality. Everything can be openly understood. Phenomena, news, and events can be obtained easily. Globalization opens unlimited space and can affect human behavior.

Islamic boarding schools can become centre of education to build good character because in the current situation, moral deviates from religious values that is marked by the bad behavior of students. Islamic boarding schools capable to change the character and personality of students and female students to become helpful individuals in the future. Morals are fundamental aspects of a human being. Without morals, they could be like animals that do not have human values. Therefore, the Prophet Muhammad came to this world to improve human morals. The process of educating, taking care of and training is very important for an ideal endeavor. Islamic boarding school as an Islamic educational institution, is an Indonesian educational institution that has been surviving in long term with all its contributions. Islamic boarding schools have been proven to have not only a role as a locomotive for Indonesian Islamic education, but also are often identical with efforts to build intellectual strength in improving the quality of human resources which is closely related to the moral dimension. In that context, *kiai* and Islamic boarding school are two inseparable variables. It is true that the Islamic institutions are bound by the explicit formulation of traditional Islam, but also by the scholars who are part of the real life in this country. The strategy applied is an attempt by the Islamic boarding school to deal with students who commit deviant behavior. So that with these efforts, students can control their behavior and not do deviant behavior anymore. Peter L. Berger (1990) states that, 'Various ways are used by society to discipline disobedient members of society'. The character and leadership strategy of a *kiai* have a very vital role in its development. The title of *kiai* is not sought through formal channels, but it is given by the community to someone who is considered to have better abilities so that they can be used as role models, such as capabilities in terms of religious knowledge, character-building, and skills in social field.

The problem of developing Islamic boarding schools in relation to improving the quality of human resources is an actual issue brought up in contemporary Islamic boarding school discussions. The lots of discussion on this issue cannot be separated from the empirical reality of the existence of Islamic boarding schools today which is considered less able to optimize their great potential, both educational potential and community development potential.

The development of Islamic boarding schools is a necessity because the emergence of Islamic boarding school itself is the result of a process of interaction between Muslims in Indonesia as the effort to meet their basic needs for Islamic education. Cultural contact between the people of the archipelago and the Islamic world has encouraged Muslim communities to adopt Islamic traditions, thereby influencing the formation of traditions in Islamic boarding schools. Therefore, Islamic boarding schools have a historical relationship with pre-Islamic institutions and Islamic educational institutions in the Middle East, such as *madrassa* and *zawiyah* (boarding school). Therefore, when the issues of modernization and development

launched by the state regime are clearly oriented towards Islamic boarding school in relation to the reality above, it is true that Karel A. Steinbrink's (1986) analysis is raised, namely that Islamic boarding schools respond to the emergence and expansion of the modern Islamic education system in the form of "refusing but keep tracking."

It must be admitted by all of us that the crisis surrounding the ummah (community of Muslims) today is none other than due to the weakness of educational leadership and the loss of educators who are leaders and educators. The leadership of the *kiai* in the Islamic boarding school is one of the key elements that influence success in achieving the goals of the Islamic boarding school. Leadership does not require anything other than mental readiness which is expressed in a person's ability to provide guidance, to direct, to regulate and to dominate other people so that they will do something related to the desired goals by joining educational institutions. Readiness and ability to play the role of a leader as interpreter draftsman or provide explanations about the interests, passions, wishes, desires, or goals that they achieve by a group of individuals.

In the implementation, this law guarantees equal, fair, non-discriminatory recognition and treatment from the government for the type of education held by the community. So that with this new law and presidential regulation, it will require the leadership or owner of the Islamic boarding school to think and act strategically in carrying out their leadership. However, along the way, strategic leadership in Islamic boarding school is often less than optimal with the role of the *kiai* as a central of carrying out their leadership which makes it difficult for the reforms to get into for the development of the Islamic boarding school itself.

In the aspect of the current leadership model, the leadership model in Islamic boarding schools tends to be characterized by individual-collective leadership. It is known that the implementation of leadership in Islamic boarding schools is still oriented towards the *kiai* individually. In this case it was revealed in the research of Zunaih A. (2018). However, it has lack of human resources. This can be seen in the organizational structure where there are several names with the same main tasks under different functions.

This condition is the main cause of the non-optimal performance of the foundation's management. The position of the ulama is quite unique, and they become a very dominant figure, even though this position often becomes a problem and makes some difficulties. However, this is precisely where the greatness of the *kiai* lies. *Kiai* is creative leader who is always trying to develop Islamic boarding schools in a new dimension, and the multi-faceted panorama of Islamic boarding school's life today is an indication of the creation of genius *kiai*.

