



CHARACTERISTICS OF MANAGEMENT IN NAHDLATUL ULAMA -BASED ISLAMIC BOARDING SCHOOL SCHOOLS

Rd Khilal¹, Abdus Salam², Abdul Karim³

¹² Islamic University of the Flower of the Nation Cirebon

³ Muhammadiyah Universities of Cirebon

rdkhilal585@gmail.com

ABSTRACT

Study This aim analyzes internalization mark Ahlus Sunnah wal Jamaah (Aswaja) in system management Cottage Cipasung Islamic Boarding School, characteristics, structure, and governance institutional, pattern leadership of the kiai and the relationship with foundations and educational units, implementation functions management, and adaptation strategies to modernization without removing identity to -NU- an. Method study use approach with type studies Case study. Data collection techniques included in-depth interviews, observation, and documentation studies. Data analysis used the Miles, Huberman, and Saldaña model, which includes data reduction, data presentation, and conclusion drawing and verification. Data validity testing was conducted through triangulation of sources and techniques, providing a check. The results of the study indicate that: 1) Internalization of Aswaja values (tawassuth, tawazun, tasamuh, i'tidal) functions as a governance principle that frames decision-making and organizational culture. 2) The organizational structure and governance are hybrid, combining the moral-charismatic authority of kiai with the formal governance of the foundation and the differentiation of educational units. 3) The Kiai's leadership pattern is charismatic - participatory through deliberation and delegation of authority in a synergistic relationship with the foundation and unit leaders. 4) The implementation of management functions (planning, organizing, implementing, monitoring-evaluation) is carried out systematically within the framework of Aswaja values with administrative and moral accountability. 5) The modernization adaptation strategy takes place selectively through strengthening accreditation, limited digitalization, improving human resources, and quality management, without eliminating the NU identity.

Keywords: Educational Leadership, Organizational Governance, Aswaja Values.

INTRODUCTION

The Islamic boarding school, as an institution, is the oldest Islamic education in Indonesia, and continues to experience structural and functional dynamics along with social, political, and regulatory national education. Modernization of governance demands accreditation, integration of formal and non-formal education, as well as digitalization of administration, pushing Islamic boarding schools to develop a system of adaptive and professional management without losing ideological identity, as well as traditional science that becomes its foundation. In the context of this is a boarding school is not only understood as a center of transmission of religious knowledge, but also as an educational complex that requires a structured and sustainable (Azra, 2012; Sallis, 2014) .

Academic studies about the management of Islamic boarding school has Lots highlight kiai leadership, pattern kiai- santri relations, as well as the dynamics of modernization institutional (Dhofier, 2011; Manfred Ziemek, 1986). However, some big studies still put Islamic boarding schools as a homogeneous and not yet in an explicit study of managerial

based on affiliate ideological-organizational. In fact, the Islamic boarding schools that are affiliated with Nahdlatul Ulama (NU) has uniqueness values, structure authority, as well as an institutional culture rooted in the tradition Ahlus Sunnah wal Jamaah (Aswaja) (Bruinessen, 1994; Fealy, G., & Bush, 2014) . The uniqueness not only influences religious, but also has implications straight to the pattern taking decisions, distribution of authority, as well as practice management institutions.

Cottage Islamic boarding school Cipasung Tasikmalaya is one of the big NU-based Islamic boarding school big NU -based which has a historical and a network institutional wide, both at the regional and national levels. Islamic boarding school. This not only organizes education diniyah, but also manages institutions with a tiered formal education structure foundation, as well as a strong alumni network. Complexity reflects a layered and collaborative organizational model, involving the authority of the kiai, administrators' foundation, leadership formal institutions, as well as supporting units and others. In perspective management education, a structure like this demands integration of function planning, organizing, implementing, and monitoring in a systematic way, while still guarding legitimacy, charisma, and tradition sanad scientific.

In addition, the values Aswaja, who became a runway ideological NU Islamic boarding schools such as tawassuth, tawazun, tasamuh, and i'tidal form character typical managerial values. Not only reflected in practice religious, but also in mechanism deliberation, pattern leadership collegial, distribution authority, as well as orientation service education (Haidar, 1998; Siradj, 2010). However, until now, Not yet there is no comprehensive mapping of how values Aswaja the internalized in a way operational in modern management functions in Islamic boarding schools, big like Cipasung.

Studies previously conducted about Islamic boarding schools tend to focus on aspects of curriculum, transformation of Islamic education, or typology of leadership, while dimensions of characteristics management, institutionally based mark ideological aspects are still not yet formulated in a systemic way. In addition, the approach to comparative inter-Islamic boarding schools often involves less depth of identity, contextual, and specific managerial skills in one institution's big structure. In fact, the case study required for understanding Islamic boarding school as a unique and rooted socio- religious strong in local culture (Yin, 2011).

With Thus, there are gap theoretical and empirical in literature on management Islamic education, in particular related mapping characteristics management Islamic boarding school based Nahdlatul Ulama at Islamic boarding schools big one that has structure organization complex. Research This positioning of the Cottage Islamic boarding school Cipasung Tasikmalaya as a locus of study for reveal in a way the deep structure, pattern, and characteristics integrated management mark Aswaja with functions of management modern education.

