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RECONSTRUCTION OF PESANTREN MANAGEMENT MODEL: INTEGRATING CHARISMATIC AUTHORITY AND ORGANIZATIONAL PROFESSIONALISM

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Abstract

Pesantren are currently navigating a critical intersection between preserving their traditional heritage, which is deeply rooted in the Kiai's charismatic authority, and meeting modern educational demands for professional governance and accountability. This study aims to conceptually reconstruct a management model that synergizes this personalistic leadership with organizational professionalism without eroding the institution's distinct spiritual identity. Employing a qualitative library research method, the study systematically analyzes academic literature published between 2016 and 2026 using content and thematic analysis to build a new theoretical foundation. The findings demonstrate that the dichotomy between tradition and modern bureaucratic standards can be effectively bridged through a Hybrid Management Model. This model functions through a strategic symbiosis that positions the Kiai as the central moral guardian and strategic visionary, while a professional management team executes daily operations utilizing formal Planning, Organizing, Actuating, and Controlling functions. This approach successfully mitigates organizational risks such as bureaucratic inefficiency, structural dependency, and unethical pro-organizational behavior. Ultimately, this proposed hybrid architecture ensures that pesantren can achieve measurable professional integrity, resolve leadership succession challenges, and remain highly competitive within the national education system while authentically preserving their traditional religious values.

Keywords: Pesantren Management; Charismatic Authority; Organizational Professionalism; Hybrid Management Model;

Abstrak

Saat ini, pesantren tengah berada di persimpangan kritis antara upaya melestarikan warisan tradisional yang berakar kuat pada otoritas karismatik Kiai, dengan tuntutan pendidikan modern akan tata kelola profesional dan akuntabilitas. Penelitian ini bertujuan untuk merekonstruksi secara konseptual model manajemen yang mensinergikan kepemimpinan personalistik tersebut dengan profesionalisme organisasi tanpa mengikis identitas spiritual institusi yang khas. Dengan menggunakan metode penelitian pustaka kualitatif, studi ini menganalisis literatur akademik yang diterbitkan antara tahun 2016 dan 2026 secara sistematis menggunakan analisis isi dan tematik untuk membangun landasan teoretis baru. Temuan menunjukkan bahwa dikotomi antara tradisi dan standar birokrasi modern dapat dijembatani secara efektif melalui Model Manajemen Hibrida. Model ini berfungsi melalui simbiosis strategis yang menempatkan Kiai sebagai penjaga moral pusat sekaligus visioner strategis, sementara tim manajemen profesional mengeksekusi operasional harian menggunakan fungsi formal Perencanaan (Planning), Pengorganisasian (Organizing), Penggerakan (Actuating), dan Pengawasan (Controlling). Pendekatan ini berhasil memitigasi risiko organisasi seperti inefisiensi birokrasi, ketergantungan struktural, dan perilaku pro-organisasi yang tidak etis. Pada akhirnya, arsitektur hibrida yang diusulkan ini memastikan bahwa pesantren dapat mencapai integritas profesional yang terukur, menyelesaikan tantangan suksesi kepemimpinan, dan tetap kompetitif dalam sistem pendidikan nasional sambil tetap menjaga nilai-nilai agama tradisional secara autentik.

Kata Kunci: Manajemen Pesantren; Otoritas Karismatik; Profesionalisme Organisasi; Model Manajemen Hibrida.

A. INTRODUCTION.

Pesantren are currently at a crossroads between preserving their noble heritage and the demands of global efficiency that necessitate structural reform. The primary issue arises when traditional, kinship-based management patterns clash with modern governance standards that demand accountability (Malisi et al., 2024). Bureaucratic inefficiency is often the main obstacle, manifested in financial transparency constraints due to centralized fund management without audits, as well as unplanned leadership succession patterns that threaten institutional sustainability (Masdar et al., 2021). The gap between the speed of external change and internal readiness demands a paradigm shift in viewing authority, ensuring that pesantren survive not only as social entities but also as managerially competent organizations. The transformation of pesantren is a dialectical process that turns traditional religious knowledge transmission centers into hybrid institutions that integrate formal school systems and corporate management (Alimi, 2021).

