



# **QUDWATUNAAS A MODEL OF LEADERSHIP DEVELOPMENT IN DARULLUGHAH WADDA'WAH ISLAMIC BOARDING SCHOOL**

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## **ABSTRACT**

This study examined *pesantren*-based leadership development. Research on leadership development is rarely done by scholars, especially among Muslim scholars. Our online literature review confirmed that most studies focused on educational leadership, not on educating or creating prospective leaders. The finding illustrated the failure of Islamic education institutions to produce ideal Muslim leaders, such as producing not only a teacher but a Muslim educator or producing not only a politician but a statesman. This study aims to identify the practices of leadership development based on moral-spiritual values in Pondok Pesantren *Darullughah Wadda'wahin* Bangil, Pasuruan. This study employed a qualitative approach and in-depth interviews with teachers and parents in *pesantren* through participant observations. We focused on three primary things: (1) leadership culture, (2) the implementation of



leadership development, and (3) leadership by *Kyai* as a role model for strengthening the morality and intellectuality of students. The study results indicate that the traditional values of *pesantren* include *rabaniyah*, *insaniyah*, *syumul*, *tawazun*, *wadhih*, *aqiyah*, *assidqu*, *al ikhlas*, and *at tawakal*. The implementation of leadership development in Pondok Pesantren *Darullugah Wadda'wahis* carried out using two methods: the *halaqah* method and the Basic Leadership Training (*Latihan Kepempinan Dasar - LKD*) method through *jamiyah khitabah*, *syiar*, and *da'wah*. The leadership development model practiced in Pondok Pesantren *Darullugah Wadda'wah* adopts the charismatic, traditional authority, and transformational leadership model developed by John C. Ricketts, Rick D. Rudd, and William Watt. We proposed a new idea of *Qudwatuna* as an ideal leadership development model in implementing the values of *pesantren*, prioritizing morality of educators and students, such as; obedience and discipline, responsibility and trust, patience and trustworthiness, and the continuity of knowledge. This development model also emphasizes the role of *Kyai* and the principal caregivers (representatives of the *Kyai*) as role models in preserving local cultural wisdom combined with Islamic values. The *Qudwatuna* model can be a methodical offer for Islamic educational institutions and Islamic mass organizations to produce Muslim leaders in the future.

**Keywords:** Qudwatuna, Leadership Development, Pesantren

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## INTRODUCTION

Leadership in management and governance is crucial, not to exclude in managing an Islamic-based organization or institution; the success of an organization or institution is also determined mainly by the leadership factor (Hashim, 2010: 10). Leadership also determines the fate of a nation or state because good leadership will give birth to superior resources (Tayeb, 1997:352–64). In Islam, the progress of the state, civil society, and education is influenced by leadership factors (Pohl, 2017:1–23).

Unfortunately, studies on Islamic leadership development have not been widely carried out. Existing studies focus more on governance, power, and authority (Bravmann, 2009). Ibn Khaldun's study emphasizes leadership in Islamic politics and the state (Sidani, 2008: 73-86). However, Cerimagic (2010), for example, says that leadership studies cannot be separated from 3 (three) domains: education, business, and social (Cerimagic, 2010:40–47).

Ironically, leadership development has not become a concern for Muslim scholars—many are more interested in researching educational leadership than discussing how to produce a potential leader. We found 424 studies on educational leadership through our online search, with 260,056 closed-access studies from the Willey Online Library, 27,733 from Springer, 28,973 from ProQuest, and 22,890 from Emerald Insight. They all discuss educational leadership, not including

research in universities in Indonesia, both public and private.

The lack of attention on leadership development affects the output quality of both private and public Islamic educational institutions—the quality is far from ideal. Since people cannot lead themselves, unemployment in Indonesia is high; data from Suryadarma (2007:54-62) show that 35% of Indonesians are employed, 42% are unemployed, and the rest cannot be traced. This is also in line with Dhanani (2004), showing that from 1976 to 2000, human resources in Indonesia had not been able to become leaders or business owners.

The description above justifies the failure of Islamic educational institutions in producing ideal leaders, both in the socio-political and educational context. In the socio-political context, the existing leadership focus on self-interest and their groups, making the country have too many politicians yet few statesmen (Jawa Pos, 2010). If traced further, the failure to produce statesmen is also due to the failure of educational institutions in creating ideal leaders.

