

Charismatic Leader on Developing Visionary Pesantren Bidayatul Hidayah in East Java: Profile and Strategy of Dr. KH. Ahmad Musthofa Kamal's Leadership

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Abstract

The aim of this research is to know the charismatic figure of kyai (Dr. KH Ahmad Musthofa Kamal) and his development strategy of visionary pesantren Bidayatul Hidayah Pasuruan East Java that has competitive value, both in national and international level. Therefore, this research is a qualitative research in the form of field research by using interview, observation and documentation in data collection, and using interactive analysis model of Miles and Huberman in analyzing the findings which consist of data reduction, display data and conclusion. The results of this research concluded: Dr. KH Ahmad Musthofa Kamal is a kyai who since his youth has had a high charisma value around the people in pesantren Bidayatul Hidayah Pasuruan which is characterized by the adherence and high commitment of them on him, including in the implementation of his pesantren education policy; And the strategy of developing visionary pesantren which undertaken by Dr.KH. Ahmad Musthofa Kamal at Pesantren Bidayatul Hidayah includes several things: (a). Improving the quality of education process at Pesantren Bidayatul Hidayah through developing the competence of educator with the scholarship inside and outside country, the provision of competence enrichment such as training of Islamic astronomy and pesantren curriculum, developing education facilities of special boardings (language, qiroah al-kutub, huffadz lil Qur'an, al-kutub at-turast), and developing visiting teacher program from Middle East-Europe. (b) Improving the quality of pesantren education outcomes in a number of programs, including: strengthening the competence of graduates through entrepreneurship training, and community service, strengthening the network of pesantren graduates as well as strengthening cooperation network among pesantrens and world Islamic organization.

Keywords: Charismatic Leader, Visionary Pesantren, Dr. KH. Ahmad Musthofa Kamal, Pesantren Bidayatul Hidayah

Abstrak

Penelitian ini bertujuan untuk mengetahui figur kharismatik kyai (Dr. KH. Ahmad Musthofa Kamal) dan strategi pengembangan pesantren visionernya, sehingga mampu menjadikan pesantrennya, Bidayatul Hidayah Pasuruan Jawa Timur memiliki nilai kompetitif, baik di level nasional maupun internasional. Karenanya, penelitian ini merupakan penelitian kualitatif dalam bentuk field research dengan menggunakan wawancara, observasi dan dokumentasi dalam pengumpulan datanya, serta menggunakan model analisis interaktif Miles dan Huberman dalam menganalisa hasil temuannya yang terdiri dari reduksi data, display data dan penarikan kesimpulan. Hasil kajian penelitian ini menyimpulkan: figur Dr.KH. Ahmad Musthofa Kamal merupakan seorang kyai yang sejak muda telah memiliki nilai kharisma yang tinggi di lingkungan pesantren Bidayatul Hidayah Pasuruan yang ditandai dengan kepatuhan dan komitmen warga pesantren yang begitu tinggi terhadap dirinya, termasuk dalam pelaksanaan kebijakan pendidikan pesantren yang dimilikinya; dan strategi pengembangan pesantren visioner yang dilakukan oleh Dr.KH. Ahmad Musthofa Kamal di pesantren Bidayatul Hidayah mencakup beberapa hal yaitu: (a). Peningkatan mutu proses pendidikan pesantren Bidayatul Hidayah dengan pengembangan kompetensi tenaga pendidik melalui karyasiswa (didalam dan luar negeri), pengayaan kompetensi seperti pelatihan ilmu falak dan kurikulum kepesantrenan, pengembangan sarana pendidikan pesantren berbasis asrama takhassus (bahasa, qiroah al-kutub, huffadz lil Qur'an, kutub at-turast), dan pengembangan program visiting teacher dari Timur Tengah-Eropa. (b) Peningkatan mutu hasil pendidikan pesantrennya dalam sejumlah bentuk program yang meliputi: penguatan kompetensi alumni/lulusannya melalui pelatihan entrepreneurship, dan pengabdian pada masyarakat, penguatan jaringan kerjasama alumni pesantren sekaligus penguatan jaringan kerjasama antar pesantren di nusantara dan organisasi Islam dunia.

Kata Kunci: *Pemimpin Kharismatik, Pesantren Visioner, Dr. KH. Ahmad Musthofa Kamal, Pesantren Bidayatul Hidayah*

Introduction

The development of Islamic education in Indonesia in the current era of globalization is very worrying, especially conditions that are not less heart from the existence of Pesantren institutions in Indonesia, especially traditional pesantren which have formal education institutions in its development continues to significant declining, both in terms of quantity as well as its quality. So it is always seen as the second class, which has never been able to compete with national public education institutions, let alone international competition. In his research analysis, Busro Muwafiq asserted that since 2014, almost 91 percent of pesantrens in Indonesia, each year have decreased the

number of students by 10-25%, thus making them more difficult to survive.¹ And it did not close the possibility to happen until now. It is something that should be our common concern that should give awareness to all elements of this nation to be more concerned about the existence of Pesantren in Indonesia which has been successfully becoming '*the heart of the state.*' Thus, because of it, this country is known by its good values and high religious morality. Borrowing Mastuhu's language, '*scary but true.*' This means that conditions are very apprehensive and needed serious attention from all elements, especially Pesantren itself.²

Actually, the existence of Pesantren in Indonesia is quite apprehensive if it is not taken seriously, it is not impossible that the 'oldest' Islamic education institution will someday remain only 'the name', without leaving the slightest 'true glory' insight in the midst of the current globalization. With more serious attention, undoubtedly the development of Islamic educational institutions, especially pesantren in Indonesia, will be better and more competitive, considering the potentials of Pesantren its self which are currently very potential, because it accommodates most of the potentials of Indonesian human resources from the middle to lower class. So that, in the future, pesantren society has a bigger chance to take part in various sectors of competition, including being a scientist even as needed in this century. This is in line with the demands of the 21st century as a knowledge society that requires every individual to master science without losing his religious values.