This urgency is evident in the current phenomenon where the majority of *pesantren* in Indonesia have adopted nationally accredited formal education units (such as Junior High, Senior High, and Vocational Schools) to meet market demands for graduates who master both Science and Technology (*Iptek*) and Faith and Piety (*Imtak*) (Nurtawab & Wahyudi, 2022). This adaptation demonstrates the flexibility of *pesantren* in responding to the times through educational innovations that remain rooted in traditional values. However, this modernization requires a sturdy bridge to ensure that the adopted professionalism does not erode the spiritual dignity and local identity that serve as the fundamental strength of the *pesantren*.

It is within that space that the kiai's charismatic authority remains the epistemological foundation binding the *pesantren's* organizational structure, where leadership legitimacy is derived not from formal mandates but from the perception of piety and depth of knowledge. In Max Weber's perspective of organizational sociology, this charisma is a transformative force capable of transcending bureaucratic hurdles, yet it simultaneously presents significant challenges when confronted with impersonal standard operating procedures (Moon & Lim, 2025). The difficulty of delegating this personalistic authority into a distributive structure often triggers functional stagnation. Therefore, understanding the anatomy of charismatic authority is crucial for mapping the intersection where the kiai's spiritual energy can synergize with measurable and professional quality control systems.

On the other hand, modern management in educational institutions has shifted toward a dynamic, innovative, and results-oriented approach (Iqbal et al., 2018). Global trends demand that educational institutions integrate high standards of professionalism, digitalization, and strategic management to create an excellent and sustainable learning ecosystem (Connolly et al., 2023; Azzuhri & Nuha, 2025). For *pesantren*, this means aligning pedagogical vision with systematic managerial agility to ensure functional sustainability amidst fierce competition. Professionalism in this context is no longer viewed as a technocratic threat, but rather as an instrument to transform personal power into organizational compliance that is recognized voluntarily and accountably.

Despte the evolving discourse on *pesantren* modernization, current academic literature remains trapped in a rigid dichotomy between tradition and modernity, as well as romantic-normative narratives that overlook critiques of effectiveness. There is a significant theoretical void in explaining the operational mechanisms capable of synergizing charismatic authority with accountable governance without losing the essence of the *pesantren*. This research aims to fill that gap by offering a management reconstruction model that is applicative and systematic, rather than merely descriptive. By deconstructing old perspectives, this model is expected to serve as a driving force for the quality of resilient *pesantren* human resources within a competitive national education system.

To achieve these objectives, this article is systematically structured into several main sections. Following the introduction, the research method section outlines the library research approach and the analytical techniques employed to formulate the conceptual model. Subsequently, the results and discussion section systematically dissects four crucial aspects: the characteristics of traditional pesantren management centered on the figure of the kiai, the demands of professionalism in modern educational governance, the dialectic and tension between charismatic authority and organizational professionalism, and the reconstruction of the Hybrid Pesantren Management Model along with its primary dimensions. Finally, the article concludes by synthesizing the research findings and highlighting their implications for the future development of pesantren governance.

B. RESEARCH METHOD

This research employs a qualitative approach with a library research method to conceptually examine the integration of charismatic authority and organizational professionalism in *pesantren* management. This approach was selected because the primary objective of this study is to reconstruct a conceptual management model through a critical analysis of relevant academic literature. By dissecting existing texts and discourses, this research seeks to build a new theoretical foundation capable of bridging *pesantren* leadership traditions with the demands of modern organizational governance. Operationally, this research was conducted through a series of systematic stages, beginning with a literature search using combined keyword techniques such as 'pesantren management', 'charismatic authority', and 'organizational professionalism'. Once the literature was gathered, data reduction was performed by selecting articles with the strongest relevance to the discourse on pesantren modernization.