Novelty statement study; This lies in the formulation of conceptual characteristics management of Islamic boarding school NU-based, which integrates values Aswaja with the function of modern management (planning, organizing, actuating, controlling) in a systemic framework approach, studies case deep in large and complex Islamic boarding schools, to produce a more empirical context, and not generic. Integrative model tradition – modernity, namely how the Islamic boarding school Cipasung manage institutional in a way that is adaptive to governance demands and contemporary education. In academic research, this

contributes to strengthening the theory of management of Islamic education based on the ideological organization religious. In terms of practical, the study is expected become references governance development in NU Islamic boarding schools that are professional, accountable, and sustainable, without removing identity and tradition Aswaja as a foundation institutional.

As for the study This For do identification against: 1)Values *Ahlus Sunnah wal Jamaah* Nahdlatul Ulama is internalized in system management, 2)Characteristics of structure, organization, and governance institutional, 3)Pattern leadership of the kiai in managing the Cottage Islamic boarding school and its relations with administrator foundations and educational units. 4)Implementation functions management Cottage Islamic Boarding School, 5)Strategy adaptation management Cottage Islamic Boarding School Cipasung in the face of demands for modernization and management education contemporary without removing identity to NU-an.

RESEARCH METHODS

Study This use approach qualitative with design studies case for understand in a deep way the characteristics of management Cottage Islamic boarding school based on Nahdlatul Ulama (NU) at the Islamic Boarding School, Islamic boarding school Cipasung Tasikmalaya. The approach chosen is because the study aims to explore and understand the meaning constructed by individuals or groups of a social phenomenon in context naturally (Creswell, 2012). The study design case used. Because the study focuses on one institution as a unique and contextual case, it allows researchers to examine the phenomenon in a holistic and contextual way (Yin, 2011) .

Research location set in a way purposive in Pondok Islamic boarding school Cipasung Tasikmalaya, with consideration that this is an Islamic boarding school, a big NU-based, which has a complex as well as integration between traditional Aswaja and modern governance of modern education. Data sources consist of primary data and secondary data. Primary data is obtained through interview deep with the caretaker Kiai, administrators of foundations, heads of educational units, male and female religious teachers, students, and members of society. Secondary data obtained from document institutions, such as the profile of the Islamic boarding school, the organizational structure, internal policies, curriculum, and archives administration (Sugiyono, 2020) .

Data collection techniques include semi- structured and structured interviews, observation of non-participants, and study documentation. Interview used for a dig perspective of the informant in a way related to leadership, decision-making, and management institutional (Djam'an Satori and Aan Komariah, 2014). Observation done to understand the social in a holistic way holistic in context, naturally, (Sugiyono, 2020), whereas documentation functions as a complement and strengthens field data (Mulyana, 2011) .

Data analysis was performed interactively using the encompassing Miles, Huberman, and Saldaña model, data reduction, data presentation, and withdrawal conclusion and verification (Miles, MB, Huberman, AM, and Saldana, 2014) . Analysis process ongoing in a way simultaneous since stage data collection up to obtaining credible patterns, themes, and meanings. Data coding and categorization were carried out to identify characteristics of management of Islamic boarding schools, including aspects of kiai leadership,

organizational structure, system management education, as well as internalization values Aswaja in practice management.

Data validity is maintained through triangulation sources and techniques, member checks, and perseverance observation to ensure credibility, transferability, dependability, and confirmability of findings (Sugiyono, 2015). In addition, the research was implemented with uphold principle ethics research, including informed consent, confidentiality of informants, and respect for values and culture of the Islamic boarding school.

RESULTS AND DISCUSSION

Internalization of Values *Ahlus Sunnah wal Jamaah Nahdlatul Ulama* in System Management Cottage Islamic boarding school

Based on the results interview found that at the value level, confirm that mark Aswaja (*tawassuth, tawazun, tasamuh, i'tidal*) at the Pondok Islamic boarding school Cipasung No stop as identity cultural, but rather functioning as foundational governance principles that frame the method Islamic boarding school takes decisions, build organizational culture, and directs managerial. This pattern in line with studies that show that mark Aswaja generally internalizes through learning, habituation amaliah, and the formation of a habitus of moderate religiousness (Latif, A., Huda, M., & Rahman, 2023). However, the findings in Cipasung show expansion of the internalization arena: from room pedagogy to room *governance* (policy, leadership, and control) organization.

Aswaja as a “*moral-ideological compass*” in decision-making. Research data show that decision institutional bound by Aswaja norms through deliberation and consideration the benefits that protects moderation, balance, and justice in relational. This pattern is compatible with findings research about education moderate based Aswaja -NU which places *tawassuth – tawazun – tasamuh – i'tidal* as core values for prevent extremism and ensure orientation mercy little world (Kartiko, A., 2020) . In the context Cipasung, values the looks play a role as compass ethics management: become references in formulate policy, resolve differences, as well as guarding the harmony relationship between kiai – foundation – education unit.