The paper presents an ideal model for Islamic educational institutions to produce a Muslim leader with noble character and integrity. This issue is important considering Indonesia's demographic bonus. Data show that the productive age in Indonesia is predicted to reach 64% of the total 297 million Indonesian population (Bappenas.go.id). This young



generation will then continue the nation's leadership. Innovative leadership development models will be beneficial in producing ideal leaders in the future.

## RESEARCH METHOD

This study employed a qualitative approach. Data were collected using in-depth interviews, **participant observations**, and documentation. Data were analyzed through 2 (two) stages: single-site data analysis and cross-site data analysis. Data validity was tested using credibility, transferability, dependability, and confirmability validity.

The study took place in Pondok Pesantren Darullughah Wadda'wah, Bangil, Pasuruan, East Java. The study employed an interpretive approach with a postpositivism paradigm (Creswell, 2003:7). This approach was chosen for the following reasons. *First*, the approach helps to find and understand what is hidden behind phenomena that are sometimes difficult to explain without exploring the event first. *Second*, qualitative research can explain *pesantren*-based leadership development, which is difficult to convey using quantitative methods. *Third*, this research did not change the original occurrence at the locus (natural). *Fourth*, the research subjects were *Kyai*, *pesantren* administrators, and students. *Fifth*, the problem was complex in reality due to the perspective of the subjects. *Sixth*, it would take a long time for the researchers to get along with the subjects living in *pesantren*—the researchers had to live both as the participant and non-participant in *pesantren*. This activity aims to gain a deep understanding of events to produce a theory.

## DISCUSSION

### Pesantren Leadership Culture

The leadership culture in *pesantren* refers to a set of ideas and norms oriented towards *tarbiyah* or the process of educating a leader—these ideas and norms have been formed for a long time and passed down from generation to generation. *Pesantren* is a separate sub-culture (Wahid, 1999:14); thus, the culture in *pesantren* is typical of that particular *pesantren* and has undergone a long dialectical process. This culture is intended as a system of ideas that later becomes a *pesantren* tradition; this context includes the fundamental values of leadership development in *pesantren*.

In the perspective of symbolic interaction, the fundamental values of *pesantren* are formed in such a long process, which Herbert Blumer relies on three central premises. *First*, humans act and respond based on meanings. *Second*, the meanings come from one's social interaction with other people. *Third*, the meanings are refined and modified during social interaction (Poloma, 2000:258).

Referring to Blumer's view, then the leadership culture in *pesantren* that has lasted for a long time is the result of refinements and modifications during the daily social interaction process, which is strengthened by the followings:

#### 1. The Pillar of Faith and Believe

This is also known as the pillar of Tawheed. This is the fundamental principle in *pesantren*. The caregivers (*mudir*) are the role models in practicing this fundamental principle, and all students (*santri*) practice it in their daily lives. The fundamental principle has its source on the Holy Quran, the Hadith, and *Kyai*.

The Holy Qur'an positions the role of a leader as vital in the context of worshipping Allah SWT. The Holy Qur'an has the terms *Khalifah*, *imamah*, *auliya*, *ulu al-amr*, and their derivatives. Surah al-Baqarah Verse 30 mentions:

وَاِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً ۗ 7099  
*When your Lord said to the angels, "Indeed I am going to set a Khalifah on the earth..."*

Surah Fatir Verse 39 uses the term "*ja'ala*" to mention the appointment of *Khalifah* or a leader on earth.

هُوَ الَّذِىْ جَعَلَكُمْ خٰلِفٰٓتٍ فِى الْاَرْضِ ۗ  
*It is He who made you successors on the earth.*

From a grammatical (linguistic) point of view, those verses mean that Allah SWT uses the word *jaa'ilun* (*isim fail*, *jaa'ilun*, or "the creator") to associate the meaning of creation. *Jaa'ilun* itself comes from the word *ja'ala*, which means to make or an attempt to make. This means that the leader is not born but created—there must be efforts to create a person to become a leader.

Leaders (*mudir*) in *pesantren* have a positive charismatic image among the *pesantren* community. Charismatic leadership refers to Webber's traditional and charismatic authority theory. Webber explains that this charismatic authority is based on the extraordinary



qualities or personal abilities that inspire devotion and obedience. This authority is very different from the traditional authority obtained by respect for long-established cultural patterns or based on family relations from the previous leader. Charisma implies that a person has authority and attractiveness as a leader so that the extraordinary superior personality can be a potent source of inspiration and motivation for potential followers.

