The Pesantren Leaders' Visionary in Improving *Khidmah Lil-Ummah* Excellent Service

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Abstract: *Visionary in Khidmah Lil-Ummat Management is a method used in management in an educational institution. visionary is an effort or tips made by educational institutions in managing the service system with a good service system used to build the institution's Khidmah Lil-Ummat Management. KH. Ilyas Siraj and KH. Moh. Hefni Mahfudz, both are Islamic boarding school or pesantren leaders use one of these methods in the management of Khidmah Lil-Ummat. The purpose of this research is to understand and analyze how the visionary of pesantren leaders is in the Khidmah Lil-Ummat Management. This research uses a qualitative approach with a case study type of research. As a key instrument, researchers conduct research using additional instruments in the form of interview guides, observation guidelines and documents in the form of activity photos or software/hardware data about research activities. In the process, the researcher also checked the validity of the data by using data triangulation to obtain data validity. The research results obtained are the implementation of pesantren leaders visionary in Khidmah Lil-Ummat Management, carried out through five dimensions of pesantren leader visionary in Khidmah Lil-Ummat Management consisting of Showing Foresight, Creative Thinking and Motivating, Taking Risks, Coalition Building and Continuous Learning.*

Abstrak: Visioneritas dalam Manajemen Khidmah Lil-Ummat merupakan metode yang digunakan dalam pengelolaan di sebuah lembaga pendidikan. Visioneritas merupakan upaya atau kiat-kiat yang dilakukan oleh lembaga pendidikan dalam pengelolaan sistem layanan dengan adanya sistem layanan yang baik tersebut digunakan untuk membangun Manajemen Khidmah Lil- Ummat lembaga. KH. Imam Hasyim dan KH. Moh. Hefni Mahfudz merupakan pemimpin pesantren yang menggunakan salah satu tersebut dalam Manajemen Khidmah Lil- Ummah. Adapun tujuan dalam penelitian ini ialah untuk memahami dan menganalisis bagaimana Bagaimana Visioneritas Pemimpin Pondok pesantren dalam Manajemen Khidmah Lil-Ummat. Penelitian ini mengunakan pendekatan kualitatif dengan jenis penelitian studi kasus. Adanya peneliti menjadi instrumen kunci atau utama, sebagai instrumen kunci, peneliti melakukan penelitian dengan menggunakan instrumen tambahan berupa pedoman wawancara, pedoman observasi dan dokumen-dokumen berupa foto-foto kegiatan ataupun data software/hardware tentang kegiatan penelitian. Dalam prosesnya peneliti juga melakukan pengecekan keabsahan data dengan cara peneliti menggunakan trianggulasi data untuk mendapatkan keabsahan data. Adapun hasil penelitian yang diperoleh ialah Implementasi Visioneritas Pempimpin Pondok pesantren di Manajemen Khidmah Lil- Ummat, dilakukan melalui lima dimensi dari Visioneritas Pemimpin Pondok pesantren dalam Manajemen Khidmah Lil-Ummat terdiri dari Showing Foresight, Creative Thingking and Motivating, Taking Risks, Coalition Building dan Continuous Learning.

INTRODUCTION

The urgency of leadership in every organization is a necessity. Its existence will affect the situation, regulation, administration, and rotation of an organization's journey, as well as the performance of all components of actors in an organization. Even the leadership style can influence the speed of achieving organizational goals. This style is also the case in educational organizations. Leadership style is a significant factor in an organization because most of the success and failure of an organization are determined by leadership. [1] The importance of leadership as stated by James M. Black in Management: A Guide Executive Command in Sadili Samsuddin with leadership is the ability to convince and mobilize others to want to work together under his leadership as a team to achieve certain goals because of employee loyalty, and discipline will provide support for responsible and highly dedicated leaders. [2]

Leadership style can be defined as a way to influence others that they are willing and willing to bring out their best policies and capabilities in the value-creation process. Concerning leadership style, Luthans also states that certain leadership styles will lead to high performance in organizations that face demands for renewal and change. [3] Islamic boarding school (pesantren) is an Islamic group entity that makes a significant contribution to the dynamics of Islamic development in Indonesia. The treasures of Islam in Indonesia can not be separated from the pesantren.[4] Its contribution to the development of the socio-cultural life of the community, especially through the preservation of local culture in pesantren.