The data sources for this study consist of primary and secondary literature collected through strict inclusion criteria to ensure the validity and credibility of the findings. Priority is given to scientific journal articles indexed in reputable databases such as Scopus or at least accredited Sinta 2, as well as academic textbooks published within the last ten years (2016–2026). This timeframe ensures that the analyzed data remains relevant to the latest dynamics of national education policy, including the implementation of the *Pesantren* Law and digital transformation in educational management. The data collection process was conducted through systematic searches on academic portals such as Google Scholar, Scopus, and national journal portals using specific keywords. The gathered literature was then analyzed using content analysis and thematic analysis techniques through a three-stage systematic procedure: Identification: Identifying the core concepts of authority and professionalism. Comparative Analysis: Finding intersecting points between personalistic leadership patterns and bureaucratic systems. Theoretical Synthesis: Abstracting the moral legitimacy of the kiai's

charismatic authority and framing it within modern management accountability instruments to produce an applicable "Hybrid Management" model.

To maintain objectivity and analytical validity, this study applies literature source triangulation by comparing various evolving theoretical perspectives within organizational sociology, educational management, and Islamic studies. By integrating various cross-disciplinary viewpoints, the researcher aims to minimize subjective bias and ensure that the resulting model reconstruction has a solid argumentative basis and academic accountability.

C. RESULTS AND DISCUSSION

1 Characteristics of Traditional Pesantren Management

The leadership pattern in traditional pesantren is a unique manifestation of authority centered on the figure of the Kiai as the sole axis of policy-making (Buanaputra et al., 2021). The primary characteristic of this leadership is deep spiritual legitimacy, where the Kiai is viewed not merely as an institutional manager but also as a moral guide and a source of truth for the students (santri) and the surrounding community (Aisyah et al., 2022). This authority is personalistic; the followers' obedience arises from the recognition of piety and religious knowledge deemed extraordinary, creating an internal bond that transcends formal organizational contracts (Kurmanbek et al., 2025). In practice, this leadership style often blends charismatic elements with a paternalistic autocratic touch, particularly in preserving the purity of salaf (traditional) values against the currents of modernity (Polatcan et al., 2025).

This leadership dynamic is crucial in maintaining pesantren traditions, as seen in institutions within the Sampang region, where the Kiai's charisma serves as the primary instrument for preserving local identity (Mustajab, 2015). Typologically, leadership in traditional pesantren is often centralized yet possesses a vast sphere of influence, covering academic aspects to the socio-political affairs of the community (Wekke et al., 2018). This phenomenon demonstrates that the Kiai acts as a role model who transforms spiritual vision into collective movement. While strong in maintaining value stability, this leadership pattern—which relies heavily on an individual's psychological profile—demands innovative adaptation to remain relevant to contemporary management challenges (Mustajab, 2015).

The existence of this charismatic authority also functions as an ideological defense instrument, for instance, in addressing blasphemy movements or social conflicts in Indonesia (Kustiawan et al., 2023). Within multicultural environments, the Kiai is required to balance spiritual authority with wisdom in managing diversity. However, the core of this paradigm remains rooted in the concept of spiritual leadership, which places barakah (blessing) and devotion as the highest values (Hernawati et al., 2024). This analysis affirms that charisma-based leadership is the pesantren's greatest social capital, yet it is simultaneously a critical point requiring synchronization with professional organizational systems to avoid rigid managerial stagnation.

The centrality of the Kiai is the most determinant feature in the anatomy of traditional pesantren management, where he acts as the absolute authority holder and the sole integrator of all institutional policies. In this structure, decision-making does not follow a linear bureaucratic flow but centers on intuition, religious authority, and the Kiai's personal vision (Misdah et al., 2025). The Kiai serves not only as a spiritual guardian but also as a top manager determining the direction of academic development, business growth strategies, and even the domestic affairs of the santri (Sadiah, 2022). This dominance creates a highly centralized leadership model where every change initiative must receive direct legitimacy from the Kiai to maintain the institution's stability and barakah.

This decision-making dynamic is often conservative, functioning as an instrument to guard the purity of pesantren values from external interventions perceived as potentially damaging to tradition. Although modern educational management emphasizes collective participation, in the reality of the pesantren, the participation of administrators or teachers (ustadz) usually remains at the implementation level, while strategic decisions remain the Kiai's prerogative (Syuhud, 2019). This immense power is supported by high social modality and institutional trust from the pesantren community, who view the Kiai’s commands as a manifestation of religious obedience (Karim et al., 2025). Thus, the Kiai becomes the meeting point between spiritual development and the students' academic achievements through a unique management approach.