The inspiration and motivational power of pesantren leaders make them an ideal role model and a personality standard of *santri*; it is even possible for *santri* to become more than these present leaders. All the words, advice, and behavior of these leaders are imitated *santri*.

## 2. The Pillar of Obedience and Discipline

Obedience and discipline are essential in *pesantren*. Obedience is beyond knowledge; obedience is the source of knowledge since it will ease learning as knowledge is open (*futuh*). Islam considers obedience the first requirement for someone to learn. Knowledge without obedience to teachers is useless.

Discipline cannot be separated from the values in *pesantren* concerning leadership development. *Santri*s taught to be disciplined in their daily responsibilities and tasks, such as joining congregational prayers, sleeping time, study time, and others.

## 3. The Pillar of Responsibility and Trustworthiness

*Santri* learns this pillar by becoming a leader in an activity or an organization. Their experience helps them learn about being responsible and trustworthy. *Santri* also learns to lead the *rawatib* prayers (being imam). These effectively cultivate a sense of responsibility and trustworthiness. Being responsible for little things will help grow their self-confidence.

## 4. The Pillar of Patience and Tawakkal

Patience and *tawakkal* must be practiced continually. One way to understand this pillar is through the remote-area preaching program. *Santri* is sent to remote areas, such as outside of Java Island. They have to live with the local community and understand their situation and condition. They have to deal with erratic weather and temperature, living in a forest or near-forest area, wild and venomous animals, and living

among the Muslim-minority communities. This takes great patience and humility.

## 5. The Pillar of Knowledge Sustainability (*Sanad*)

*Sanad* is a scientific link from one teacher to another until it reaches *mualif* and the Prophet Muhammad. The primary difference between the fundamental values of education in *pesantren* and public schools is the *sanad* tradition. *Sanad* is part of Islam. Therefore, knowledge, and its interpretation, with clear *sanad* is critical. The long-standing scientific *sanad* is maintained and preserved by pesantren with a continuity system from one scholar to another in each generation until it reaches the Prophet Muhammad (Bizawie, without year: 299).

## 6. The Pillar of *Kepesantrenan*

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This pillar is unique, as it was formed by a long tradition. For example, "hoping for the blessing (*barokah*) of *pesantren*" is a value deeply rooted in the thoughts and lives of *santri*. This value is formed from the process of social interaction that is modified, refined, and then institutionalized into a culture as concepts or rules, and regulations. The value becomes a moral force and sometimes becomes an unwritten legal force in some places. For example, if these values are violated, *santri* will feel guilty, and sometimes they carry the guilt over when they leave *pesantren* to return home.

From a sociological perspective, the interpretation of the values behind *barokah* or *barakah* or blessing from *pesantren* in the study and analysis of symbolic interactionism is understood as symbolism in organizing social life. Fauzi (2017: 108) explains that the interpretation and symbolization are constructed as follows. *First*, it is about the personal social behavior (act) in responding to something (thing) on the meaning in *pesantren*. *Second*, the role, behavior, and personality in the social life of *Kyai* as a leader and caregiver (thing) that give birth to the social values known as blessings (meaning). The value of this blessing will continue indefinitely. The *pesantren* community believes that blessing is the primary and principal value and is a source of success and happiness in life.

This research further finds a set of substantive values arranged in the pillars of *pesantren*, which is then applied to the leadership learning process, namely:

a) *Rabaniyah* (Monotheism)



This value is understood as the value of compassion. One origin of the words *rab*, *rabiya*, *rabbaisrabbaniyah*, which means to feed, take care of, or nurture. This message is also reflected in the Qur'an Surah al-Isra Verse 24 and Surat As-Sh'uaara Verse 18. This opinion is reinforced by Muhammad al-Naquib al-Attas, who explains that the word "*rabbayani*" is understood as compassion (Syah, 2017:143). This means that leadership development must be accompanied by compassion.

b) *Insaniyah* (Humanity)

The Holy Qur'an is the inspiration for the concept of *insaniyah* or humanity. Many verses talk about humanity, including Surah al-Baqarah Verse 21 and Maryam Verse 21. Leadership development is a subject and an object of human beings; therefore, the basic value of leadership development in *pesantren* is humanity. *Santri* must be taught and made aware of this humanity concept that they humanize humans when they become leaders. However, we have to bear in mind that the concept of humanism in Islamic teachings (the Holy Qur'an) is very much different from the concept of western secular humanism.