Therefore, it is unsurprising that some people describe pesantren as the true face of Islam in Indonesia. That is, pesantren are not only synonymous with the meaning of Islam but also the meaning of Indonesia. In other words, pesantren develop from the sociological experience of the community environment and have a close relationship that cannot be separated from the surrounding community. Based on the combination of Islamic teachings (Ahlusunnah wal jamaah) and local traditions and through a series of times from generation to generation, the characteristics of pesantren are always bound to Islamic values and traditional patterns. It is also considered a unique sub-culture with internalized characteristics: (1) The most essential position in its value is the achievement of acceptance in the sight of Allah. (2) a strong orientation towards the kyai (leader of the pesantren), i.e., an asymmetrical traditional authority

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[1] Achmad Zainuri Arif, Soedjarwo Soedjarwo, and Erny Roesminingsih, "Strategi Pemasaran Melalui Rebranding Di SD Muhammadiyah 24 Surabaya," *Didaktis: Jurnal Pendidikan Dan Ilmu Pengetahuan* 22, no. 1 (2022): 29, https://doi.org/10.30651/didaktis.v22i1.11147.

[2] Hosaini and Miftahul Alimin, "Pembelajaran Dalam Era'New Normal' Di Pondok pesantren Nurul Qarnain Jember Tahun 2020," *LISAN AL-HAL: Jurnal Pengembangan Pemikiran Dan Kebudayaan* 14, no. 2 (2020): 361–80, https://doi.org/10.35316/lisanalhal.v14i2.860.

[3] Rahman Tanjung et al., "Pengaruh Penilaian Dan Efikasi Diri Terhadap Kepuasan Kerja Serta Implikasinya Terhadap Kinerja Guru," *Jurnal Ilmiah MEA (Manajemen, Ekonomi, Dan Akuntansi)* 4, no. 1 (2020): 380–91.

[4] Salafiyah Syafi, Iyah Of, and Banuroja Gorontalo, "Article Received January 17," *Jurnal Manajemen dan Supervisi Pendidikan* 29, no. 1 (2023): 12–24.

relationship between the kyai and the santri (someone who follows Islamic education in the pesantren). The kyai and his ustad are the only explicitly recognized hierarchy of power in the pesantren and the surrounding community. In tradition, the teacher is considered a conduit of barakah (divine blessing) and reflects obedience to the kyai based on the kyai's holiness because he is the one who holds the key to channeling knowledge from God. (3) personal characteristics such as independence, simplicity, and solidarity. (4) The pesantren network is excellen. (5) high solidarity among students. (6) The neighborhood community is generally in the countryside with followers of farmers and traders. (7) high tolerance for Indonesian culture.[5]

According to Muhammad Fethullah Gülen, every civilization must have a relationship with its past and a relationship with its cultural heritage. Therefore, seeking and developing a better civilization in the future will not succeed except by utilizing what it has. pesantren must be equipped with the highest possible ability to answer the challenges and demands of life in the context of space and time in Indonesia and the world of the present century.[6] pesantren must be a reinterpretation of its values and traditions so that pesantren can carry out social transformation. pesantren does not just maintain its existence; by making adjustments, accommodations,

and leeway, it can develop and even place itself in an essential position as the center of Islamic civilization in Indonesia. Ultimately, the authenticity of pesantren as the embodiment of the face of Indonesian Islam becomes rahmatan lil'alamin for various groups, different groups, and cultural diversity that exist.[7]

Urgency in every organization is a necessity. Its existence will affect the situation, regulation, administration, and rotation of an organization's journey, as well as the performance of all components of actors in an organization. Even the speed of achieving organizational goals can be influenced by its leadership style. Similarly, in educational organizations.[8]

Sumarto et al. classify leadership styles into four, namely Autocratic, Directive, Consultative, and Participative leadership styles. Prioritizes the implementation of tasks for the achievement of goals so that less attention to human relations. Then, the Directive one prioritizes achieving goals but begins to pay attention to human relations. At the same time, the Consultative type prioritizes the implementation of tasks and pays considerable attention to creating relationships with fellow members familiarly and harmoniously. Furthermore, in addition to

[5] Taufikurrahman Fitri Hidayati and Dina Mardiana, "Internalisasi Nilai Tasawuf Al-Ghazali Di Pondok pesantren: Determinasi Makna Di Era Disruptif 4.0," 2019, 266–79.