Furthermore, this centrality has a broad impact on leadership culture in Indonesia, where the figure of the Kiai becomes a symbol of cultural power capable of mobilizing the masses. In a social context, the Kiai's decisions also have implications for religious moderation and social stability in the surrounding area, reinforcing that his role extends beyond the physical boundaries of the pesantren (Yahya & Sahidin, 2022). However, analysis from a modern management perspective reveals challenges regarding accountability and efficiency when the entire organizational burden rests on a single individual. This high level of dependency necessitates a balance so that educational functions and social activities can operate optimally without losing their charismatic soul (Buanaputra et al., 2021). Ultimately, the centrality of the Kiai is both a strength and a vulnerability in pesantren management that requires an intelligent reconstruction toward organizational professionalism.

2 The Demands of Professionalism in Modern Educational Governance

Professionalism in the context of educational organizations is not merely an administrative matter, but a value orientation that emphasizes competency standards, work ethics, and systematic accountability. The fundamental principle of professionalism demands a shift from management based on personal intuition toward measurable management, where institutional success is determined by the synergy between strong leadership, effective communication, and directed work motivation (Møller et al., 2024). In modern educational ecosystems,

organizational professionalism is manifested through collective behaviors and competencies reflecting integrity and a commitment to service quality (Egener et al., 2012). This becomes crucial for institutions like pesantren that are striving to integrate teaching values (keguruan) with superior organizational governance to achieve widely recognized quality standards (Rahmah & Prasetyo, 2022).

Conceptually, professionalism is currently shifting toward a form of hybrid professionalism, where educational practitioners are not only required to possess pedagogical expertise but must also be able to operate within managerial frameworks and ever-changing social demands (Noordegraaf, 2015). This transformation is often triggered by external pressures such as school autonomy and inspection or accreditation mechanisms that force institutional managers to adopt more disciplined and standardized roles (Wilkins, 2015). However, these demands for professionalism must not ignore the essence of democracy in education; space is needed for professionality that remains rooted in human values and is not solely subject to the logic of measurement or rigid success metrics (Biesta, 2017).

Analysis of organizational governance shows that professionalism acts as a coordinating bridge between individual professional identity and institutional governance demands. In both higher and secondary education institutions, how teachers or lecturers interpret their professionalism will significantly determine how internal organizational coordination is formed (Lindfors et al., 2022). This principle emphasizes that professionalism is not a static entity but a dialectical process requiring a balance between technical expertise and moral responsibility. For educational organizations, adopting these principles is an absolute prerequisite to ensure bureaucratic efficiency without sacrificing the academic or spiritual integrity that constitutes the institution's dignity (marwah).

The implementation of management functions in educational organizations is a manifestation of systematic professionalism aimed at transforming institutional vision into measurable results. Conceptually, educational management includes a series of integral functions—Planning, Organizing, Actuating, and Controlling (POAC)—that work cyclically to guarantee institutional sustainability (Budur et al., 2024). In modern ecosystems, these functions are no longer viewed as separate administrative silos but as a unified control system ensuring every organizational element moves in alignment with strategic goals (Holst, 2022).

Planning occupies the upstream position as the operational blueprint. The new direction of educational planning today demands flexibility and adaptivity toward policy changes and social dynamics, ensuring that prepared plans are not merely administrative but also carry strong policy implications (Lennox et al., 2021). Mature planning in Islamic education management serves as the foundation to minimize uncertainty and optimize resource utilization (Mujahidin et al., 2021). Without planning based on data and future projections, educational institutions will struggle to maintain quality amidst global competition.

The Organizing aspect follows as an effort to arrange structures and clear divisions of labor. Referring to George R. Terry's thought, effective organizing in educational institutions significantly determines success in quality improvement, as it regulates power relations, responsibilities, and coordination between units (Texeira-Quirós et al., 2022). In the perspective of Islamic education management, organizing must reflect professional principles that remain aligned with ethical values, ensuring the right man is in the right place (Masuwai et al., 2024). A well-ordered structure prevents role overlap, which is often a constraint in traditional management models.