According to Manfred Ziemek's quote, as written by Hanun (2011), it states that Islamic boarding schools at the end of the 20th century had several typologies. First, Islamic boarding schools used mosques as places of teaching. This type is typical for Sufis who provide instruction for members of the *tarekat* (Islamic congregation). Second, Islamic boarding schools are equipped with separate boarding houses from the *kiai*'s house. This Islamic boarding school has all the components of a «classical» boarding school, such as a mosque and a place of learning which is separated from the boarding house for the *hanum* (female muslim). The classical Islamic boarding school is understood as a boarding school before undergoing modernization or before the boarding school implemented the madrasa system. Third, the development of the second type by establishing madrasas that provide general lessons and are oriented towards government schools. Fourth, complementing the third type with additional programs in the form of skills and applied education. Fifth, Islamic boarding school which has a classic boarding school component which is complemented by formal schools starting from elementary school to university level. It also has a skills program as well as agricultural and

craft businesses, including having a revenue management function, such as a cooperative. Environment oriented education programs receive priority where Islamic boarding school takes the initiative and directs self-subsistent groups in their environment. Islamic boarding schools also maintain intensive communication with small Islamic boarding schools that have been established and led by the alumni.

In formulating the goals of Islamic boarding schools, there is a difference between *salafiyah* (salafi-style) boarding schools and *khalafiyah* (khalafi-style) boarding schools. Qomar, Mujamil (2007: 5) states that at the beginning of its development, the aim of Islamic boarding schools was to develop Islam, to better understand Islamic religious education, especially in the subject of fiqh, Arabic, Tafsir, and Sufism. However, according to Zamakhsyari Dhofier, the aim of the *salafiyah* (salafi-style) boarding school is to increase morale, to teach uplifting practice, to respect spiritual and human values, to teach honesty as well as pure-hearted attitudes and behavior.

The purpose of Islamic Boarding Schools implementation according to Law no. 18 of 2019 article 3, is to form individuals who excel in various subjects, understand, and practice the values of their religious education and/or become experts in religious knowledge who are faithful, pious, have noble character. They are also knowledgeable, independent, help each other, balanced and moderate, provide understanding of religious and moderate diversity, have the love for the motherland as well as forming behavior that encourages the creation of religious harmony so as to improve the quality of people life who are empowered in achieving the citizen educational needs and the social welfare of community.

Based on the gap in research, theory and the latest laws, the authors will conduct research on strategic leadership in the development of Islamic boarding schools so that it is beneficial for the boarding school leaders in developing Islamic boarding schools according to the future needs of students and their institutions, especially in the second typology of Islamic boarding schools that provide education in other forms integrated with general education.

According to the letter of the Ministry of Religion No. B-4805.1/DJ.I.V/HM.01/12/2021 dated December 8, 2021 regarding Notification of Procedures for Disbursing BOP (Educational Operational Assistance) for Islamic Boarding Schools in 2021, only one Islamic boarding school in South Tangerang received the BOP funds, namely Markaz Hadits which is located in Serpong. This shows the need for action research on the Strategic Leadership of a *kiai* in empowering human resources in his surrounding area to seize funding opportunities from the government even though accountability reporting is needed for the use of these funds which is very different from *infaq/shadaqah* (alms) contribution from congregations.

Based on the results of the observations and literacy obtained above, the researchers conducted this study at the Al-Qur'an Nur Medina Islamic Boarding School which is located on Jalan Cabe 3, Pondok Cabe Ilir, Pamulang, South Tangerang City, Banten, under the Nur Medina Foundation led by Mr. KH .Endang Husna Hadiawan.

## **2. Theoretical Review**

### **2.1 Leadership**

Daft (2005) in The Leadership Experience states, "Leadership is an influence relationship among leaders and followers who intend real changes and outcomes that reflect their shared purposes."



Figure 2.1 What Leadership Involves, Daft (2005)

O'Neil (2008) stated, "Leadership Development Program, based on the belief that good leadership and management can be learned and practiced at all levels. The principles of this approach are: (1) focus on health outcomes, (2) work in teams to solve problems, (3) apply leadership practices to real challenges, (4) create a climate that encourages change, (5) sustain change by provide solutions in management and (6) systems." Leaders in carrying out their leadership process as conveyed in the quote above, focus and work in teams to solve problems. In implementing its leadership, a climate is created that encourages change and provides solutions in management and systems.

## 2.2 Vision and Mission of Islamic Education

### 2.2.1 Vision of Islamic Education

Vision is a commitment set by an organization. This statement is in line with statement by Fred R. David in his writings, as follows:

"A vision statement should answer the basic question, "What do we want to become?". The vision statement should be short, preferably one sentence, and as many managers as possible should have input into developing the statement. It is especially important for managers and executives in any organization to agree on the basic vision that the firm strives to achieve in the long term" (Fred RD, 2011:43).