c) *Syumul* (Universe)

The concept of universality is widely found in the Holy Qur'an and the Hadith of the Prophet Muhammad. The universality of love, for example, is not only for Muslims but for all creatures of the universe. Universality in Islamic teachings is also found comprehensively in the rules of social order and state life. It is accompanied by the understanding that Islamic teachings are relevant in regulating and managing all aspects of human life; every activity of human life cannot be separated from sharia. The basis for regulating the social order of life originates from and is based on the will of Allah SWT.

d) *Tawazun* (Balanced)

*Tawazun* is about balancing. Balance in the principles of the hereafter and the world. Leadership development in *pesantren* examines and studies this aspect to produce leaders who can balance (*tawazun*) and be fair (*ta'adul*). Allah SWT in Surah al-Hadid verse 25 mentions, "Indeed, We have sent Our messengers with clear pieces of evidence, and We have sent down with them the Book and the Balance (justice)".

e) *Wadhah* (Clear)

Leadership development in *pesantren* also takes into account the aspect of *wadhah*—that one of the fundamental principles of *pesantren* is to make clear and right value. Clarity and truth must go hand in hand in theory and practice. The concept of *wadhah* is crucial for leaders to avoid *syubhat* and, most importantly, *haram* matters. As one of the Hadiths mention:

From Abu 'Abdillah An-Nu'man bin Basyir radhiyallahu 'anhuma, he said that he heard the Prophet Muhammad shallallahu 'alaihi wa sallam says, "What is lawful is evident and what is unlawful is evident, and in between are the things doubtful which many people do not know. So he who guards against doubtful things keeps his religion and honor blameless, and he who indulges in doubtful things indulges in fact in unlawful things, is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima, and the Hima of Allah SWT on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body; if it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt, and that is the heart.

f) *Waqiyah* (Present)

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A good leader must be able to adapt to changes and understand contemporary problems (*waqiyah*). *Waqiyah* is an inseparable value of *pesantren*, especially concerning leadership development. If the leader fails to adapt to changes, the followers will be left behind. Thus, leaders must always understand the present by continuing to contextualize. In other words, Islamic teachings must guide people based on their actual condition. There may be no finite definition of goodness and truth since interpretations of texts may be limited. Thus, we only have to affirm texts. The texts need to be harmonized with the reality that interpretations must consider the dynamics and changes in life (Arif, 2015:173).

g) *Al Khidmah* (Serve)

Facts show that *pesantren* that have been established for more than 50 years can do so because they stick to the principle of *khidmah*, which means serving sincerely and whole-heartedly. This principle



helps *pesantren* to stay strong through times and changes. Many *pesantren* alumni care about their alma mater. This *khidmah* concept is emphasized in leadership education in *pesantren* since Islam believes that a leader is a servant to the followers.

Future leaders learning the principle of *khidmah* in *pesantren* will be used to serving. They are used to serving their teachers—this forms their character once they become a public leader.

#### h) *Al Ikhlas* (Sincere)

Etymologically, *ikhlas* means sincere, honest, and willing. In Arabic, the word *ikhlas* comes from the word *khalasa*, which is a *masdar* form of *akhlasa*. The word *khalasa* contains several meanings according to the context of the sentence. It can mean *shafaa* (clear), *najaa wa salima* (safe), *washala* (arrive), and *l'tazala* (separation), or it means repair and cleansing of something (Ibn Zakaria, 1986:208).

#### i) *Al-Barakah* (Blessings)

*Al Barakah* means increasing goodness. The increase in one's kindness to others continues until it forms an unbroken link—this is the highest expectation of *santri* in *pesantren*. Thus, this concept is highly emphasized in *pesantren* and traditionalist Muslim communities (Afghoni, 2017:549). In leadership development, *al barakah* can be achieved when the previous concepts are well implemented. With *al barakah*, leadership development will produce good leaders and good people.