The condition of Islamic educational quality which is such a concern including in Pesantren where is increasingly compounded by the fact of our Human Resources quality is still low. Therefore, we should be worried about our competitive human resources in this globalization era. Imagine, the data published by the United Nations Development Program (UNDP) affirms that in 2015, the quality of our human resources is in a very alarming position, being ranked 110 out of 174 countries in the world, under Malaysia (61), Thailand (73), Philippines (84) and Vietnam (108). The UNDP report contains Human

¹ Busro Muwafiq, *Reorientasi Pendidikan Pesantren Di Indonesia* (Surabaya: Pustaka Ilmu, 2017), hlm. 14.

² Mastuhu, *Menata Ulang Pemikiran Sistem Pendidikan Nasional* (Yogyakarta: Safiria Insania Press, 2004), hlm. 21.

Development Index (HDI) which covers 3 items; level of education, healthy and the average economy of society.³

The results of report should be a 'whip' for us to continue simultaneously fixing the condition of Islamic education, especially Pesantren in this country because to face the 21st century is one character characterized by the mega-competition community, which is only a capable society who can compete well and have global awareness.⁴ Therefore, the revamping of Pesantren in Indonesia becomes an absolute demand to be done towards the change of quality and the existence of better Islamic educational institutions in the future. This is in line with what Kennedy once said, "*Change is a way of life. Those who look to the past or present will miss the future.*"⁵ That is, in conducting Islamic education reform in Pesantren, we must adhere to the challenges of global future competition in order to be able to compete well.

This view also confirms that the current expectation of the society's demand for educational quality is increasing, and it demands the seriousness of its management in a better quality and accountable to be more able to empower Pesantren in educating the life of nation, because Pesantren is an integrative part of the national ideals. This means that to realize the national ideals can not be separated from the strategic and urgent role of Pesantren in Indonesia.⁶

If returned to the context of efforts to improve the quality of Islamic education at Pesantren in Indonesia, of course, it needs to maintain the survival of Pesantren, both traditional and modern pesantren if you want to exist and still gain the trust of stakeholders. The future of Pesantren will be determined by the seriousness and performance of its leaders (kyai) in managing the institution. One of them is by applying an effective and efficient leadership pattern, that is able to empower all the potentials of Pesantren towards improving of the quality of pesantren better. One of them is empowering

³ Henry Ismail Akbar, "Pesantren Dan Kompetisi Pendidikan Global," *Republika*, February 17, 2016.

⁴ H.A.R. Tilaar, *Pendidikan, Kebudayaan, Dan Masyarakat Madani Indonesia: Strategi Rreformasi Pendidikan Nasional* (Bandung: Remaja Rosda Karya, 2000), hlm. 27.

⁵ Charles C. Colling, "Teaching Quality Revisited: Warnock Words for Policy Practice," *Journal of Quality Assurance in Education* 1, no. 3 (1993), hlm. 21-25.

⁶ Umiarso and Zazin, *Pesantren Ditengah Arus Mutu Pendidikan; Menjawab Problematika Kontemporer Manajemen Mutu Pesantren* (Semarang: RaSAIL Media Group, 2011), hlm. 131.

charismatic leadership pattern that can give positive influence to the implementation of educational process in Pesantren itself. This is as confirmed by Muhaimin, that the charism of a leader in pesantren is very necessary and when it can be managed properly, it will be able to give a positive effect on the existence of Pesantren.⁷

The reasons why this research is conducted in Pesantren Bidayatul Hidayah Pasuruan East Java are: *the first*, institutionally, the pesantren has a leader (kyai) who has good charism value (Dr. KH Ahmad Musthofa Kamal) and can develop the pesantren is becoming better, both in terms of quantity and quality, with one indicator is the graduates who have spread in various universities abroad while able to develop their own educational institutions in their respective regions. *Second*, Dr. KH. Ahmad Musthofa Kamal is a figure of a community leader who has academic and non academic achievements like he had S3 from Medina, that has quite a lot of scientific works, which is still very minimum owned by pesantren leaders in general, and so on. *Third*, the pesantren is a fairly advanced institution in East Java, especially in Pasuruan. *Fourth*, the pesantren has also a strong desirement to improve the quality of its islamic institution through developing more modern and competitive leadership management.