The vision in Islamic education is strengthened by RI Law no. 18 of 2019 concerning Islamic Boarding Schools in chapter II article 2 related to the principles of implementing Islamic boarding schools, namely Belief in One God, Nationality, Independence, Empowerment, Benefit, Multiculturalism, Professionalism, Accountability, Sustainability and Legal Certainty. By strengthening the vision with these principles, basically, the values are included in the subjects of Islamic education, so that in Islamic education, there is also a strategic management effort to face the future and be able to maintain the values in Islam. However, the differences in the preparation of the vision of Islamic education are on the orientation and the focus of main goals which are non-commercial goals and put aside material profits.

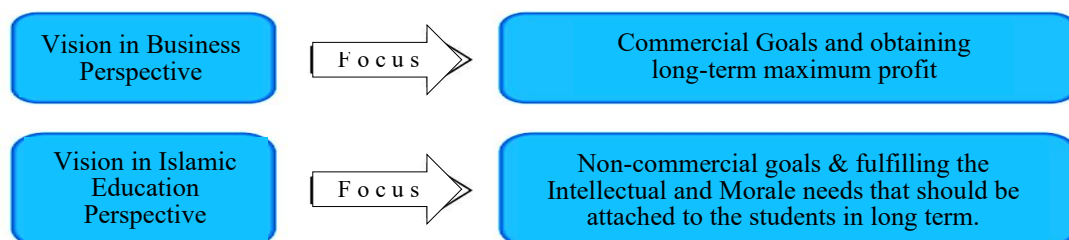


Figure 2.2

Differences in the Vision of Islamic Business and Education Perspectives (Citra AA., 2020)

Based on the above, it can be said that the vision in the perspective of Islamic education has several things that must be considered when starting the preparation of the vision for Islamic educational institutions, including:

- a. Describing the goals of Islamic Education Institutions for the future.
- b. Having a long term with clear time limits.
- c. Focal point on the quality and morality of the students
- d. Engaging all members of the institution
- e. Providing statements that are easy to understand

### 2.2.2 Mission of Islamic Education

Mission can be stated as the details of the main things that can support the realization of the vision. Fred R. David in his writings refers to Peter Drucker in understanding the mission statement, stated: “Drucker says that asking the question “What Is Our Business?” is synonymous with asking the question “What Is Our Mission?”. The Mission statement is a declaration of an organization's “Reason for Being”. The mission statement reveals what an organization wants to be and whom it wants to serve. A clear mission statement is essential for effectively establishing objectives and formulating strategies. Drucker also added that a business mission is the foundation for priorities, strategies, plans, and work assignments. It is the starting point for the design of managerial jobs and, above all, for the design of managerial structures” (Fred RD, 2011:44).

The mission of national education in Islamic boarding schools is strengthened by RI Law no. 18 of 2019 concerning Islamic boarding schools in chapter II on the objectives of implementing Islamic boarding schools. They are as follows:

- a. Forming superior individuals in various fields who understand and practice the values of their religious teachings and/or become experts in religious knowledge who are faithful, pious, have noble character, are knowledgeable, independent, help each other, are balanced and moderate,
- b. Forming a moderate understanding of religion and diversity and love for the motherland as well as forming behavior that encourages the creation of religious harmony,
- c. Improving the quality of life of people who are empowered to meet the educational needs of citizens and social welfare of the community.

The scope of Islamic boarding school functions in chapter II article 4 covers education, da'wah and community empowerment so that national education program can be in harmony as stated in the law regarding this Islamic boarding school.

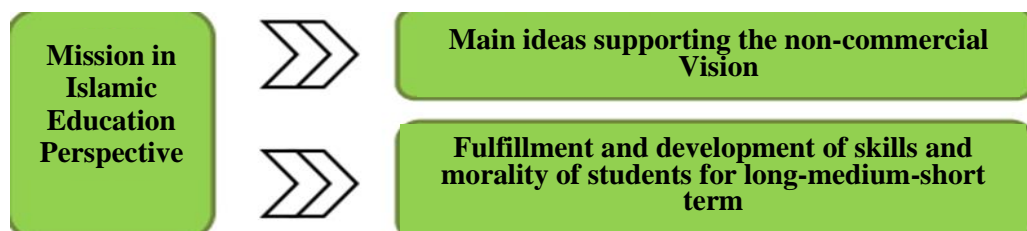


Figure 2.3 Mission in Islamic Education Perspective (Citra AA.2020)

Mission in the perspective of Islamic education has things that need to be considered in preparing a mission statement which will be the focus of all technical activities in an Islamic educational institution, including:

- a. Content that supports the vision set for the institution
- b. Compatibility with the vision, mission, and national education program
- c. Focusing on the balance between capacity building and educating good morals for students
- d. Having a long, medium, and short term
- e. Engaging all members of the institution
- f. Clear mission arrangement and statement

### 2.2.3 Vision and Mission Concept

The concept of vision and mission in the perspective of Islamic education has no difference from the description of the strategic management model, only that the concept of vision and mission for implementation in Islamic education institutions must always be prioritized on the orientation of vision and mission concept which must be non-profit and non-commercial by paying attention on the requirements of the vision and mission of Islamic educational institutions. Therefore, it can be stated that the following is the Concept of Vision and Mission in the Perspective of Islamic Education (Citra AA, 2020).