Mechanism internalization done from symbolic to institutional, based on findings, results, and interview states Aswaja normative basis. Serat results observation shows in practice deliberation and interpersonal relations. There are results analysis documentation showing institutionalization in vision – mission, Articles of Association, and Bylaws (AD/ART), and policies. Theoretically, this shows the internalization process in motion from habituation mark going to institutionalization value. Similar patterns reported in studies internalization Aswaja based design environment schools and collaborative strategies : values No effective If only cognitive, but strengthened when become the norm of behavior and ecosystem organization (Widiyono, 2022) . Contribution findings Cipasung is show that institutionalization, working at the level of management, values become standard ethics that “bind” the processes of coordination, communication, and legitimacy policy.

Implications: managerial culture and organization moderate as governance capital. When the value Aswaja life in culture organization, which emerged, is work culture with characteristics of discipline based on manners, relationships, and social that emphasizes tolerance, and decision-making decisions that avoid extremes (left/ right). Findings This is consistent with studies that confirm that the transformation institutional successful Islamic

boarding school is generally supported by internalization vision – values, strengthening managerial governance, and constant innovation rooted in tradition; and puts the leadership of the kiai as factor determinant sustainability mark moment organization changed (Asyhari, M., & Budianto, 2025) . With Thus, internalization Aswaja in Cipasung can read as strengthening social - organizational capital governance stability in Islamic boarding schools large complex.

Aswaja and adaptation modernization show *selective modernization* based mark Findings study show Islamic boarding school responds to accreditation, administration, and digitalization selectively: accept aspects that improve accountability/quality, but still select so as not to bother identity ideological. This pattern consistent with findings studies leadership modern era Islamic boarding schools that emphasize the ability of the kiai to integrate mark traditional Islamic boarding school with modern management and inclusive communication For improvement quality (Safitri, 2025) . In other words, in the case of Cipasung, internalization mark Aswaja functioning as a change filter, modernization may enter as far as compatible with principle moderation, balance, tolerance, and justice.

Internalization Aswaja in the realm education character/moderation through learning and habituation (Latif, A., Huda, M., & Rahman, 2023; Widiyono, 2022) . Findings researchers broaden the horizon with show that at the Islamic Boarding School Cipasung (Islamic boarding school) large, structure complex, values Aswaja Work as governance architecture with a structuring method, policy planning, how authority executed, as well as how culture organization guard balance tradition – modernity (Asyhari, M., & Budianto, 2025; Safitri, 2025) .

Based on findings, research at the value level confirms that mark Aswaja (tawassuth, tawazun, tasamuh, i'tidal) at the Pondok Islamic boarding school Cipasung No stop as identity cultural, but rather functioning as fundamental governance principles that frame taking decision, formation culture organization, as well as direction practice managerial. This pattern expand findings of Latif et al. (2023) which show that internalization Aswaja is generally ongoing through learning and habituation moderation religious education at the pedagogical level (Latif, A., Huda, M., & Rahman, 2023). In this case, Cipasung, internalization moves further into the governance space, making a mark as a foundation structural, and operational institutional.

Research results show aswaja as a moral-ideological compass in decision-making. Research Data show that deliberation become mechanism central in taking decision , with consideration welfare that emphasizes moderation, balance, and justice relational . This is in line with studies by Kartiko et al. (2020), who placed *tawassuth – tawazun – tasamuh – i'tidal* as core values of education moderate based Aswaja -NU (Kartiko, A., 2020) . However, the findings Cipasung show that mark the functioning as compass ethics management, not just mark learning.

In perspective theory management education, findings study this is an approach to *value-based leadership* (Bush, 2020) , which emphasizes that leadership education effective rooted in clear and internalized values. Function management (*planning, organizing, leading, controlling*) does not occur once fully neutral, but is always formed by the system mark organization (Robbins and Coulter., 2017).. Thus, internalization Aswaja in Cipasung shows integration between dimensions normative Islam Nusantara and the practice of modern management.

More carry on findings characteristics management education at the Islamic boarding school, Islamic boarding school Cipasung, confirm that legitimacy decision is not only sourced from rational administrative, but also from suitability with the principle Aswaja as a framework of collective ethics. Characteristics management of Islamic education emphasizes that the mark of religion can become a source of legitimacy in governance institutions (Hidayat, R., & Machali, 2021) .

Mechanism internalization management Cottage Islamic boarding school Cipasung transform from symbolic to Institutional . Analysis results documentation show that mark Aswaja institutionalized in vision – mission , Articles of Association and Bylaws (AD/ART), policies, and practice daily life. This process reflects the transformation from the habitus of values to institutionalization value. affirm that internalization mark effective when supported by a design environment and organizational culture (Widiyono, 2022) . In the context Cipasung, internalization not only nature cultural, but has become standard operational and policy norms

In a way theoretical draft belongs to institutional theory, which states that continuous value reproduced in practice organization will become a binding norm behavior actor (Bush, T., & Middlewood, 2021). In the case of Cottage Islamic boarding school, reproduction the happen through exemplary behavior of the kiai, deliberation forums, and regulations written. Findings of the study based on results interviews, observations, and analysis documentation show argumentation that internalization mark management at the Cottage Islamic boarding school Cipasung has reached the stage institutional, not just symbolic.