Next is the Actuating stage, which is the operational core of the management cycle. It serves to transform plans into real action by mobilizing human resources (Alley et al., 2023). The primary focus lies in applying motivational leadership, where the manager acts as a catalyst to inspire dedication and build a collaborative, disciplined, and organization-value-oriented work culture. Academically, this function is expected to produce outputs in the form of intellectual synergy, increased employee engagement, and the internalization of strategic vision into organizational behavior. Operationally, actuating is targeted to provide concrete results in the form of efficient productivity increases, precision in task execution, and consistent daily performance target achievement according to established quality standards (Kao et al., 2023).

Finally, the Controlling function acts as a quality assurance mechanism. Oversight is not merely an infective activity but part of a Performance Management Framework that evaluates the extent to which targets have been achieved and what factors hinder performance. In the digital era, management control systems have evolved using technological tools to increase transparency and decision-making speed, which in turn provides positive implications for organizational accountability (Mettler, 2023). The integration of strategic planning, lean organizing, and rigorous controlling creates a resilient and professional educational management ecosystem (Díez et al., 2020).

Analytically, the effectiveness of this system can be observed through the following comparative table of management functions:

Table 1: Matrix of Functions and Outputs in Modern Educational Management

No	Management Function (POAC)	Primary Focus (Modern)	Expected Output	Challenges in Pesantren
1	Planning	Adaptive strategies and data-driven policies	Strategic Plan (Renstra) & Work Programs	Balancing modern vision with traditional values/*khittah* of the pesantren.

No	Management Function (POAC)	Primary Focus (Modern)	Expected Output	Challenges in Pesantren
2	Organizing	Functional structure and digital coordination	Job Descriptions & Coordination Flow	Paternalistic culture where the Kiai's instructions often override formal structures.
3	Actuating	Motivational leadership and work culture	Academic & Operational Outputs	Human resource digital literacy and staff adaptation to strict professional work rhythms.
4	Controlling	Performance evaluation and quality control	Accountability Reports & Quality Assurance	Resistance to open evaluation due to a sense of social hesitancy (*ewuh pakewuh*) among administrators.

3 The Dialectic Between Charismatic Authority and Organizational Professionalism

The dialectic between charismatic authority and organizational professionalism creates a unique field of tension, especially when contextualized within the landscape of pesantren education. Sociologically, institutional evolution generally moves from a dependency on the founder's personal charisma toward a legal-rational leadership system through a process known as the "routinization of charisma" (Shiddiq et al., 2022). However, in the reality of the pesantren, the transformation of spiritual energy and personal charisma into bureaucratic roles based on the supremacy of formal rules often encounters obstacles (Tokbaeva, 2021). This occurs because a Kiai's charismatic authority is deeply rooted in personal qualities, social "potency," and transcendent emotional-spiritual bonds. Consequently, efforts to synchronize the tradition of khidmat (unconditional cultural devotion to the leader) with technocratic rationality (technical procedures and systemic accountability) frequently trigger a clash of values. This resistance to "routinization" requires pesantren institutions to engage in continuous negotiation to maintain social harmony without sacrificing professional organizational order (Shiddiq et al., 2022).

The tension between personal leadership and organizational systems arises from fundamental differences in the basis of authority and operational orientation. As institutions like pesantren or educational agencies begin to adopt modern management principles, the dichotomy between the leader's personal vision and formal organizational standards becomes stark. Personal vision tends

to be subjective, intuitive, and occasionally transcends procedural logic, whereas formal standards demand predictability and rigid consistency (Hazy, 2025). This tension is often manifested in four key aspects that clash dialectically:

Basis of Authority: A clash exists between legitimacy born of individual qualities and legitimacy born of office or formal rules. In personal leadership, decisions are made based on "intuition" and the figure's moral authority, while organizational systems demand that every decision be based on legally accountable operating standards (Olmos-Vega et al., 2023).

Time Horizon: Charismatic leaders often possess the ability to respond to crises rapidly through personal discretion; however, this frequently sacrifices the predictable stability that is the primary promise of an organizational system (Hazy, 2025).

Loyalty: Members face a dilemma. On one hand, there is cultural pressure to give absolute obedience to an individual (such as a Kiai or central figure); on the other hand, the demands of professionalism require adherence to the profession and established job descriptions (Tokbaeva, 2021).