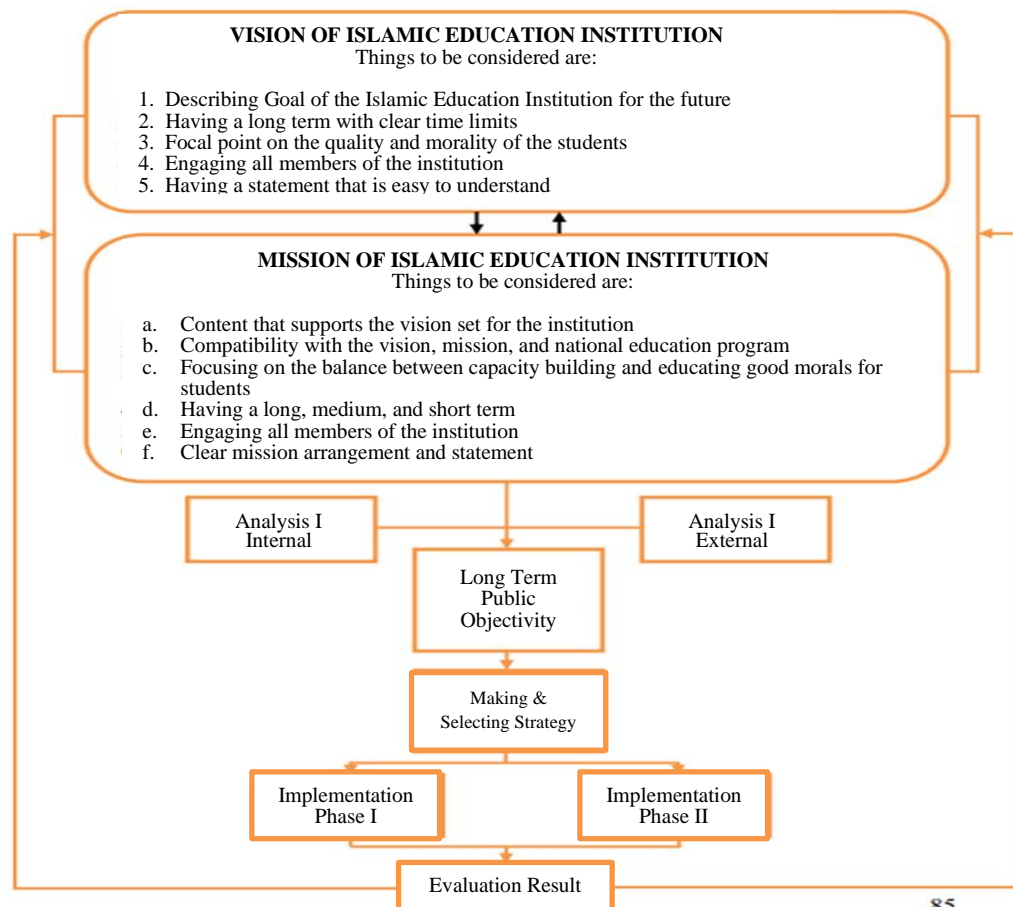


Figure 2.4 The Concept of Vision and Mission in the Perspective of Islamic Education

### **2.3 Strategic Leadership**

Strategic leadership according to Rowe (2001), Daft (2005), Ireland and Hitt (1999), Boal and Hoiberg (2001), Speziale (2015), is about strategic leadership is the leader translating the mission, vision, and goals of the institution. The mission states the specific purpose or reason for the organization. This strategic leadership is the ability to anticipate, the ability to see the future, has flexibility, thinks strategically, and creates as well as initiates changes to excel in competition by empowering every individual in an organization or company. Leaders create strategies that adapt to changing situations and conditions.

Strategic leadership according to Hitt, Ireland, and Hoskison (2007), is "conceptualized strategic leadership as the ability to anticipate, envision, maintain flexibility and empower employees to create strategic change as necessary".

Daft (2005) stated, "Strategic leadership is the ability to anticipate and envision the future, maintain flexibility, think strategically, and initiate changes that will create a competitive advantage for the organization in the future".