[6] Hadi Santoso, "Implementasi Pendidikan Karakter Dalam Keluarga Muslim (Sebuah Pendekatan Sosiologis)," *Jurnal At-Tarbiyat* 2, no. 2 (2019): 1–24, https://doi.org/10.30649/fisheries.v1i2.23.

[7] Alif Jabal Kurdi and Saipul Hamzah, "Menelaah Teori Anti-Sinonimitas Bintu Al-Syathi' Sebagai Kritik Terhadap Digital Literate Muslims Generation," *Millati: Journal of Islamic Studies and Humanities* 3, no. 2 (2018): 245, https://doi.org/10.18326/mlt.v3i2.245-260.

[8] Mastori, "Studi Islam Dengan Pendekatan Fenomenologis," *INSPIRASI: Jurnal Kajian Dan Penelitian Pendidikan Islam* 2, no. 3 (2018): 72–85, http://www.ejournal.undaris.ac.id/index.php/inspirasi/article/view/19.

emphasizing the implementation of tasks, the Participative type also pays great attention to creating relationships with and among members.[9]

Meanwhile, Siagian in Harjoni Desky said that three kinds of leadership styles have been widely recognized, namely, Democracy, which is a leadership style that leads to decision-making as a joint decision and all members of the social system concerned; Autocracy, which is leadership that leads to decision making depending on the leader himself and Laissez Faire, which is a leadership style that leaves decision making to each member of the social system itself. According to Nur Cholish Madjid, Da'wah has the content of the Idea of visionarity, which continues to experience changes in progress in meeting the demands between space and time to achieve the goals of da'wah.[10]

Nanus in Ahmad Mappaenre (2014: 219) confirms that visionary leadership works in four pillars, namely, direction determinants who mobilize subordinate behaviors in the desired direction, change agents who stimulate environmental change, and a clear and rational work agenda, spokespersons who convince people in internal groups to gain access from outside, introduce and socialize organizational excellence and vision

that imply organizational progress, patient coaches and become role models so that they encourage, help subordinates learn and grow, build confidence, help improve their ability to achieve the vision constantly.[11]

Besides the leader in an institution having a visionary side in building his organization, excellent service is also essential in building trust both from the students themselves or the guardians of the students, namely by being able to create excellent service (Service Excellence) by fulfilling the wants and needs of the guardians of the students and the ideals of the founders of the institution and providing the best program based on concern for consumers by an organization or business field.[12] Excellent service can be interpreted with khidmah lil-ummat there are several benefits, including satisfying consumers so that their needs are met, consumers will always choose to get, and able to meet predetermined quality standards.

In order for an institution to survive and be able to compete and have good performance, it can be supported by the use of a visionary in a leader of the Khidmah Lil-Ummat Management institution; of course, it is very impactful in fulfilling the wishes of the santri guardian to the leader of the boarding school. This idea is in line with KH. Imam Hasyim and KH. Moh.

[9] Gaya Kepemimpinan Kyai, "Jurnal Kependidikan," *Jurnal Kependidikan* 7, no. 1 (2019): 141–56.
[10] Lisda Nurul Romdani, "Teori Konstruksi Sosial: Sebuah Teori Bagaimana Warga Negara Memaknai Pelaksanaan Pemilihan Kepala Daerah Di Masa Pandemic," *JISIP : Jurnal Ilmu Sosial Dan Ilmu Politik* 10, no. 2 (2021): 116–23, https://doi.org/10.33366/jisip.v10i2.2265.

[11] Volume Nomor P-issn E-issn, "Jurnal Dirosah Islamiyah Jurnal Dirosah Islamiyah" 4 (2022): 349–59, https://doi.org/10.17467/jdi.v4i3.
[12] Zuhri Zuhri, "Kepemimpinan Visioner Kiai Dalam Mengimplementasikan Visi Di Pondok pesantren," *Bidayatuna: Jurnal Pendidikan Guru Mandrasah Ibtidaiyah* 1, no. 2 (2021): 109, https://doi.org/10.36835/bidayatuna.v1i2.325.