### Implementing *Pesantren*-Based Leadership Development

The implementation of leadership development in *pesantren* is generally realized by considering the content of the curriculum. Willis M. Watt's theory states that the first stage in implementing the curriculum in *pesantren* is understanding, and the second is analysis-synthesis (Watt, without year; 153). If it is in the form of understanding and analysis-synthesis, the materials are theoretical and are delivered through:

#### 1. *Diniyah* and *Halaqah*.

The main materials in this class are mental-spiritual reinforcement based on *turats* books. Mental-spiritual reinforcement is important because true leaders must have good mental-spiritual behavior. In addition, the *diniyah* and *halaqah* classes represent *talaqqi* learning

with a genealogical network and *sanad* or structured genealogy in the continuity of knowledge to ensure and determine the scientific truth of the knowledge from a Muslim scholar or intellectual. This also distinguishes the tradition and culture of Muslim intellectuals of *santri* in *pesantren* from the culture and traditions of academics and campus intellectuals, which are oriented towards the Western education system, and even with other Islamic educational institutions (Muqoyyidin, 1970:121).

#### 2. Seminar

Seminars usually discuss managerial and administrative materials; they are mostly theoretical. The focus is on building communication between teachers and students and employing the skills of teachers. Thus, for example, teachers are the determinant in instilling leadership values in *pesantren*. Teachers' seniority will be more acknowledged, and they will be considered to have expertise in their field; hence, *santri* will be eager to listen and pay attention to the teacher.

Implementing practical-applicative leadership development can be done through the following activities:

#### 1. Basic Leadership Training (*Latihan Kepemimpinan Dasar-LKD*)

Leadership development is also taught in formal education, especially at the upper secondary and tertiary levels. Students at the upper secondary level must attend LKD to prepare to become future leaders. In this activity, many leadership materials aim to develop the cognitive domain.

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#### 2. Role Model

Caregivers (*mudiar*) and other *asaatidz kibarare* examples of leaders. A role model or example is an absolute element to make life changes; it is suitable for instilling moral and social values in children (Cahyaningrum, 2017:205). *Santri* can see the behavior of their role models—it will impress them much *assantri* lives in dormitories for 24 hours. If these leaders set up a good example, it will be easy for *santri* to follow as they live together in *pesantren*.

#### 3. Becoming a Manager of *Pesantren*

Becoming a manager of *pesantren* is part of leadership development. When they manage *pesantren*,



*santri* will learn many things, depending on their position in the organizational structure. As a secretary, for example, *santri* will learn administrative affairs. As a treasury, *santri* will learn financial management, and so on. The ultimate goal is for *santri* to develop leadership skills.

Involvement in organizational management is similar to an internship that applies theoretical knowledge to practical matters. This activity will provide experience and develop academic competence and skills simultaneously (Hartanto, 2019:66). By becoming managers of *pesantren*, *santri* can apply the knowledge about leadership gained through classes, *halaqah*, and the training they attend.

#### 4. *Jamiyah Khitobah*

Communication and public speaking skills are very important for leaders because leaders will face the audience. *Jamiyah Khitobah* is one part of public speaking. Rakhmawati (2020:463) mentions that in the study of communication science, *da'wah* cannot leave the public speaking approach. By knowing the theories and principles in public speaking, a person will be able to speak in front of the public or audience well (Rakhmawati, 2020: 463). *Santri* has learned public speaking in theory and practice in *jamiyah khitabah*, so they have good communication skills. Good public speaking skills help *santri* to be a good leader.

#### 5. *Syiaran Da'wah*

*Syiaran da'wah* come in two activities. The first is *syiaran da'wah* to rural areas in groups (*mantiqah*)—the groups consist of one head (*amir*) and several members. The second is being an assistant teacher at an Islamic educational institution owned by alumni. This is also an important part of leadership development because students who become assistant teachers are tasked with teaching and other activities related to implementing leadership.

The success of implementing leadership development in *pesantren* cannot be separated from the good implementation of leadership elements. These elements include communication, resources, disposition, and bureaucratic structure. This strengthens the implementation of the theory of George C. Edward III (Edwards, without year.: 149).

### Leadership Development Model in *Pesantren*



The leadership development model cannot be separated from the graduates of *pesantren*. From the data of this study, many *pesantren* alumni have become figures in their respective regions, either by owning a boarding school, top school, *majlis ta'lim*, or being active in other community organizations. This is one indicator of the success of leadership development in *pesantren*, which benefits *santri* when they become part of the community.