### **2.4 SWOT analysis**

According to Freddy Rangkuti (2004:6), SWOT describes internal environmental strengths and weaknesses as well as external environmental opportunities and threats faced by the business world. SWOT analysis compares the external factors of opportunities and threats with the internal factors of strengths and weaknesses. It can be understood that SWOT analysis is a strategy for solving problems such as the one in the world of education/Islamic boarding schools by looking at the strengths and weaknesses of the internal environment and the opportunities and obstacles of the external environment.

Qualitative SWOT Analysis is an analysis formerly known as TOWS-K Analysis introduced by Heinz Wehrich in 1982 at the University of San Francisco. Whereas K is an abbreviated term for *Klasik* (Classical) which describes the simplicity of the process of its preparation from various existing TOWS analysis (Suwarsono.M 2008:157). Meanwhile, the TOWS-K matrix consists of 8 cells which are divided into 2 groups, namely first, the internal and external variable inventory group and second, the strategic implication group of these variables.

There are three stages in preparing the TOWS-K matrix (David, Fred R 2011:200). First, internal parties (administrators of educational institutions or organizations) can be assisted by consultants to identify internal inventories (strengths and weaknesses) that are felt at this time. Second, taking inventory of external environmental conditions that may affect the existence of educational institutions or organizations in the future. These external environmental conditions can be in the form of opportunities or opportunities for development or conditions that threaten the existence of educational institutions. In identifying internal inventory and inventorying external environmental conditions, it is necessary to avoid an extensive or multiple of variables list. Inventoried and identified indicators do not exceed 10 indicators. The identification process can use the principles of functional management or the seven organizational components (structure, systems, strategy, style, capabilities, staff, and shared values). The third stage is to formulate a strategy that is possible to be implemented in the conditions of the relevant educational institution. It is to merge the strengths and opportunities, strengths and threats, weaknesses and opportunities, and weaknesses and threats.

In determining alternative strategies according to Suwarsono M. (2008: 18-19), it is necessary to study each strategy, namely the SO strategy using the internal strengths of educational institutions/Islamic boarding schools to take advantage of external opportunities,

the WT Strategy aims to improve weaknesses by taking advantage of external opportunities, the ST Strategy uses the company's strengths to avoid or reduce the impact of external threats, WT Strategy is a defensive tactic directed at reducing internal weaknesses and avoiding external threats.

### **2.5 Paradigm and Development Direction of Islamic Boarding Schools**

The development of Islamic School Boardings refers to the national education paradigm which is based on autonomy, accountability, and quality assurance (Ministry of Religion, 2004:29-31). First, independence is directed at giving greater autonomy to Islamic boarding schools in terms of management of educational institutions, curriculum design, program development, academic performance, and maintaining all available resources. Second, the development of accountability is directed at increasing the ability of Islamic boarding schools in social responsibility (public accountability). Third, quality assurance is directed at increasing stronger relevance between the "Output" produced by Islamic boarding schools and the needs of the community.

Then it was elaborated with RI Law No. 18 of 2019 concerning Islamic boarding schools which regulates many things, namely general provisions (chapter I) principles, objectives and scope (chapter II), establishment and implementation of Islamic boarding schools (chapter III), data and information management (chapter IV), funding (chapter V), community participation (chapter VI), transitional provisions (chapter VII) and closing provisions (chapter VIII) and continued with reducing the Presidential Regulation of the Republic of Indonesia number 82 of 2021 concerning Funding for Islamic Boarding Schools to follow up on the Law referred to in article 48 paragraph (5) and article 49 paragraph (2) in order to optimize funding in the implementation of Islamic boarding schools to support the function of education, missionary function and community empowerment function. So that with this new law and presidential regulation, the leadership or owner of the Islamic boarding school is required to think and act strategically in carrying out their leadership.

### **3. Research Methodology**

This study uses an interpretive paradigm to reveal how participants make sense of their world individually and socially with an emphasis on individual perceptions or opinions about an object or event (Smith, et al 2009). This paradigm departs from efforts to seek explanations regarding social or cultural events based on the perspectives and experiences of the people studied (Muslim, 2016). The approach in this study uses a qualitative approach based on assumptions and perspectives, that is, a phenomenon must be looked at holistically which makes it impossible to reduce complex phenomena into several independent factors. This study uses the phenomenological method, namely research on experiences, traditions, and various cultural phenomena from social communities (Creswell in Rosyada 2020: 51). Phenomenology as a research method has several advantages. First, as a scientific method, phenomenology can describe and explain a phenomenon as it is without manipulating the data in it. Second, this method views the object of study as a whole and is not separate from other objects. That is, this approach emphasizes a holistic and non-partial approach in order to obtain a complete understanding of an object (Helaluddin, 2018). Schutz explained that phenomenology has 3 concepts, one of which is intersubjectivity emerged as a response to the growth of the social sciences. The first explicit systematic discussion in Husserl's phenomenology, grappling with problems in traditional philosophy. The historical movement from intersubjectivity to group cognition follows several interrelated paths and along with the main article refers to the problem

that two or more minds can relate to each other and work together from their respective cognitive positions. Data collection techniques: 1) interviews, 2) documentation studies, 3) observation, while data analysis use data processing techniques, analysis, and interpretation of data as well as theory validation through data triangulation and methods. This study aims to get an overview of how top and middle leaders give meaningful act, role, and model of strategic leadership in the development of the Al-Qur'an Nur Medina Islamic Boarding School in Pondok Cabe Ilir, Pamulang District, South Tangerang, Banten.