Organizational Ethics Risk: Overly dominant personal leadership risks creating blind obedience where followers lose their critical faculty. Conversely, an ideal organizational system provides checks and balances as procedural safeguards against potential abuses of power (Liu et al., 2021). This dialectic shows that professionalization is not merely about adding rules, but restructuring how power is understood and exercised.

The interaction between charisma and managerial rationality does not always run harmoniously; it often creates complex conflict dynamics that can hinder organizational growth if not managed appropriately. A major obstacle is the emergence of learning barriers. Overwhelming charisma tends to make an organization ignore procedures perceived as slowing the leader down. Conversely, an overly rigid managerial system and excessive rationality often stifle the creative vision and transformative energy typically brought by a charismatic leader (Hazy, 2025).

The most risky phenomenon is ethical drift. A leader with extraordinary charisma can inadvertently trigger "unethical pro-organizational behavior." In this condition, followers feel psychologically safe to take shortcuts or violate formal rules to achieve goals deemed "noble" by the leader (Liu et al., 2021). This is exacerbated by the use of charisma heuristics—a cognitive bias where followers cease critical reflection because they have over-invested trust in the leader's charm, thereby increasing the risk of manipulation and irrational decision-making (Hazy, 2025).

To mitigate the risk of blind obedience, organizations need to implement measured structural and cultural interventions. Structurally, institutions must build a system of checks and balances immune to the leader's intervention, such as establishing independent ethics committees or implementing whistleblowing systems that guarantee anonymous safety. Culturals, there must be a conscious

effort to shift the loyalty paradigm: from absolute allegiance to a personal figure toward compliance with core values and the institution's legal foundation. Furthermore, charismatic leaders themselves must be encouraged to proactively normalize a "speak-up culture," where criticism, questions, and logical reflections from subordinates are no longer framed as forms of insubordination, but as the highest form of concern for the organization's integrity.

Another emerging issue is structural dependency. Absolute charismatic dominance hinders the development of distributed leadership; staff or lower-level administrators lack the courage to take initiative for fear of clashing with the central vision. This condition makes the organization highly fragile during succession processes, where institutions often experience a drastic decline when the charismatic figure no longer holds office (Tokbaeva, 2021). The professional identity of the staff often undergoes a process of "un/doing" just to align with the existing leadership context (Berghout et al., 2020).

However, when properly integrated, charisma can serve as a catalyst for organizational performance. In the educational context, charismatic leadership has been proven to enhance teacher engagement and performance if framed within strategic professional programs (Antonakis et al., 2021). The application of this leadership style in elementary schools shows a positive correlation with instructional quality, provided that the administration and formal systems operate in tandem. herefore, integration strategies in education demand that principals or pesantren leaders act not only as personally inspiring figures but also as system architects who guarantee the sustainability of professionalism (Bakar et al., 2025). The primary key lies in the organization's ability to measure and evaluate the impact of such charisma so that it does not become a barrier to managerial rationality

Table 2: Comparative Analysis between Charismatic Leadership and Organizational Systems

No	Dimension	Charismatic Leadership (Personal)	Professional Leadership (Systemic)
1	Pillar of Legitimacy	Figurity, moral authority, and personal "aura."	Legal mandate, formal structure, and certification.
2	Focus of Loyalty	**Person-centered** (Loyal to the figure of the leader/guardian).	**Institution-centered** (Loyal to the vision and constitution).
3	Operational Basis	Intuition, subjective discretion, and high flexibility.	Standard Operating Procedure (SOP) and data.
4	Relational Culture	**Paternalistic** (Father-child or mentor-mentee relationship).	**Meritocratic** (Performance-based relationship).

No	Dimension	Charismatic Leadership (Personal)	Professional Leadership (Systemic)
5	Primary Risk	High dependency on the figure's presence.	Potential for rigid or slow bureaucracy.
6	Sustainability	Difficult to replicate if the main figure is absent.	Easily regenerated through a cadre system.