The Paradigm of Visionary Pesantren in Indonesia: Quality and Survival Purpose

Pesantren is a type of islamic educational institution in Indonesia that is undoubtedly for tens of years and some even more centuries, giving contribution and role in educating this nation. Pesantren education today is required to have a vision of Islam, modernity and humanity that is compatible with the times.⁸ Pesantren education has lasted centuries ago along with the entry of Islam to Indonesia since the 14th century. The existence of pesantren

⁷ Muhaimin, *Manajemen Pendidikan Islam: Sebuah Kerangka Pengembangan Pendidikan Islam*. (Yogyakarta: Pustaka Pelajar, 2004), hlm. 43.

⁸ Ali S, *Paradigma Pesantren Memperluas Horizon Kajian dan Aksi* (Malang: UIN Maliki Press, 2013), hlm. 7.

as an Islamic educational institution grows in a genuine national culture and has advantages in educational system and value.⁹

Pesantren is a specific religious education institution in Indonesia.¹⁰ Initially, pesantren is better known as an Islamic educational institution, used for the dissemination and study of Islam. In tandem with the changes and developments of the times, there is a shift of values, structures, and views in every aspect of human life. Among these aspects are related to the world of education. In relation to education, pesantren is faced with various problems. On the one hand, pesantren should be able to maintain positive values as the hallmark of it. And on the other side, pesantren must accept new things (renewal) which is the needs of society in modern life. With its ability to adapt into existing changes, pesantren have developed and shifted, have various religious education, such as recitation of yellow books and madrasah, as well as general education, such as schools, colleges and existing skills.¹¹ This is part of the transformation of a visionary pesantren paradigm that is capable of conducting adaptation to all changes in the challenges of globalization without losing its full local wisdom identity.

In the context of Islamic education especially Pesantren, that statement normatively contains some urgencies to the existence of a visionary Islamic educational institution, especially Pesantren in the competition stage of education in Indonesia. *Firstly*, the visionary pesantren has a quality that directly shows the characteristics and identity of the vision of institution itself. The better quality of Islamic educational institutions, then pesantren will automatically get assurance from the community to always use the services of its education.

Secondly, the visionary pesantren has an advantage that will always be relevant to the needs of public community in the future. This assumption arises as an implication of the credibility of quality management shown by the Pesantren. *Thirdly*, visionary pesantren with good vision, will always has opportunity to be able to control the implementation of educational programs

⁹ Imron Arifin., *Kepemimpinan Kyai Dalam Perubahan Manajemen Pondok Pesantren Kasus Ponpes Tebuireng Jombang* (Yogyakarta: Aditya Media, 2010), hlm. 3.

¹⁰ Michael Ziemek, *Pesantren Dalam Perubahan Sosial* (Jakarta: P3M, 1986), hlm. 191.

¹¹ Rahmat Nasir, *Mencari Tipologi Format Pendidikan Ideal Pondok Pesantren di Tengah Arus Perubahan* (Yogyakarta: Pustaka Pelajar, 2005), hlm. 2.

that has been declared in accordance with agreed quality standards in a more qualified, dynamic and competitive, as the nature of quality that always evolves in accordance with demands of the times and global competition. These things at once confirms how vital the quality management of Pesantren as well as the key success for the existence of it in the midst of the exposure of global competition that is increasing rapidly.¹²

Islamic education quality improvement program in Indonesia especially Pesantren for several decades is continuously always strived to the maximum, either through improving management of Islamic educational organization, but it is still not optimal. This is due to the leadership pattern as an important part of the education management function applied by most Islamic education institutions in Indonesia has not been able to meet the quality standards that should be achieved.¹³ In reality, it can be seen from the quality indicator of Islamic education that produces as well as the absorption powers output education in the world of work and so forth is still apprehensive. This is in line with what Atkinson has suggested¹⁴ that successful educational institutions should take seriously the quality of input, process and output of education. In this context also, the visionary pesantren must have a balance of management on the quality of its institution for answering the challenges of future.

Educational Charismatic Leadership in Islamic Perspective

Basically, the current theory of charismatic leadership is very much influenced by the ideas of the early social scientist like Max Weber. Charisma is a Greek word meaning "majesty-inspired blessing," such as the ability to perform miracles or predict future events. Weber (1947) uses the term to describe a form of influence that is not based on tradition or formal authority but rather on the perception of followers that leaders are blessed with extraordinary qualities, including in education. According to Weber, charisma occurs when there is a social crisis, a leader comes up with a radical vision that

¹² Abdul Haris Nasution, *Pesantren dan Tantangan Modernitas: Prinsip dan Aplikasi Pengembangannya* (Surabaya: Pustaka Ilmu, 2016), hlm. 89.

¹³ Ahmad Shofwan, *Kepemimpinan Pesantren di Era Digital: Prospek dan Tantangannya*. (Jakarta: Bintang Cendekia, 2017), hlm. 125.

¹⁴ Atkinson T., *Educationing Quality Circles in a College of Futher Education* (Manchester Monographs: University of Manchester, 1990), hlm. 41-42.

offers a solution to the crisis, the leader attracts followers who believe in the vision, they experience some success that makes the vision visible and followers can trust that leader as a person with exceptional power. According to Weber also that charismatic leaders can be born because leaders gain God's gift (ability) to maintain authority.¹⁵ Charisma will be more likely to be associated with educational leaders who act in an unconventional way to achieve that vision.¹⁶

The initial versions of the theory do not explain the process of influence involved in charismatic leadership, but the interview by Conger (1989) provides more insight into the rationale why followers of charismatic education leaders become so committed to task or mission.¹⁷ The influence of a charismatic education leader is also due to the internalization of new values and beliefs by followers. It is important for followers to adopt leaders' attitudes and beliefs about the work rather than simply imitating the artificial aspects of leader behavior such as temperament, gestures, and speech patterns. A charismatic education leader who expresses inspiring vision serves as a source of intrinsic motivation to carry out the mission of his educational organization.