Implications managerial towards organizational culture moderate as capital for governance at the Islamic Boarding School Cipasung Islamic Boarding School. Internalization mark Aswaja from the culture organization with character discipline based on manners, tolerance, relational, and balance tradition – modernity. Culture This becomes social-organizational capital that strengthens the stability of governance in Islamic boarding schools big with a complex. Findings This coherent with Asyhari and Budianto (2025), who showed that successful transformation of an Islamic boarding school depends on integration mark with governance managerial (Asyhari, M., & Budianto, 2025). Sallis (2014) in The concept of Total Quality Management in Education emphasizes that quality education is not only determined by the system administratively, but by culture quality of life in organization (Sallis, 2014b) . In the context of Cipasung, cultural quality is rooted in values Aswaja. Leadership-based mark capable guard cohesion organization moment happen structural change (Bush, 2020). This is seen in the relationship between the kiai – foundation – education unit in Cipasung, where the authority charismatic and system administrative walk in balance.

Values Aswaja as well as adaptation, modernization, and management of the Cottage Islamic boarding school Cipasung, show selective modernization based on value. At the adaptation level, research shows that modernization was adopted in a way selective. Digitalization administration, accreditation, and management quality accepted as far as in harmony with mark Aswaja. This pattern strengthens findings Safitri (2025) that leadership in modern Islamic boarding schools requires ability filter changes so as not to reduce identity institutions. Adaptive organizations still requires core values as anchor change (Safitri, 2025) . Management Cottage Islamic boarding school Cipasung show that Aswaja



functioning as anchor the (Robbins and Coulter., 2017). Modernization has no goals, but rather an instrument For increase effectiveness without shifting ideological identity. Sustainable educational reform needs a balance between innovation and tradition (Bush, T., & Middlewood, 2021) . Findings this shows that selective modernization in Cipasung No resistance to change, but contextual strategies that maintain the legitimacy social and cultural Islamic boarding school.

In a way, overall, internalization values Ahlus Sunnah with the Nahdlatul Ulama Congregation at the Islamic Boarding School, Islamic boarding school Cipasung. no nature symbolic, but structural and operational. Aswaja Values functioning as foundation for ethics and governance framework that forms structure organization, managerial processes, and adaptation strategies modernization . Research This confirm that sustainability of Islamic boarding school NU -based in the contemporary era, depends on the ability to integrate mark ideological with system modern management in a selective and contextual.

Characteristics Structure Organization and Institutional Governance

Findings study confirm that structure organization Cottage Islamic boarding school Cipasung form hybrid pattern; 1) Structure traditional which is centered on moral authority – charismatic kiai as holder direction policy ideological, 2) The formal-modern structure that is implemented through foundation as manager administration, regulations, and institutional strategies, as well as 3) Educational units (district and formal) as implementer technical operational. Although structure has documented administrative legitimacy, the highest still sourced from the kiai, so that happens productive dualism ; rational - formal for accountability, institutional and cultural-charismatic for cohesion mark as well as stability of social organization.

In the realm of governance, observation data show coordination periodic through meetings and reporting between units; however, practice coordination is still influenced by family culture and informal communication. Operational decisions are completed through consultation unit leader, while strategic decisions refer to the authority of the kiai. This pattern shows that governance Cipasung No Work like bureaucracy a fully modern school, but rather as system combining socio-religious formal procedures with mechanism moral legitimacy.

In a way, the theoretical pattern structure hybrid in Pondok Islamic boarding school Cipasung can explained through the perspective leadership and management education that places values, organizational culture, and legitimacy as key governance elements. In theory leadership education organization education often blend an approach, structural, formal, with dimensions of living culture and values, especially in institutions based on tradition. Framework This in harmony with the idea that leadership education is not just an administrative arrangement, but also management, meaning, value, and legitimacy social (Bush, 2020) .

Findings study this show that Cottage Islamic boarding schools in Indonesia are increasing face demands modernization and accountability, but still maintain identity through leadership models adaptive as well as structured leadership that is not fully bureaucratic. Study on lanterns education describes how leadership adaptive kiai and structure leadership Islamic boarding school functioning as a mechanism important For

balance tradition and modernity, including in decision institutions that do not walk unilaterally but through a collaborative mechanism (Mahmudi & Aimah, 2025) .

In context transformation management, integration spiritual leadership with practice management is strategic to maintain the identity Islamic boarding school at a time respond changes . The study underlines that Lots research is previously nature normative and less explain mechanism operational mark in managerial practice. Therefore, the study cases that explore the “ how ” of leadership Work in structure real become important (Sudarmanto, et al., 2025) . Findings research at Pondoksk Islamic boarding school Cipasung enrich direction transformation management Cottage Islamic boarding school through proof that formal structure of foundations and educational units move in the orbit of the legitimacy of the kiai as the " center values of the organization.