4 Reconstruction of the Hybrid Pesantren Management Model

The reconstruction of pesantren management in the contemporary era demands a shift from a singular model toward a Hybrid Management Model. From an organizational sociology perspective, a hybrid organization is defined as an entity that combines two or more distinct institutional logics—in this case, the traditional-charismatic logic and the legal-rational logic—into one coherent structure. A hybrid model is not merely a compromise between two poles but an organizational design intentionally created to manage complex external demands without sacrificing internal identity. Within the pesantren, this hybridity allows the institution to maintain its spiritual "soul" (ruh) while simultaneously adopting the managerial efficiencies that have become global educational standards (Noordegraaf, 2015).

Conceptually, hybrid management operates by recognizing that the Kiai's charismatic authority and organizational professionalism each possess their own domains of excellence. Charismatic leadership excels in creating vision, inspiration, and strong loyalty, while organizational professionalism excels in ensuring sustainability, transparency, and quality standardization. This reconstruction requires what is termed "hybrid competence," where pesantren administrators are not only proficient in classical religious literacy but also possess skills in using modern management tools such as strategic planning, performance management, and digital information systems. Thus, the pesantren transforms into a resilient institution with strong traditional roots and wide wings of innovation.

The integration between charisma and professionalism in a hybrid model is achieved through a "strategic symbiosis" mechanism. In this model, the figure of the Kiai remains in a central position as the strategic director and guardian of values, yet he is supported by a professional managerial team that operationalizes that vision into a structured system (Asy'ari et al., 2017). This integration eliminates the risk of absolute centralism by distributing technical authority to competent organizational units without diminishing the Kiai's spiritual legitimacy. The Kiai's charisma is utilized as energy to drive an ethical work culture, while the management system acts as a corridor to prevent that energy from overflowing into personal bias or bureaucratic inefficiency.

This integration process also involves a positive routinization of charisma, where the Kiai's noble values are institutionalized into the organization's code of ethics and Standard Operating Procedures (SOPs). This ensures that

professionalism is not viewed as a threat to "barakah" (blessing), but rather as a form of organizational effort (ikhtiar) to maintain the community's trust (amanah) accountably (Fauzi et al., 2025). With this integration, pesantren can avoid the trap of "unethical pro-organizational behavior" because the management system provides healthy checks and balances (Liu et al., 2021). This synchronization creates an ecosystem where student (santri) obedience is no longer blind, but rather a compliance based on rational respect for a fair and transparent system.

The Hybrid Pesantren Management Model is built upon four primary interconnected dimensions, ensuring that the management reconstruction reaches the very core of the organization. Through these dimensions, the pesantren is capable of negotiating its identity amidst the currents of national educational modernization.

First, the Leadership Dimension: A transformation occurs from a singular-centralized model to a collective-collegial leadership model. In this model, the Kiai continues to function as the moral authority and guardian of the spiritual vision (the superstructure), but daily operations are delegated to a professional management team working collegially to ensure more rational and measurable decision-making.

Second, the Legitimacy Dimension: The sources of community support undergo an expansion. While previously dominance was rooted in lineage (nasab) or personal spiritual authority, it is now reinforced by "performative legitimacy" based on tangible evidence of graduate quality, institutional recognition through accreditation, and transparent governance that is publicly accountable. Third, the Organizational Structure Dimension: The implementation of a lean and functional structure by adopting POAC principles (Planning, Organizing, Actuating, Controlling). This structure is designed to guarantee bureaucratic efficiency and clear digital coordination flows, ensuring each work unit has specific responsibilities without losing cohesion with pesantren values. Fourth, the Institutional Values Dimension: A dialectical synergy occurs between the traditional ethos and professional standards. Fundamental values such as ikhlas (sincerity) and sami’na wa atha’na (transformative obedience) are maintained as the organization's soul, yet they are actualized through professional performance indicators such as integrity, systemic accountability, and a merit-based culture.

The application of this hybrid model has broad implications for the developmental direction of Islamic educational management in Indonesia. It offers a constructive middle ground for thousands of pesantren seeking progress without losing their identity. The primary implication is a paradigm shift from management based on "limitless devotion" toward "professional devotion" that places greater value on systems and human resource competence.