This leadership style in Islam, on Umar bin Azm's Perspective¹⁸ in his book *al-Imarah fil Islam* (Leadership in Islam) emphasizes that charismatic leadership is basically born out of talent and environmental support, including in education. According to Umar, it is based on the hadith of Prophet Muhammad SAW that "*Basically every human being has the potential (in any case including the potential of lead), but it is also influenced by the environment*" (HR.Muslim). It affirms that every human is a leader, but the magnitude of leadership talent can be achieved through developing the potential of leader itself, both through training and life experience as an internalistic educational process.

In the context of its development, Umar bin Azm¹⁹ asserts that charismatic leadership can manifest itself in forms; *first*, the leadership of

¹⁵ Mardiyah, *Kepemimpinan Kyai dalam Memelihara Budaya Organisasi* (Malang: Aditya Media Publishing, 2012), hlm. 7.

¹⁶ *Ibid.*, hlm. 29.

¹⁷ Gerry Yukl, *Kepemimpinan Dalam Organisasi* (Jakarta: PT. Indeks, 2010), hlm. 292.

¹⁸ Umar bin Azm, *Kepemimpinan Kharismatik Dalam Perspektif Pendidikan Islam* (Jakarta: Kencana Media, 2013), hlm. 59.

¹⁹ *Ibid.*, hlm. 61.

traditional charismatic education. This conception departs from the values of personal influence based on the foothold of traditional values that are strongly held by the community or his followers in the institution he leads. *Second*, the leadership of modern charismatic education. The constructed conception is the values of leadership personalities influence based on the foothold of the development of modern values developed in society. However, according to Umar both variants of charismatic education leadership form can be either authoritarian or democratic, or both quasi, as in the legend of political leadership, religion and culture. Like the very democratic leadership of the Prophet Muhammad, Gandhi is known as a democratically regarded traditional religious leader, or Fidel Castro in Cuba political leadership known as a charismatic but authoritarian leader in carrying out his leadership principles especially in opposing imperialism of United States.

In the context of charismatic leadership also, Umar bin Azm²⁰ affirms that there are at least 4 normative principles in charismatic educational leadership in order to become a democratic, assertive and Islamic leader; (1). Principles of responsibility within the organization. In Islam it has been outlined that every self is a leader and it is held accountable as in the hadith of Prophet Muhammad SAW; (2). Ethical principles of ethics. Islamic leadership is developed on the principle of ethical monotheism. The main requirement of a leader who has been stipulated by Allah SWT on his word in the letter of Ali Imran (3) verse 118; (3). The principle of justice. To maintain a balance of interests, then it should be maintained as not to appear stigma of injustice such as marginal groups and others. This is as the word of Allah in the Letter of Shaad (38) verse 26. And (4). The principle of simplicity. Rasulullah SAW asserted that a leader must serve and not ask to be served as his confirmation which means: "*The leader of a people is their servant.*" (H.R. Abu Na'im).

Profile of Dr. KH. Ahmad Musthofa Kamal's Leadership

Dr.KH. Ahmad Musthofa Kamal is a kyai who since the young has a high value of charisma in the pesantren Bidayatul Hidayah Pasuruan which is characterized by the adherence and commitment of pesantren's stakeholders that are so highly on him, including in the implementation of his pesantren educational policy. Charism value of his leadership is also continued in the

²⁰ *Ibid.*, hlm. 64-65.

public performance, especially in the area of Pasuruan City where he is currently mandated to be deputy chairman of MUI Pasuruan as well as vice committee of Pesantren Networking in East Java for period 2015-2019.

Dr. KH. Ahmad Muthofa Kamal was born in Pasuruan on April 17, 1968. Since childhood, his leadership talent has been prominent. It has been seen since MTs-MA that he was always given the trust by his friends to become the head of class as well as envying to attend various regional and national events, including speech and debate competition in English and Arabic contest. This is what ultimately sharpen the soul of his leadership is increasingly mature. Despite being born of a simple family and having no kyai lineage, Dr.KH. Ahmad Musthofa Kamal is a *priyayi* person. Character as the forerunner of a charismatic kyai is already visible. The literacy ability of the Islamic classical book is found in the pesantren Mambaul Huda, Pasuruan, while completing his MTs-MA studies.

After graduating from the MA, he received a S1-S2 scholarship to study to Sudan and then proceeded to study S3 in Madinah by taking specification in Islamic education where he got doctoral certificate in 2001. After completing his studies, he returned to his homeland by establishing an Islamic educational institution in the form of pesantren Bidayatul Hidayah which currently has grown rapidly by overseeing a number of educational units ranging from RA, MI, MTs, MA flagship, and SMK integrated with a lot of achievements that have been etched by students such as first champion of speech and debate Arabic-English, scientific writing competition, and so on, both at the district, provincial and national levels.²¹

Strategy of Dr. KH. Ahmad Musthofa Kamal on Developing Visionary Pesantren Bidayatul Hidayah Pasuruan East Java

Practically, based on the results of field studies, it's found a number of strategies undertaken by Dr.KH. Ahmad Musthofa Kamal in developing pesantren Bidayatul Hidayah Pasuruan to be a visionary pesantren that is able to navigate the challenges of global education competition as well as the rapid development of society today. The various strategies can be described and analyzed as follows:

²¹ "Document of Pesantren Bidayatul Hidayah Pasuruan, East Java," 2017.