#### **4. Research Results and Discussion**

The Al-Qur'an Nur Medina Islamic Boarding School which was founded by Ustadz H. Endang Husna Hadiawan starting in May 2004 with the vision of creating a higher-level educational institution for students as a center for *tafaqquh fiddin* (mandatory to understand) with good morals, becoming a boarding school that produces *khaira ummah* (the best muslims), and having global competence and international insight. To achieve the vision, the mission is carried out to provide education, study, and Islamic service in a holistic and comprehensive manner for students through classical and contemporary books, create and develop independent thinking, and apply knowledge in all aspects of life and create a higher education institution for students that is inexpensive (even free) but quality. In carrying out the vision and mission, the head of the Al-Qur'an Nur Medina Islamic Boarding School creates an organizational structure, in which the head of the boarding school is assisted by a daily management staff (chairman, secretary and treasurer) which oversees several areas, namely kitchen, meetings, education, security, equipment, cleanliness, health, *ubudiyah* (mandatory worship) and language.

In order to obtain a strategic leadership model in the development of Islamic boarding schools (study at the Al-Qur'an Nur Medina Islamic Boarding School), the researchers conducted a study by analyzing and elaborating several statements below using SWOT analysis.

##### **4.1 Analysis of the Implementation of the Vision and Mission in the Islamic Boarding School Development Program**

The results of the analysis show that there is a threat of similar Islamic boarding schools that have a similar vision and mission and competition with other Islamic educational and social institutions for collecting community funds which will certainly make the Al-Qur'an Nur Medina Islamic Boarding School activity even harder in achieving its vision and mission. However, the strength of the commitment of the head of the Islamic boarding school to his vision and mission has been proven by the presence of the Islamic boarding school from 2004 until present which continues to grow with its staff so that it will motivate the management, teachers, and students to remain enthusiastic about developing the Islamic boarding school to be more advanced even though with the limitations that make narrow range of activities, so the achievement is rather slow. The absence of a written curriculum is also an obstacle in setting the standard for graduating students, although in general, this boarding school is at the same level and performs the same thing. However, the Al-Qur'an Nur Medina Islamic Boarding School continues to work with the flexibility of its learning process and can still produce quality graduates by conducting periodic oversight of the implementation of academic activities by the boarding school's head, administrators, and teacher coordinators. Concerning the Republic of Indonesia Law no. 18 of 2019 about Islamic boarding schools, it will become both a threat and an opportunity for the head of the Islamic boarding school along with administrators and teachers. Al-Qur'an Nur Medina Islamic Boarding School must be prepared to improve itself by creating an integrated system so that the vision and mission of the boarding school can be

achieved through continuous and developing implementation by applying this law and its derivative regulations.

#### **4.2 Analysis of the Human Resource Development Work Program**

With the support of human resources who have gone through the process of observation, selection and evaluation, the head of the Islamic Boarding School always tries to provide motivation, direction, training from internal and external. This is performed to increase knowledge and managerial experience for boarding school administrators so that institutional activities can run according to their vision and mission.

Regeneration of administrators and teachers in Islamic boarding schools is no less important to maintain the continuity of the development of the boarding school which is prepared as early as possible with structured and controlled coaching so that the boarding school can maintain quality of the graduates in competing for job opportunities. The threat of competition for future graduates of Islamic boarding schools, will be even sharper. The development of technological innovation is accelerating. Therefore, the strategic leadership of the Islamic boarding schools is needed in mobilizing administrators and teachers to continue to move, adapt, and innovate in filling their competencies so that the Al-Qur'an Nur Medina Islamic boarding school is able to compete with other Islamic and general educational institutions.