More specific to the dimensions foundation as governance actors, findings show the role foundation as manager of administration and institutional strategy, no negate kiai authority. Leadership-based foundation confirms that the foundation at Islamic boarding school enforces law often acts as a director, supervisor, taker policies , and human resources; and promote governance, professional rooted in Islamic principles and local wisdom (Ayunda et al., 2025). Governance administration at the Pondok Islamic boarding school Cipasung the more strengthen, especially for formal education units but still operate in moral control and personal closeness Islamic boarding school.

At the cultural level, organization and change role, study multi-case 2024 shows that kiai leadership is related with change roles and responsibilities in organization Islamic boarding school , while still guard tradition and identity typical Islamic boarding school (Arifin et al., 2024). Findings This parallel with Cipasung: when structure increasingly complex, functions managerial (coordination, evaluation, reporting) grows, but character organization maintained through legitimacy values and culture.

In addition, the transformation management Islamic boarding school emphasizes that the relevant model No just “ modernization” structural ”, but rather a hybrid model that combines the principles of modern management with the mark Islamic boarding school spiritual culture. Some studies case at the Pondok Islamic boarding school show that transformation managerial (including digitalization and accountability) can walk without deleting identity, because values and spirituality still become base of manufacturing policy and program implementation (Shofwani et al., 2025) . This strengthens interpretation that structure of organization Cipasung which is formal in nature administrative However flexible in a way cultural is form of “ adaptation” institutional ” which is contextual.

Based on analysis findings research at the Pondok Islamic boarding school Cipasung structure hybrid as governance architecture in Islamic boarding schools big based Nahdlatul Ulama is not only “ charismatic kiai ” or “ modern foundation ”, but rather co-existence functional including ; 1) The moral legitimacy of the kiai as center values and decisions strategic , 2) Rationalization administrative foundation as amplifier accountability and sustainability institutional , and 3) Differentiation of educational units as executor operational work through formal–informal coordination .

Different from Lots studies that place Islamic boarding schools in the dichotomy of “ traditional vs modern”, findings Cottage Islamic boarding school Cipasung show dualism integrative structure , formal structure is not replace culture, but rather “ stick ” to culture to strengthening governance in complex organizations .

leadership pattern of the kiai in manage Cottage Islamic boarding school

Findings study show that leadership of the kiai at the Islamic boarding school Islamic boarding school Cipasung nature charismatic – participatory , namely blend traditional moral legitimacy with mechanism deliberation collective in taking decision . The charisma of the kiai remains become source legitimacy highest , but in practice managerial , policy strategic formulated through consultation together administrator foundation and heads of educational units . This pattern show that kiai leadership does not nature authoritarian , but rather leading to integration values and participation .

Leadership patterns of kiai in Islamic boarding schools Islamic boarding school Cipasung No Again can understood solely as leadership charismatic-traditional , but has develop become an integrated hybrid charismatic-participative leadership model in governance modern institutions . In conceptual , thing This shift the old dichotomy between leadership traditional Islamic boarding schools and management professional . Leadership effective in institutions based mark need integration between moral and cultural dimensions organization , and structural rationality (Bush, 2020; Hallinger, 2020) . In the context of Islamic education , studies latest show that success institution traditional face modernization is highly dependent on the ability leader guard legitimacy mark while push participation and innovation (Mahmudi & Aimah, 2025; Sudarmanto, et al., 2025) .

Leadership of the kiai in Cipasung represents a leadership model synthesizing hybrid legitimacy charismatic with mechanism participatory and rationalization organization . Findings study show that the kiai remains become source the highest moral legitimacy , however decision strategic formulated through deliberation collective ; foundation operate function administrative professional without eliminate authority the values of the kiai and culture organization based discipline and tradition become a medium of reproduction legitimacy leadership . This pattern in harmony with leadership transformational kiai in build culture organization Islamic boarding schools , as well as relevant with the concept of distributed leadership which emphasizes participation collective in framework legitimacy leader main (Harris, A., & Jones, 2020; Hallinger, 2020) . In addition , the transformation management Islamic boarding school show that the adaptive model that integrates values and governance professional is prerequisite sustainability institution (Shofwani et al., 2025) .

Leadership integration values and structure organization in management Cottage Cipasung Islamic Boarding School. Leadership based mark become foundation effectiveness organization education , especially in institutions based religious (Bush, 2020) . Findings Cipasung expand idea This with show that mark Aswaja No only form orientation leadership , but also being mechanism legitimacy in kiai- foundation relations .

Foundation in modern Islamic boarding schools play a role as actor managerial strategic , but governance success still depends on synergy with kiai figure (Dea Ayunda, et al., 2025) . The foundation runs function administrative in a way professional , but No replace authority ideological kiai. With Thus , the leadership of the kiai functions as a “ guardian” value ” at once director structure organization . Adaptive leadership emphasizes that capable Islamic boarding schools navigate modernization is the one whose leadership adaptive to change without lost root mark (Mahmudi & Aimah, 2025) . Management Cottage Islamic boarding school Cipasung reflect characteristics of kiai facilitate modernization administrative , but still ensure that direction change No deviate from principle Aswaja .

Culture organizations in Cipasung marked by tradition deliberation , discipline collective , and respect to sanad science . This pattern strengthen that leadership of the kiai plays a role central in guard balance between culture traditional and demands change structural (Sudarmanto, et al., 2025) . In the case of Cipasung , deliberation No merely an administrative forum , but rather mechanism reproduction values and legitimacy social .