1. Improving the Quality of Education Process in Pesantren Bidayatul Hidayah Pasuruan

Based on the findings of previous research, it is known that in the effort of improving the quality of visionary pesantren, Dr. KH. Ahmad Musthofa Kamal as the highest leader who is so respected by all stakeholders of pesantren Bidayatul Hidayah has designed a number of efforts in order to encourage the realization of these things through several programs that include the development of educators competencies, the development of pesantren educational facilities, visiting teacher program from abroad for the santri and the teacher. It can be analyzed more comprehensively as follows:

a. Developing competencies of educators

In leading Pesantren Bidayatul Hidayah Pasuruan, Dr. KH. Ahmad Musthofa strives to continuously develop the competence of his teachers through the provision of opportunities to all teachers to continue their studies ^{s1} with the dual mode system scholarship program and S₂/S₃ scholarship in the country and abroad (Middle East and Europe), enrichment of secondary competencies through a number of training programs such as training in Islamic astronomy, and pesantren curriculum training. The program which is developed by Dr. KH. Ahmad Musthofa Kamal can be said to be very visionary, because he saw the need of human resource quality of his educators as the future asset of pesantren Bidayatul Hidayah in order to be able survivable in accordance with the needs and challenges of changing times, especially considering the existence of pesantren Bidayatul Hidayah Pasuruan as one of 'central' modern salaf in the area demands for developing the quality of its human resources. This is in line with what Azumardi Azra has pointed out, that the most serious challenge faced by Islamic educational institutions, especially pesantren, both now and in the future, is how the pesantren's power is able to follow the increasingly aging era of the quality of its human

resources. With that, undoubtedly the other device will come by itself.²²

If seen from the large number of human resources of educators in pesantren Bidayatul Hidayah Pasuruan where 100% of them are S₁ and 25% have qualified S₂ and S₃, both European (McGill University Canada, and so on), Asia and Middle East (Morocco, Medina, and Egypt). This implies that the charismatic leadership of Dr. KH. Ahmad Musthofa Kamal can be said to run well. This is assumed by the enormous commitment of human resources of the educators in the pursuit of higher education in accordance with the direction and the design that he wants. This is also reinforced by Mardiyah's view in his book *Kepemimpinan Kyai dalam Memelihara Budaya Organisasi*, that one of the success indications of an organizational culture including in this case can be seen from how big the commitment of human resources and how much achievement of organizational programs that have been designed. Surely it can not be separated from the magnitude of the leader's charismatic value in 'earthing' pesantren educational program.²³

b. Developing Educational Facilities of Pesantren

In this context, Dr. KH. Ahmad Musthofa Kamal, as a leader in pesantren Bidayatul Hidayah Pasuruan has developed his pesantren by making the dormitory of specialist competence more specifically, so students have special expertise (*mahirah*) without eliminating other competencies, where such specialist dormitories include; (1). dormitory of language, (2) dormitory of *qiroah al-kutub*, (3). dormitory of *takhassus lil huffadz*, and (4). *kutub at-turast* library. What conducted by Dr. KH. Ahmad Musthofa Kamal can be said to be right, considering the four dorms which are a blend of needs between salaf and modern pesantrens. In other words, pesantren Bidayatul Hidayah Pasuruan is historically a traditional pesantren which is still firmly in the tradition of *salafus shalihin*, but on the other hand, it is also very dynamic with the development of

²² Azumardi Azra, *Idikan Islam; Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III* (Jakarta: Kencana Prenada Media Group, 2012), hlm. 37.

²³ Mardiyah, *Kepemimpinan Kyai Dalam Memelihara Budaya Organisasi...*, hlm. 91.

educational challenges both locally, nationally and internationally. This is also as confirmed by Muhaimin, in his book *Manajemen Pendidikan Islam: Sebuah Kerangka Pengembangan Pendidikan Islam*, that the existence of Islamic educational institutions is very dependent on its ability to adapt the changing times and challenges of globalization that demand not only the expertise in the field of science but also the international language as the common sense of world community.²⁴

Such a futuristic perspective is very much in line with the current reality, where almost all Islamic educational institutions are advanced and able to compete at the national and international levels, indicating that they have the capability to develop their human resources, both educators and especially their students (output) to have these various capabilities. Based on the profile of Pesantren Bidayatul Hidayah Pasuruan that has been able to deliver their students to achieve good achievements and flashy so far, such as getting scholarships to Europe, Asia and Middle East, and so on, it indicates that the leadership of Dr. KH. Ahmad Musthofa Kamal has succeeded well in developing various means and educational facilities needed by his students to survive.