#### **4.3 Analysis of Financial Resources and Governance of Islamic Boarding School Financial Administration**

Majority of financial sources of Islamic boarding school come from *zakat*, *infaq*, *shadaqah*, incidental donations for the activities, culinary business sharing and alumni business activities such as cooperatives and other *UMKM* (micro, small, medium enterprises) activities. This will make the boarding school development vulnerable. Government, private and other community institutions have also been providing funds such as grants and institutional Cost Social Responsibility (CSR) as well as government assistance. However, it still failed due to limited internal networks in these institutions. Technology-based integration and financial control which are still centralized on the head of the Islamic boarding school. Due to his busy activities and heavy responsibilities, it is not handled properly. Whereas the boarding school competition in raising, requirement of financial resources is very high because apart from competing with other Islamic education institutions, institutions for collecting and distributing *zakat*, *infaq*, *shadaqah* and waqf funds have developed very rapidly such as the Dhuafa Wallet, Baznas, Lazismu, and other similar institutions. So that it is very essential to analyze the economic potential of the Al-Qur'an Nur Medina Islamic Boarding School in a comprehensive manner from related parties in the internal and external boarding school. Empowerment of economic potential will greatly help Islamic boarding schools to develop. The network that has been built can be mobilized and expanded by the boarding school heads, administrators, and teachers because fundraising for funding at Islamic boarding schools is more likely to come from empowering existing networks, not only maintaining *Ta'lim* (knowledge acquisition) assemblies. As an alternative way to creating other financial resources, Islamic boarding schools can apply RI Law No. 18 of 2019 concerning Islamic boarding schools and Indonesian Presidential Decree No. 82 of 2021 concerning funding for Islamic boarding schools as a reference for financial governance to obtain financial information that is accountable and has the opportunity to obtain financial resources that come from the government, private institutions as well as other communities both from the country and abroad.

#### **4.4 Analysis of Islamic Boarding School Infrastructure Development Efforts**

The limited condition of infrastructure at the Al-Qur'an Nur Medina Islamic Boarding School requires strict management so that utilization can run optimally. This is due to limited funds for the development of these infrastructure facilities. Empowerment of waqf funds from the community is currently being pursued through empowering existing networks of boarding school heads, administrators, and teachers. The head of the Islamic boarding school is very excited to be able to develop this activity with the limited infrastructure at that time and with no classrooms for learning process so that it is carried out in the hall or in the prayer room with limited learning equipment as well. Competition between Islamic educational institutions, makes them utilize current infrastructure as a selling point of their institution to prospective students. However, the heads of Islamic boarding schools, administrators and teachers remain enthusiastic to educate and maintain the students to become graduates who can be reckoned with by other Islamic educational institutions. Concerning RI Law No. 18 of 2019 about Islamic boarding schools and Presidential Decree No. 82 of 2021 about funding for the implementation of Islamic boarding schools, this is an opportunity for the Al-Qur'an Nur Medina Islamic Boarding School to carefully consider and prepare to develop its existing infrastructure, including the technology applied in the facility and management so that it is able to compete with other Islamic educational institutions in creating quality graduates in the future with competence and *aqidah* (belief).

#### **4.5 Analysis of Islamic Boarding School Operational Control System Implementation**

The operational control system at the Al-Qur'an Nur Medina Islamic Boarding School is still carried out manually. The head of the Islamic boarding school has made every effort to rely on his character as a leader and the direction and guidance that has been given to administrators and teachers to make operational activities perform according to the existing job descriptions on the organizational structure established through collaboration between related fields so that the completion of the work can occur as it should. Until present, this work cooperation system for operational activities in the Al-Qur'an Nur Medina Islamic Boarding School, is still under control. There is an ad hoc committee for each activity as part of educating the cadre of the boarding school in carrying out operational activities in the future.

In facing the challenges of globalization in the future with many changes and shifts in norms due to rapid technological developments and with the existence of laws and presidential regulations governing Islamic boarding schools as well as their funding, it will be a challenge for Islamic boarding school heads to develop an integrated and accountable operational control system. Therefore, operational management and financial management can be utilized optimally by the head of the boarding school in making strategic decisions and carried out in a transparent manner for their stakeholders.

#### **4.6 Validation**

The results of data triangulation processing obtained by researchers in conducting field observations, interviews, literacy, and related documents, can illustrate the importance of strategic leadership in developing the Al-Qur'an Nur Medina Islamic Boarding School by implementing several alternative strategies to achieve its vision, mission, and strategic planning. In the alternative Strength-Opportunity (SO) strategy in accordance with the Republic of Indonesia Law no. 18 of 2019 and Regulation of the President of the Republic of Indonesia No. 82 of 2021 about funding for the implementation of Islamic boarding schools, Islamic