The leadership development model in *pesantren* is traditional, meaning that existing leaders continue the tradition from previous leaders. Leadership in *pesantren* also emphasizes charisma, where leaders (*Habib*) are followed for their charisma and doctrines. These models reinforce Max Webber's leadership theory, saying that traditional authority comes from a family relationship with the previous leader; followers who are obedient to their previous leaders will automatically follow and obey the authority imposed on them by their new leader (Muhdyanto, 2019:6).

Charismatic leadership refers to attitudes or behaviors that point to the personal attraction of leaders. The extraordinary attitude can inspire and motivate those who will become followers. Thus, it can be said that in this charismatic authority system, the followers voluntarily follow the rules made by the leader. Charismatic leadership also deals with someone who has special abilities obtained through grace. This authority is not regulated by traditional and rational rules; it tends to be irrational (Rosita, 2018:169).

The leadership development model at Pondok Pesantren *Darullugah Wadd'awah* also adopts the traditional authority and Webber's charismatic authority. In its implementation, traditional and charismatic values become very dominant compared to other values.

The leadership development model at Pondok Pesantren *Darullugah Wadd'awah* practically uses the leadership development model by John C. Ricketts Rick D. Rudd. The model consists of 5 (five) conceptual dimensions: (1) knowledge and information leadership, (2) attitude and desire of leadership, (3) decision making, reasoning, and critical thinking, (4) oral and written communication skills, and (5) intrapersonal and interpersonal relationships (Ricketts & Rudd, 2002:48).

First, knowledge and information leadership within Pondok Pesantren *Darullugah Wadd'awah* is taught in formal classes. In formal classes (both high

school and university level), knowledge related to leadership (cognitive aspect) is taught theoretically for *santri* to have knowledge about leadership.

Second, within the educational context of Pondok Pesantren *Darullughah Wadd'awah*, being a leader is not a matter of desire but has become an obligation, as mentioned on the Hadith of the Prophet Muhammad SAW. The Hadith mentions that leading self is a minimal responsibility for people (Sidiq, 2014:134). The Hadith talks about leadership ethics in Islam, and the most basic ethics in leadership is responsibility. Everyone living in this world is a leader, at least for themselves.

Decision-making, reasoning, and critical thinking, oral and written communication skills, and intrapersonal and interpersonal relationships can be found in the process of managing *pesantren*. When *santri* becomes a manager, they learn and practice all those aspects. Thus, leadership development in *pesantren* is studied and practiced simultaneously.

The leadership development model at Pondok Pesantren *Darullughah Wadd'awah* was developed based on the model proposed by John C. Ricketts Rick D. with few additions, including the Qur'an, al-Hadith, and values of *pesantren*. Therefore, the model by John C. Ricketts Rick D. Rudd that originally had 5 (five) dimensions now has 8 (eight) dimensions after the three additions. To sum up, the leadership development model at Pondok Pesantren *Darullughah Wadd'awah* contains 8 (eight) aspects: (1) the Qur'an, (2) al-Hadith, (3) values of *pesantren*, (4) knowledge and information leadership, (5) attitude and desire of leadership, (6) decision making, reasoning, and critical thinking, (7) oral and written communication skills, and (8) intrapersonal and interpersonal relationships.