c. Developing *Visiting Teacher Program from Middle East-Europe*

In addition to human resource quality development program of educators and educational facilities, Dr.KH. Ahmad Musthofa Kamal also developed a visiting teacher program from Middle East and Europe for students and teachers in every 2-3 months, consistently and simultaneously. This program can be regarded as one of the leading programs, since it is very rare that there are Islamic educational institutions especially pesantren that can bring 'academic atmosphere' with the image of pesantren to be more stronger and the program is done regularly by presenting a number of quality speakers from abroad. This is according to the researcher that it is a very good program in supporting horizons of students and

²⁴ Muhaimin, *Manajemen Pendidikan Islam: Sebuah Kerangka Pengembangan Pendidikan Islam.*, hlm. 135.

teachers scientific knowledge about the development of contemporary science that must be 'devoured' by anyone who wants success in modern life today. This is also in line with Umiarso and Zazin's views, that in the midst of the current globalization, pesantren is required to be able to offer various developments of science and international insight, thus students since the early strives have been literate with the globalization flowings, both positive and negative effects, early students already have adequate supplies in the world of global competition that will be competing later.²⁵

The visiting teacher program according to the researcher is something that must be conserved and developed continuously and simultaneously, both in terms of quantity and quality. That way, the program will become one of the leading programs, in addition to the regular education program of pesantren has been running before, considering with this program, pesantren Bidayatul Hidayah Pasuruan is not only able to guarantee the future of their students, but more than that will enriche its international network, which is not only beneficial to the pesantren Bidayatul Hidayah Pasuruan institution but also for its students and graduates in the future.

The quality improvement of educational process conducted by Dr.KH. Ahmad Musthofa Kamal in Pesantren Bidayatul Hidayah Pasuruan can be seen as below:

²⁵ Umiarso and Zazin, *Pesantren Ditengah Arus Mutu Pendidikan...*, hlm. 109.

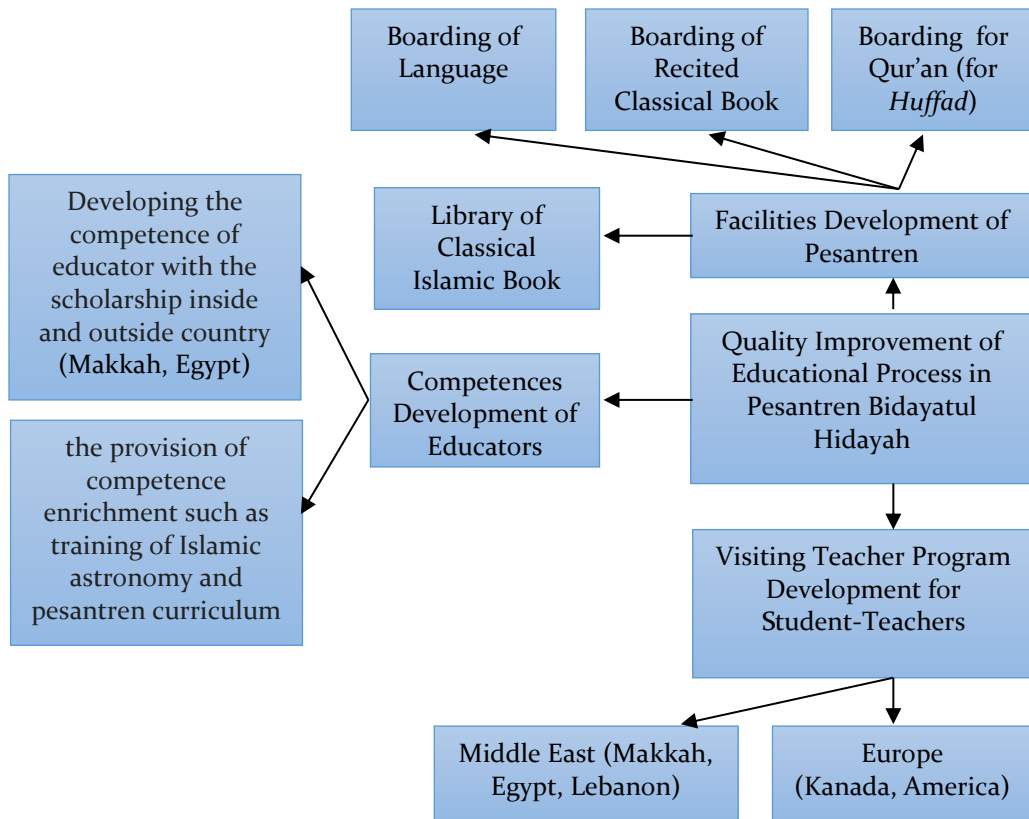


Figure 1. Design of Quality Improvement of Educational Process conducted by Dr.KH. Ahmad Musthofa Kamal in Pesantren Bidayatul Hidayah Pasuruan