Table 3: Conceptualization of the Hybrid Pesantren Management Model

No	Model Dimension	Conceptual Indicator	Form of Implementation in Pesantren	Managerial Implications
1	Leadership	Integration of the Kiai's charismatic leadership with organizational professionalism.	The Kiai as the holder of value authority & ideological direction; board/staff manage daily operations.	Creates a balance between traditional legitimacy and modern management effectiveness.
2	Institutional Legitimacy	Duality of legitimacy: Traditional (Charismatic) and Formal (Legal-Rational).	Social recognition of the Kiai's scholarly authority and state recognition through accreditation and regulation.	Strengthens the pesantren's position as an institution rooted in tradition yet recognized by the national system.
3	Organizational Structure	Systematic, structured, and functional division of organizational functions.	Establishment of formal/non-formal education units, administrative systems, and institutional development units.	Enhances coordination effectiveness, clarifies job descriptions, and strengthens governance.
4	Institutional Values	Internalization of distinct pesantren values into the organizational culture.	Practices of *ikhlas* (sincerity), simplicity, and *ta'zim* (respect) synergized with a professional work ethos.	Serves as a moral foundation that maintains social cohesion and identity sustainability amidst modernization.

The relevance of the hybrid model lies in its ability to address the challenges of decentralization and national educational standardization. Through this model, pesantren are no longer viewed as "second-class" institutions but as

educational entities with governance on par with modern schools, yet possessing superior spiritual character. This transformation is crucial to ensure the survival of pesantren amidst global competition, while simultaneously strengthening their role as a driving force for national human resource quality that balances intellectual intelligence with moral maturity.

D. CONCLUSION

This research successfully synthesizes that the modernization of pesantren does not demand the abolition of traditional authority, but rather a transformation in how that authority is articulated within modern structures. The primary findings indicate that the dichotomy between tradition and professionalism can be bridged through a paradigm shift from personal-intuitive management toward value-based systemic governance. Reflectively, the future success of pesantren depends on their ability to preserve the charismatic "soul" (ruh) as social capital, while simultaneously adopting managerial rationality to guarantee institutional accountability. These findings reaffirm that professionalism is not a threat to the Kiai's dignity (marwah), but rather a protective instrument for the sustainability of the Islamic educational vision amidst global complexities. This integration produces a symbiotic relationship where the Kiai's charisma acts as the driver of organizational culture and a source of transcendental motivation, while professionalism provides a framework for checks and balances. This synergy effectively mitigates the risk of unethical pro-organizational behavior that often emerges within absolute leadership. By uniting spiritual authority and formal standards, the institution gains firmer institutional trust, ensuring that the students' values of obedience are transformed into measurable professional integrity.

The Hybrid Management Model is formulated as an organizational architecture that positions the Kiai as the guardian of values and a professional team as the operational executors. This model optimizes the POAC cycle—Planning, Organizing, Actuating, and Controlling—without degrading the sacredness of pesantren traditions. This formulation affirmatively offers a solution to the challenges of succession and quality standardization, ensuring that pesantren remain competitive within the national education system without losing their spiritual identity as authentic centers for religious knowledge transmission. Theoretically, the findings of this research significantly contribute to enriching the literature and knowledge within the fields of Islamic educational management and organizational sociology, particularly in redefining the conceptualization of charismatic leadership amidst institutional modernization.

Despite offering novel insights and a new model, this study has several limitations. The research is constrained by its qualitative methodological design, with a regional scope and a number of respondents focused on a specific typology of *pesantren* (Islamic boarding schools). This potentially limits the generalizability of the findings when applied to *pesantren* entities with different demographic

characteristics, cultural backgrounds, or traditional roots (such as pure *salaf* institutions). Furthermore, the limited duration of the observation is not entirely sufficient to capture the long-term dynamics of change resulting from the implementation of this managerial governance.

Regarding the prospects for developing the findings of this study, the formulated Hybrid Management Model opens avenues for further empirical research. A further implication of this research is the encouragement of future studies to test the effectiveness of this model using a quantitative approach with a larger and more diverse sample of *pesantren*. Additionally, future research prospects could be directed toward cross-cultural or cross-religious institutional comparative studies. This would allow for the development of a governance blueprint for traditional educational institutions that is more comprehensive, inclusive, and adaptable to the challenges of the disruptive era.

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