Internalization mark Aswaja confirm that mark will effective when turned on through organizational culture , not only curriculum (Widiyono, 2022) . Findings Cipasung expand findings the with show that the culture of deliberation and discipline not only form character students , but also strengthen governance organization. Management quality education need culture quality based commitment collective (Sallis, 2014) . In Management Cottage Islamic boarding school Cipasung commitment the sourced from moral legitimacy of kiai and cohesion mark Aswaja . With thus , culture organizations that have a spiritual nuance become factor stabilization managerial .

Transformation Cottage Islamic boarding school show trend towards a hybrid governance model combining modern management with tradition religious (Shofwani et al., 2025) . Opinion the confirm that leadership of the kiai at the Islamic boarding school Islamic boarding school Cipasung is component central in a hybrid model. Kiai does not only spiritual symbol, but also an actor strategic integration formal structure and organizational culture. Functions leadership in modern management includes ability motivate, coordinate, and direct (Robbins and Coulter., 2017) . In context Cottage Cipasung Islamic Boarding School, function the realized through dialogue, role modelling and delegation authority . With thus , leadership charismatic No eliminate participation, but rather frame it in system mark collective . Findings study This enrich discourse about leadership Islamic boarding school with show that the charismatic-participatory model no just transition going to professionalization, but rather form synthesis contextually relevant for Islamic boarding school big NU based .

Based on analysis findings study found Hybrid Charismatic-Participative Leadership pattern in Islamic Educational Governance, namely a leadership model that combines charisma traditional , participation collective , and rationality modern management in One framework coherent values. The concept of Hybrid Charismatic-Participative Leadership in Islamic Educational Governance, namely a leadership model that combines: 1) Moral-charismatic authority as source legitimacy value, 2) Participation collective through deliberation and delegation authority , and 3) Rationalization administrative based on modern governance . This model expand theory leadership education based mark with show that in context Islamic boarding school big based Nahdatul Ulama, legitimacy traditional No contradictory with professionalization management , but rather become foundation stability organization moment face complexity structural and demands accountability public . With Thus , research This enrich discourse leadership Islamic education at the global level, in particular in explain How institutions based tradition religious can building governance adaptive hybrid without lost identity ideological .

Implementation of functions management Cottage Islamic boarding school

Research result show implementation functions management at the Pondok Islamic boarding school Cipasung Tasikmalaya in frame mark Aswaja . Planning done with *value-driven planning* through deliberation and orientation quality.findings study show that

planning at the Pondok Islamic boarding school Cipasung executed through a deliberation forum involving kiai, foundations, and unit leaders. managerial, practice This confirm that “planning” is not treated as activity technocratic only, but as a deliberative process that is attached to values (value-driven planning). As effective planning in institutions based mark tend depend on consensus, moral legitimacy, and harmony vision for plans own social bonding at the level implementation (Hallinger, 2022). Pondok Islamic boarding school Cipasung vision - oriented and mission - oriented strengthening tradition Aswaja and improvement quality formal education exhibits a “two-track” strategy common to institutions education current religious adapt with demands accountability.

Functional integration management in context cottage Islamic boarding school confirm that values Islamic ethics such as *shūrā* (deliberation), *amanah*, and *uswah ḥasanah* often become a unified “foundation” throughout function management especially in the phase planning (Wafda, 2025). Implementation function management at the Pondok Islamic boarding school Cipasung strengthen that deliberation No just procedures, but rather mechanism legitimacy plan Work fixed annual sensitive towards family culture.

Organizing done with unit differentiation and flexibility cultural as hybrid form of organizing. Organizing in Cipasung is marked by a clear distinction between education diniyah, formal education, administration, and development students, at the same time maintain flexibility and coordination based on Islamic boarding school culture. This pattern in harmony with findings studies transformation management Islamic boarding schools that emphasize that organizing in Islamic boarding schools tend hybrid in nature; formal in structure and documents, but adaptive in relation to work and mechanism coordination (Shofwani et al., 2025).

In the study modern leadership and organization, effective organizing in institutions complex tend leading to division clear role, but still need mechanism flexible” mechanism for cross-unit coordination No clogged by bureaucracy (Nadeem, 2024). Findings at the Pondok Islamic boarding school Cipasung show similar configuration: structure organization documented, but practice coordination still utilises informal family channels as a lubricant for organization. This is important because in the organization-based community, informal channels often become the main medium For guard cohesion social at a time speed up operational response.

Findings study show that implementation done with combination directions values (kiai) and execution technical (unit) as distributed enactment. At the stage implementation, the kiai gives directions value, while unit leader ensures implementation program technicalities. This pattern show form implementation distributed enactment: leadership No centered on one actor For all over aspects, but “divided” according to competence and work area, without remove center moral legitimacy. Distributed leadership emphasizes that distribution role leadership increase effectiveness of program implementation and resilience organizations, especially in institutions that face complexity tasks and demands change (Nadeem, 2024). However, research also reminds us that distribution leadership need framework clear values and coordination so as not to cause conflict role or fragmentation policy (Tucaliuc, et al., 2025).