## CONCLUSIONS

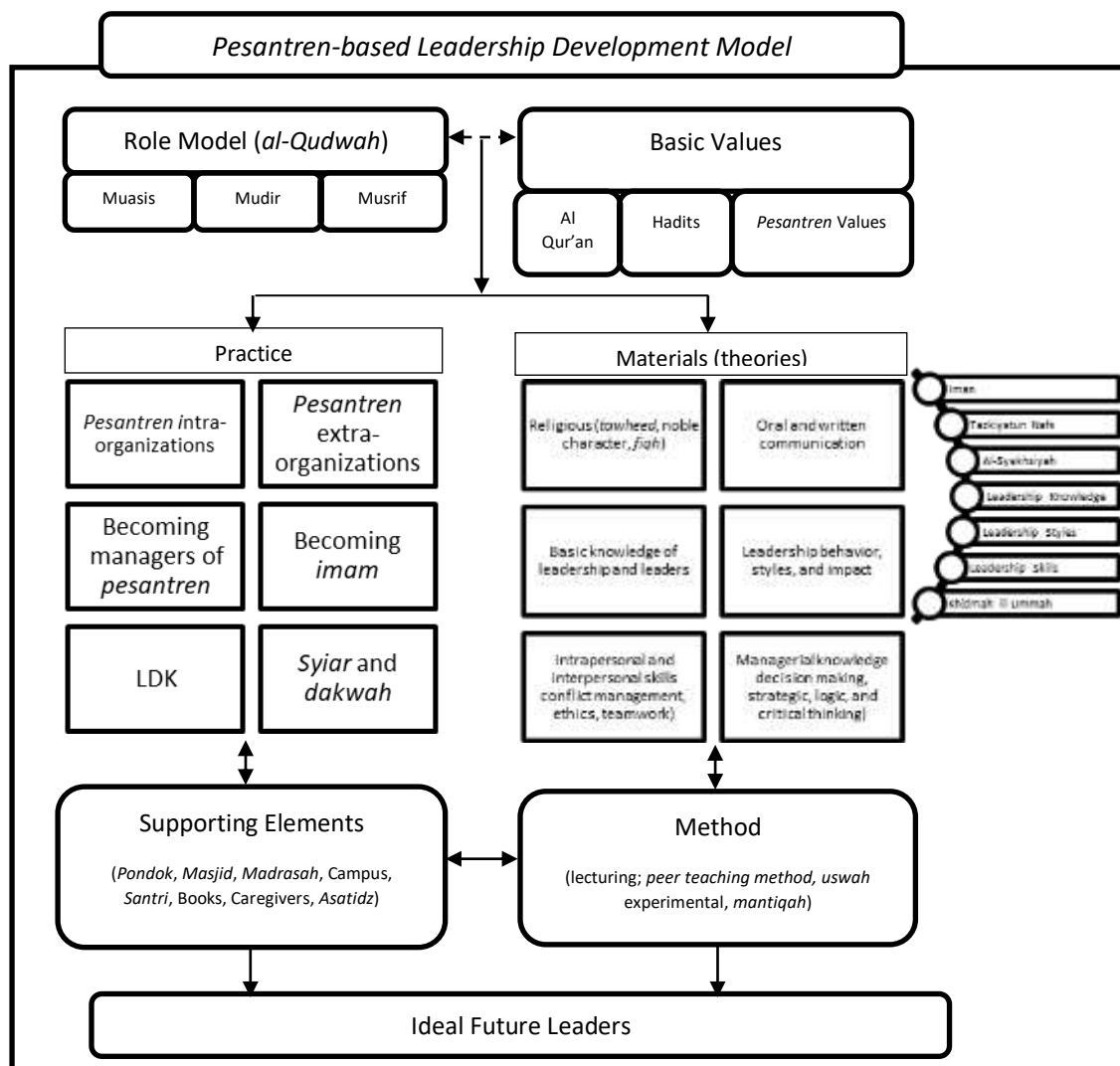
The research resulted in conceptual findings, namely leadership development model in *pesantren* that are sourced from the Qur'an, al-Hadith, and the typical values of *pesantren* that combine traditional, charismatic, and transformational leadership models and leadership development based on the theory of Willis M. Watt and John C. Ricketts, and Rick D. Rudd.

Our conceptual findings focus on leadership development with central figures such as founders, *musrif*, and the main caregivers as exemplary figures who represent the application of *pesantren* values. At the same time, these figures act as guardians and mentors of the leadership development process, which we term the *Qudwatuna* leadership development model. The *Qudwatuna* leadership development model has 7 (seven) stages of leadership development to produce ideal leaders, as follows: (1) nurturing the faith, (2) nurturing the heart or *Tazkiyatun Nafsi*, (3) character building, (4) humanities education, (5) leadership development and training, (6) leadership skill development, and (7) developing the *Khidmah lilUmmah* and wisdom.

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The *Qudwatuna* leadership development model can be applied in the educational context as long as the educational institutions are *pesantren* in the core. This is very important because the main values of the *Qudwatuna* leadership development model are the Qur'an, al-Hadith, and *pesantren* values, especially the character of *Kyaias* uswah (role model). These three core values must exist in the *Qudwatuna* leadership development model, as shown in the following chart.





**Figure 1. The Qudwatuna Leadership Development Model**

Figure 1 shows the flow of implementing the Qudwatuna leadership development model. The Qur'an, al-Hadith, and pesantren values are the core values. These core values animate the values under them so that leadership knowledge, interpersonal skills, and decision-making skills are based on the Qur'an, al-Hadith, and pesantren values.

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