2. Improving the Quality of Educational Outcomes in Pesantren Bidayatul Hidayah Pasuruan

As the results of the field study, it is known that an effort to improve the quality of pesantren education outcomes, Dr. KH. Ahmad Musthofa Kamal has made a number of efforts in order to encourage the realization of these things that can be analyzed more comprehensively as follows:

a. Strengthening the competence of pesantren graduates

Islamic educational institutions that have a good futuristic orientation, undoubtedly always think about the 'fate' of their graduates or candidates of them. The graduates for an educational

institution will also have a contribution that is not a little in raising the image of educational institution in social community. No exception for this, Dr. KH. Ahmad Musthofa Kamal, as the leader of pesantren Bidayatul Hidayah. In that context, Dr. KH. Ahmad Musthofa Kamal has undertaken a number of programs that are sustainable to elevate the image of its graduates as a superior product. The head of pesantren Bidayatul Hidayah, Pasuruan strengthens the competence of them through a number of programs, namely: (i). Entrepreneurship Training and (b). Islamic Devotion to society, both internally and externally pesantren. Various kinds of programs can be said to be appropriate, considering the two programs as 'supporting skills' that are needed by its candidate of graduates. Like entrepreneurship, which nationally and internationally is now being the biggest challenge in pushing the decline of unemployment in various sectors. This is also in line with what is asserted by Rohman Nasir that the idealism of pesantren education that must be built and developed is not trapped in formal education routines just as much done by the pesantrens in general, without less attention to the future of their students. So, to encourage the idealism of good pesantren education is absolutely necessary to develop of adequate entrepreneurship in accordance with the development of present trends.²⁶

The view is also very in tune with what has been conducted by Dr.KH. Ahmad Musthofa Kamal, as the leader of pesantren Bidayatul Hidayah Pasuruan, with entrepreneurship program and islamic community service, has cooperated with some elements of society or professional business institutions in strengthening the program such as retail entrepreneurship institutions, agro tourism, BMT, and so forth. On the other hand, islamic community service programs that are oriented towards strengthening the main competencies of graduates also get serious attention by cooperating with a number of educational institutions outside pesantren Bidayatul Hidayah Pasuruan, as well as conducted within the pesantren itself. This indicates that the efforts to strengthen the

²⁶ Nasir, *Mencari Tipologi Format Pendidikan Ideal Pondok Pesantren...*, hlm. 63.

graduates have been running well. This is evidenced by the data dissemination of graduates that is absorbed by the community, either in the field of work or continue further studies to higher levels.

b. Strengthening the network of pesantren graduates

In addition, based on realizing its program that to strengthening the competencies of pesantren graduates through entrepreneurship and Islamic community service activities, Dr.KH. Ahmad Musthofa Kamal also strengthens his network of pesantren graduates, both at regional, national and international levels in the form of: (a). Guidance and education of graduates's career, and (b). Tracing and strengthening their graduates activities in social community. The effort is very applicable and has been conducted continuously and simultaneously by pesantren Bidayatul Hidayah, considering the cooperation network of pesantren graduates will also strengthen the existence of pesantren Bidayatul Hidayah itself in the public side. Besides it will further ease the burden of pesantren working in strengthening the image of graduates in the social public at large. This agrees with Ali's view in his book *Paradigma Pesantren Memperluas Horizon Kajian dan Aksi* which explicitly says that the cooperation network of Islamic education institutions, especially pesantren with graduates organizations in various regions will provide strengthening as well as a positive contribution for pesantren when it is conducted simultaneously. This is because the existence of graduates network is a 'simple profile' of pesantren itself.²⁷

Various efforts to strengthen the network of pesantren graduates conducted by Dr. KH. Ahmad Musthofa Kamal in various regions can be said running well where one of its indications is the establishment of 25 graduates networks, both domestically and abroad such as in Medina, Egypt, Canada, Singapore, Malaysia, and etc. And the entire graduates network organization of pesantren Bidayatul Hidayah is always active in conducting various graduates reinforcement programs and actively participating in supporting

²⁷ S, *Paradigma Pesantren Memperluas Horizon Kajian dan Aksi...*, hlm. 127.

educational programs in pesantren Bidayatul Hidayah Pasuruan such as giving training, scientific insight, and so on.

c. Strengthening cooperation network between pesantren and world Islamic organization