Findings at the cottage Islamic boarding school Cipasung potential fragmentation the seems to be “dampened” by two things namely: 1) Culture deliberation as a forum for alignment, and 2) Aswaja Values as references ethics For guard moderation (*tawassuth*),



balance (tawazun), tolerance (tasamuh), and justice (i' tidal) in interaction work. With thus, program implementation does not only depend on device administration, but is also supported by ethos discipline and coaching character as part of daily practice management.

Based on findings, study supervision and evaluation at the Islamic Boarding School Islamic boarding school Cipasung done control administrative and moral control as dual accountability. Findings study show supervision done through evaluation periodic, supervision direct, and unit reports; however evaluation is not only based indicator administrative but also on consistency to mark NU and development morals. This pattern can read as accountability dual accountability; 1) Formal accountability (reports, evaluations, indicators), and 2) moral- cultural accountability (exemplary behavior, discipline, control social).

Control quality Islamic boarding schools in the digital era emphasize that supervision effective supervision in Islamic boarding schools need integrate preservation traditions and values with utilization device modern management; if no, control quality risky just administrative and not touching the core of institutional culture (Alfauzi, 2025). Total Quality Management in Islamic Boarding Schools Islamic boarding schools also show that quality service education will increase when evaluation target process and cultural aspects work and commitment mark No merely administrative output (Sudir, 2025). Findings study This in line with argument the that evaluation positioned as mechanism learning binding organization aspect formal quality at the same time quality based mark .

Findings study show existence of integration functions management with mark aswaja from “implementation management” towards “management based value” The strongest part from findings Cottage Islamic boarding school Cipasung that is integration between POAC and value Aswaja in practice institutional. Moderation value seen in openness to formal education without leave Salafiyah; tolerance in relationships dialogic; balance in the arrangement time academic – religious and justice in distribution not quite enough answer as well as treatment proportional. Latest study about TQM-based digital innovation in Islamic boarding schools show that the most sustainable modernization when placed as instrument improvement quality driven by the institution 's core values (Dewi et al., 2024). This is in accordance with findings at the Pondok Islamic boarding school Cipasung that modernization no shift identity, but rather filtered by principle Aswaja and Islamic boarding school culture.

Findings This show that implementation function management at the Pondok Islamic boarding school big No appropriate read as adoption of a “ standard ” POAC, but rather as a POAC based value (Aswaja -based POAC) where planning, organizing, actuating, controlling move in one ecosystem moral legitimacy, deliberation, and a culture of discipline. Values Islamic ethics becomes the “thread” red "who sews all over cycle management (Wafda, 2025) . But studying at the Islamic boarding school Islamic boarding school Cipasung give emphasis on empirical in context Cottage Islamic boarding school big with structure complex.

Adaptation strategy management Cottage Islamic boarding school Cipasung in face Demands Modernization

Findings study show that adaptation modernization in the Pondok Islamic boarding school Cipasung nature selective. The Islamic boarding school strengthen credibility of the



Institution, starting digitize part administration, improve human resource capacity, as well as develop practice management quality however all over innovation That filtered through principle Aswaja (tawassuth, tawazun, tasamuh, i'tidal) and remains maintain identity to NU-an. This pattern is in line with findings studies case another Islamic boarding school that emphasized that modernization in Islamic boarding schools tend ongoing as an integrative process (tradition – innovation) rather than substitutive (tradition replaced modernity). In the context of management Islamic boarding schools, modernization understood as actualization mark Islamic boarding schools in better governance , systematic , efficient, and accountable, without removing the spiritual-cultural basis of the Institution (Shofwani et al., 2025; Mahmudi & Aimah, 2025).

From the perspective theory organization, pattern This can read as hybrid organizing; organization maintaining two logics institutional in a way simultaneous logic value / legitimacy cultural and logical administrative-rational which can life side by side inside One institutions. Literature international about hybridity and institutional logics show that “hybrid” forms often appear when organization must balance demands mark social with demands for formal governance and accountability public (Ferry, Wegorowski, 2024).

Strengthening steps at the Pondok Islamic boarding school Cipasung show orientation towards accountability external in line with increasing demands regulations and standards quality formal institutions. Transformation management Islamic boarding schools are also related with issue legitimacy and trust public, so that modernization directed for strengthen transparency and governance ethical, not just fulfil document condition (Shofwani et al., 2025).

Observation results show that Cottage Islamic boarding school Cipasung has start digitalization in several units (recording of student data, reports activities, internal communications), however digitalization Not yet integrated in a way comprehensive. This pattern is in harmony with studies that place digitalization Islamic boarding school as a gradual process with a focus on efficiency work, improvement transparency and convenience data access , at the same time present challenge in the form of readiness culture organization, digital literacy, and infrastructure (Faslah, 2025) .

Interestingly, the findings study confirm position technology as tool help administrative (enabler), not substitution of leadership culture and personal relations in Islamic boarding schools. Findings This consistent with studies leadership adaptive in Islamic boarding schools that emphasize the need innovation (including adoption system information students, e-learning, channels digital preaching) however still guard identity strong Islam, so technology become expansion capacity organization No eraser tradition (Mahmudi & Aimah, 2025) .