boarding school heads can utilize and make it as guidance to develop institutions and produce graduates with low-cost, even no cost in achieving the vision and mission of the Al-Qur'an Nur Medina Islamic boarding school and providing opportunities for the community in the selection process to obtain qualified students. Therefore, it will facilitate the increase of competence and regeneration, prepare a systematic and integrated boarding school governance in presenting accountable activity/financial reports to enlarge opportunities in collecting *ZISWAF* (alms, donation) and other funding sources from institutions (CSR, grants etc.), using an accountable system for controlling infrastructure according to learning needs and allocation of existing funds by presenting an integrated and accountable system for operational control by the head of the Islamic boarding school and increasing organizational solidity to facilitate the implementation of the Laws and Presidential Regulations. In the alternative Strength-Threat (ST) strategy, the head of the Islamic boarding school aligns the strength of the vision and mission of the boarding school to adjust with Law of the Republic of Indonesia No. 18 of 2019 in anticipating the level of competition between other Islamic educational and social institutions, increasing the quality and quantity of students through the process of observation, selection, evaluation, training and coaching in dealing with developments in technological innovation and increasing job opportunities for graduates, preparing *ZISWAF* fund management through an integrated system as well as accountable and transparent financial information. The aim is to increase the financial resources of Islamic boarding schools, utilize technology in the management of infrastructure facilities despite limited funds in order to obtain effective use of infrastructure facilities for the academic community, and direct Islamic boarding school management in Islamic boarding school operational control so that organizational culture transformation can be achieved as expected. For Weakness-Opportunity (WO) strategy, boarding school heads shall create a written curriculum and systematic organization despite limited resources applying the Law of the Republic of Indonesia No.18 of 2019 about Islamic boarding schools as a reference, increase collaboration between institutions (higher education, private, government etc.) to add knowledge, managerial experience, network and funding allocation, implement organizational governance and financial accountability of Islamic boarding schools in anticipating limited funds to maintain and arrange building layouts using Law of the Republic of Indonesia no. 18 of 2019 and Regulation of the President of the Republic of Indonesia, create an operational system that is integrated in Islamic boarding school activities to facilitate control and evaluate them as consideration for further activities. The alternative Weakness-Threat (WT) strategy is for the head of the Islamic boarding school to make a breakthrough in making a written and systematic curriculum so that the implementation of the learning process results from graduates being able to anticipate competition between educational institutions, giving students flexibility in developing themselves according to their talents and competencies and expanding cooperation between institutions so that they are able to expand the work network and students are able to compete in gaining employment, develop an integrated and accountable financial information system so that it will increase the trust of individual and institutional donors in channeling *ZISWAF* and their CSR to Islamic boarding schools, carry out scheduled asset maintenance, improve existing building layouts gradually and develop according to the needs and expansion of Islamic boarding schools, carry out periodic evaluations as material for the next stage of improvement on the limitations of human and financial resources by seeking the best solutions and carrying out with a high commitment to obtain a better cultural transformation of Islamic boarding schools.

The results of the above research analysis related to strategic leadership in the development of the Al-Qur'an Nur Medina Islamic boarding school, produced various

alternative strategies using SWOT analysis that have been and will be carried out by the head of the Islamic boarding school. This is in accordance with the opinion of AA Fajarudin (2022). The criteria for leadership style of Islamic boarding school is able to be adaptive, selective, independent and firmly adhere to Islamic teachings by combining relatively and appropriate leadership of *salaf and khalaf* (obedient and rationalist) boarding school which will create an ideal leadership system with the charisma possessed by the boarding school head for obtaining resources. The leader shall also be competent and professional human resources through the provision of motivation, coaching and ongoing training according to the opinion of Devi P. (2020). In the development of a charisma boarding school, a *kiai* (boarding school head) is able to provide motivation and inspiration as well as attention both individually and collectively to its members so that they have high enthusiasm in developing Islamic boarding schools. However, in the opinion of Nurhadi et al. (2021), the leadership of a *kiai* in traditional Islamic boarding schools is charismatic-exclusive-individualist leadership which is carried out in an authoritarian manner on one person even though a modern educational organizational structure has been built in Islamic boarding schools. This opinion is also supported by the previous opinion by Remiswal (2020) which stated that the implementation of Islamic boarding school leadership oriented towards the individual clerics, expanding the network of financial resources through an integrated, accountable and transparent operational system, completing more adequate infrastructure in the academic learning process, and implementing managerial governance both in the administrative and academic fields so that Al-Quran Nur Medina Boarding School can produce graduates who are able to compete in fulfilling job opportunities and supporting the priorities of the country and its people.

## 5. Conclusion

Strategic leadership in the development of Islamic boarding schools is a figure of a leader who thinks strategically with futuristic perspective thinking by building productive, dedicated and high-integrity human resources through providing motivation, inspiration, appreciation, personal attention, trust, coaching and continuous training, establishing cooperation institutions in the framework of expanding the network of resources for the development of Islamic boarding schools, managing proportional financial resources that are integrated, accountable and transparent as well as empowering the availability of infrastructure with qualified operational system controls, as well as producing graduates who are able to respond to the changes and challenges of future globalization.

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