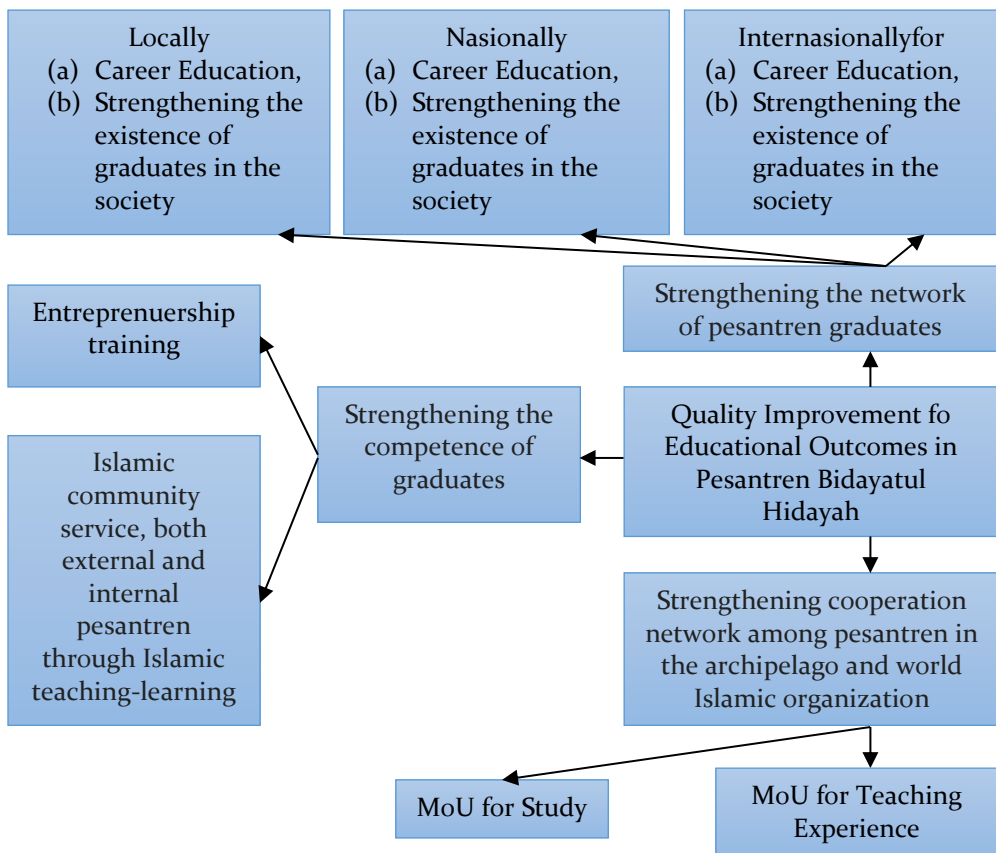
As one of the Islamic educational institutions that has advanced enough, pesantren Bidayatul Hidayah Pasuruan can be said to be very creative in developing the image of its superior educational institutions. In addition to strengthening the competence of its graduates and strengthening the network of graduates cooperation in various regions, Dr.KH. Ahmad Musthofa Kamal also strengthens cooperation network among pesantren in the archipelago and world Islamic organizations for alumni / graduates through a number of programs that include: (a). Development of MoU for its graduates to become teachers, and (b). Development of MoU for further higher study opportunities for its graduates to universities. Both programs strengthening the cooperation network among pesantren and world islamic organization are very strategic for pesantren Bidayatul Hidayah in 'escort' its graduates in the future. At least with the certainty of cooperation with a number of organizations, pesantren Bidayatul Hidayah can ensure 'fate of sustainability' part of its graduates whom are scattered in various regions. This is similar to Azumardy Azra's view in his book *Pendidikan Islam; Tradisi dan Modernisasi di Tengah Tantangan Milenium*, insists that cross-institutional cooperation becomes an absolute prerequisite for Islamic education institutions in today's globalization era to become a more competitive institution. Because in essence, the amount of cross-institutional network is also a form of recognition of the existence of Islamic education institutions themselves.²⁸

The various efforts to strengthen the network of cooperations between pesantren and world islamic organizations, both in Indonesia and abroad have been implemented by Dr.KH. Ahmad Musthofa Kamal in pesantren Bidayatul Hidayah and can be said to have run well. This is based on the fact that all the cooperations are

²⁸ Azra, *Idikan Islam; Tradisi dan Modernisasi di Tengah Tantangan Milenium III...*, hlm. 59.

still running as well as the development of graduates activities to teach in some pesantrens outside Bidayatul Hidayah, as well as its graduates who continue their study in Middle East, Asia and Europe that still exist. Particularly in the Middle East, in each year, nearly 15-30 students are accepted for further studies in Morocco, Sudan and so on. This illustrates the magnitude of recognition from the world Islamic education organization to the existence of pesantren Bidayatul Hidayah, Pasuruan East Java.

The quality improvement of educational outcomes conducted by Dr.KH. Ahmad Musthofa Kamal in Pesantren Bidayatul Hidayah Pasuruan can be seen as below:²⁹



²⁹ The Design of quality improvement of educational outcomes conducted by Dr.KH. Ahmad Musthofa Kamal in Pesantren Bidayatul Hidayah Pasuruan

Conclusion

The existence of Pesantren in Indonesia recently shows a fairly apprehensive condition, which is often still seen as the second class. If it is not taken seriously, it is not impossible that the 'oldest' Islamic educational institution will someday remain a name, leaving no real 'glorious inscriptions' in the midst of the current globalized stream of world. Yet historically, the existence of Pesantren in Indonesia has been the heart of the state, so that Indonesia is still able to 'preserve' its glorious values and highly religious morality.

The figure of Dr. KH Ahmad Musthofa Kamal is a kyai who since his youth has had a high charisma value around the people in pesantren Bidayatul Hidayah Pasuruan which is characterized by the adherence and high commitment of them on him, including in the implementation of his pesantren education policy; And the strategy of developing visionary pesantren which undertaken by Dr.KH. Ahmad Musthofa Kamal in Pesantren Bidayatul Hidayah includes several things: (a). Improving the quality of education process at Pesantren Bidayatul Hidayah through developing the competence of educator with the scholarship inside and outside country, the provision of competence enrichment such as training of Islamic astronomy and pesantren curriculum, developing education facilities of special boarding schools (language, *qiroah al-kutub*, *huffadz lil Qur'an*, *al-kutub at-turast*), and developing visiting teacher program from Middle East-Europe for santri and teachers. And (b) Improving the quality of pesantren education outcomes in a number of programs, including: strengthening the competence of graduates through entrepreneurship training, and community service, strengthening the network of pesantren graduates as well as strengthening cooperation network among pesantren in the archipelago and world Islamic organization.

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