The challenges you mentioned professionalization management , regeneration leadership, harmonization tradition with regulations in a way direct demand strengthening Human Resources. Literature adaptation organization education emphasize that sustainable change depending on capacity leadership and ability organization building learning routines (learning institutional); respond pressure external , organize repeat internal processes, and maintain cohesion values . Leadership adaptive show that adaptation modernity walk effective when leadership capable orchestrating curriculum / service reform, building participation, and expand collaboration (for example with

government and universities height) as part from survival and growth strategies (Mahmudi & Aimah, 2025).

Findings study show development system management quality in harmony with need Islamic boarding schools for guard sustainability and power competitiveness in the digital era. Control quality Cottage Islamic boarding school emphasize that quality need understood as integration between formal indicators (standards, procedures, documentation) and indicators values (coaching morals, discipline, and manners). Within the framework, digitalization can strengthen control quality Because allows for more monitoring fast and accurate, but also brings risk degradation mark when adoption is not framed by the identity of the Institution (Faslah, 2025) .

Based on synthesis findings study show that adaptation strategy Islamic boarding school Cipasung is not just “modernization”, but rather a governance model adaptive which combines; 1) Selectivity innovation (adoption accreditation, digitalization, quality). 2) Hybridity logic institutional (values Aswaja / moral legitimacy and rationality administrative / accountability). 3) Guarding identity as mechanism control direction change. With lens institutional logics theory, findings study. This show How organization based tradition capable managing co- existence logic values and logic modern managerial, not through “compromise” symbolic , but through boundary-setting, where technology as tool help, accreditation as instrument legitimacy public, and quality as integration formal indicators and values. Literature hybridity confirm that forms hybrid can co- exist in One organization and formation mechanism creation different values relevant For read method Islamic boarding school guard moral values while fulfil demands accountability (Ferry, Wegorowski, 2024) .

CONCLUSION

Based on analysis results study obtained concluded that characteristics management Cottage Islamic boarding school Cipasung Tasikmalaya as Islamic boarding school based Nahdlatul Ulama shows integration strong between mark ideological Aswaja and practice modern management in general selective-contextual context.

First, Internalization of Values Ahlus Sunnah wal Jamaah (tawassuth, tawazun, tasamuh, i'tidal) not only as an identity cultural, but rather as governance principles that guide taking decision, formation culture organization and control managerial. Aswaja Values functioning as compass ethics in deliberation, drafting policy, resolution conflict, as well as guarding harmony Relationship between the Kiai Foundation Education Unit. Internalization the move from habituation and symbolic going to institutionalization, visible from the institutionalization mark in vision – mission , articles of association, policies, and practice organization daily .

Second, Characteristics structure organization Cottage Islamic boarding school Cipasung show pattern hybrid, namely coexistence between structure traditional based moral- charismatic authority of kiai and modern formal structure based on foundations and educational units. Differentiation role looks clear : kiai as holder legitimacy values and direction, ideological foundation as manager institutional administration and strategy, and educational units as implementer technical operational. Governance is executed through coordination periodic, meeting evaluation and reporting between units, however still



influenced by family culture as well as informal communication that strengthens cohesion social and flexibility in coordination .

Third, the leadership pattern of the kiai at the Islamic boarding school Islamic boarding school Cipasung patterned charismatic – participatory. Charisma becomes source legitimacy main, but policy strategic formulated through collective deliberation and consultation with administrator foundation as well as unit leader. Kiai plays a role as *guardian of values*, strategic director, and mediator of internal conflict, while authority administrative and technical delegated in a way proportional to foundations and educational units. Kiai- foundation relations nature synergistic, where professionalism administration walk in frame legitimacy ideology of the kiai.

Fourth, Implementation function management (planning, organizing, actuating, controlling/evaluating) has executed in a way systematic with character Aswaja -based POAC. Planning done through deliberation based values and orientation quality; organization done through documented formal structure However still flexible in a way cultural; implementation of the program is ongoing through routine coordination with distribution role between directions mark from the kiai and execution technical by the unit; whereas monitoring and evaluation done through evaluation periodic, supervision, and unit report that combines indicator administrative with moral- cultural indicators (morals , discipline , and consistency) identity to -NU-an). With thus, control institutional dual accountability: administrative as well as moral.

Fifth, Adaptation strategy management Cottage Islamic boarding school Cipasung to modernization ongoing through selective modernization pattern. Islamic boarding school adopt strengthening accreditation, digitalization part administration, improvement human resource capacity, as well as development management quality, but all over innovation filtered through principle Aswaja so that modernization No nature radical or replace tradition. Technology positioned as tool help administrative (*enabler*), not replacing the culture of leadership and personal relationships in Islamic boarding schools. Challenges main adaptation covering professionalization management, regeneration leadership and harmonization tradition with demands regulations nationally. In general overall, sustainability Islamic boarding school NU -based in the contemporary era depends on ability maintaining core values Aswaja while strengthening modern governance selective and contextual.

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