Hefni Mahfudz, the AT-Taufiqiyah Bluto Sumenep boarding school leaders, and pesantren Nurul Jadid Zaid bin Tsabit region. Improving Khidmah Lil-Ummat services can be done with several theories.

Several researchers have widely researched visionarity, but those who collaborate with theory in improving Khidmat Lil-Ummat excellent service provide a new approach to developing and assessing the nature of leadership in the world of education, which is very influential in determining the long-term existence of the institution. The research framework provides two contributions to the final consumer, namely the community, including the contribution of resources for students and research contributions. It also argues that an institution needs to be managed by pesantren leaders or, commonly referred to as kyai to produce and provide excellent service Khidmat Lil-Ummat at a competitive level. Kaewngam et al.'s research results show that the management model in improving Khidmat Lil-Ummat excellent service is very influential in Showing Foresight.[13]

From some of the above studies, researchers are interested in researching how the visionary of the leader of the pesantren improves excellent service Khidmat Lil-Ummat KH. Imam Hasyim pesantren AT-Taufiqiyah Bluto Sumenep and KH. Moh. Hefni Mahfudz pesantren Nurul Jadid Zaid bin Tsabit Paiton Probolinggo Region. The two Kyai are located in the East Java Province and are not the only pesantren in the area. As an Islamic educational institution, there are many challenges faced by these two Islamic boarding schools. Seeing the large population of Islamic boarding schools in these areas is a challenge for KH.Imam Hasyim in pesantren. At-Taufiqiyah Bluto Sumenep and and KH. Moh. Hefni Mahfudz, pesantren Nurul Jadid Zaid bin Tsabit Paiton Probolinggo. in facing pesantren competition. For this reason, it is crucial for the two kyai, in addition to having a visionary side, to improve the institution's Khidmat Lil-Ummat Prima Service at a time of complex competition in higher education today.

Based on preliminary observations made by the author at KH. Imam Hasyim at pesantren At-Taufiqiyah Bluto Sumenep and and KH. Moh. Hefni Mahfudz Nurul Jadid pesantren Zaid bin Tsabit Paiton Probolinggo Region, that in improving the Khidmat Lil-Ummat Prima Service Institution at the time of the tight competition of boarding schools, the two Kyai made several efforts. One of them is by not only focusing on developing student activities and managing human resources in the two universities. However, they also make efforts through partnership relationships with other institutions. This cooperation is carried out starting from the national and international levels.

METHOD

This research uses a qualitative approach with a case study research type. Research activities emphasize more on concepts and processes.

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[13] Deviyanti Deviyanti and Kusumo Bintoro, "Analisis Penerapan Good Corporate Governance (GCG) Melalui Reformasi Birokrasi Menuju Wilayah Bebas Korupsi Dan Wilayah Birokrasi Bersih Dan Melayani (WBK/WBBM)," *Syntax Literate ; Jurnal Ilmiah Indonesia* 6, no. 6 (2021): 2679, https://doi.org/10.36418/syntax-literate.v6i6.3104.

Researchers went directly to observe and understand how the implementation of the visionary of the pesantren leaders in building Khidmah Lil- Ummat Management. Then, the researcher gives an interpretation of the events or events that take place. Researchers use this method because they want to understand the problem under study in depth. This study's primary data sources are students at Nurul Islam Islamic Boarding School and Nurul Jadid Islamic Boarding School in the Zaid bin Tsabit Region, Asatidz, and Family Caregivers.

As a key instrument, the researcher conducts research using additional instruments such as interview guidelines, observation guidelines, and documents in the form of photographs of activities or software/hardware data about research activities. In order to obtain research data, researchers used participant observation techniques, structured interviews, and documentation. The technique reveals data about implementing the visionary of the pesantren leaders in building Khidmah Lil- Ummat Management, which consists of five dimensions. The data that has been collected is analyzed using the Miles, Humbernam, and Saldana data analysis technique, which consists of data condensation, data display, and verification. In the process, researchers also checked the validity of the data by using data triangulation to obtain data validity. The reasons for using this qualitative approach are:

With a qualitative approach, researchers are faced directly with the field and individuals as a whole in order to obtain objective and logical data. With this qualitative approach, researchers can directly experience what they experience in their social lives and study groups and experiences that may not be known together.[14]

FINDING AND DISCUSSION

Visionary leaders are creative and innovative leaders in formulating and communicating their vision to all members. So that what the organization wants to achieve will be achieved. The leadership concept promoted by Kyai Imam and Kyai Hefni is divided into four concepts: The ability to formulate and socialize the vision to be achieved. This concept is done by formulating a clear vision of the future. In the practice of formulating a vision, Kyai Imam and Kyai Hefni do not only focus on the personal quality of their students but also hope to achieve the quality of graduates of pesantren At-Taufiqiyah and pesantren Nurul Jadid Zaid bin Tsabit Region who are beneficial to all ummah in the future.

According to Sudarwan, a good vision is a vision that is formulated simply but can provide clarity to the perpetrators of the vision and can provide a clear picture of the goals to be achieved by an organization, which includes: 1) the vision must at least be able to have its appeal for all elements, especially the implementers of the vision itself. 2) The vision formulation must at least build togetherness in the organization to grow professionally. 3) The content of the vision must be able to eliminate individual egoism. 4) The vision must embrace all elements to have one goal or be aligned in realizing

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[14] Muhammad Sofyan Yusuf, "Prespektif Mubadalah Terhadap Intruksi Presiden No. 9 Tahun 2000 Tentang Pengarustamaan Gender Dalam Pembangunan Nasional," *Jurnal Skripsi*, no. 9 (2020).

the vision. 5) The vision becomes the basis for all members in determining whether or not the activities are practical.[15]

The dimensions of the Kyai visionary in Khidmah Lil-Ummat Management consist of Showing Foresight, Creative Thinking and Motivating, Taking Risks, Coalition Building, and Continuous Learning. As for applying for the visionary of pesantren leaders at KH.Imam Hasyim pesantren At-Taufiqiyah Bluto Sumenep and and KH. Moh. Hefni Mahfudz Nurul Jadid pesantren Zaid bin Tsabit Paiton Paiton Probolinggo., carried out with five efforts, namely:

1. *Showing Foresight*

Leadership is a leadership style that always has a vision of working towards four pillars, including First, being able to determine the direction of the organization, second, understanding the community's expectations. Third, it is a driving force for its members to realize its vision into action. Fourth, being a change agent who is always insightful to the future of his organization. visionary leaders Showing Foresight, planners who can predict the future. In making plans, consider what they want to do and technology, procedures, organization, and other factors that may affect the foresight plan.[16]

"*Untuk pandangan kedepan kami untuk wilayah Zaid bin Tsabit ini, aslinya tidak ada pandangan untuk mendirikan pesantren atau wilayah, akan tetapi, kalau kembali kecerita awal kami akan pindah dari pusat ke daerah wilayah ini, niat dari mertua kami alm. KH. Hasan Abdul Wafi yakni, "makle bedeh kancah shalat berjma'ah", silih berapa waktu, ada beberapa santri dari pusat yang ingin setor hafalan qur'an, sorogan kitab sampai beberapa santri pindah kewilayah ini, dan kegiatan ini di dukung oleh alm KH. Abdul Haq Zaini dan di resmikannlah wilayah ini pada tahun 2000, jadi untuk visi dan misi tetap mengikuti pondok pusat, dan untuk gagasan ada mengikuti waktu yang berjalan, dan kalau gambaran besar, saya ingin mendirikan perguruan besar di pesantren Nurul Jadid ini yang khusus menelaaah tentang ilmu Al-Qur'an*".

Kyai Hefni revealed that kyai in pesantren has a referral power as a role model who has foresight so that it is used as a reference for inspiration, innovation, and contribution to pesantren activities so that all forms of attention and direction are well received by santri and santri guardians, especially in several ta'limiyah activities in the two pesantren. The research data shows that Kyai Hefni in Showing Foresight has several views, including the Tahfidzul Qur'an Program, Tahsinul Qiroah, Amtsilati and language institutions, as well as what happens to the Showing Foresight leadership of Kyai Imam also has several views, including Formal institutions

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[15] Riyono, "Strategi Branding Menuju Sekolah Bermutu : Studi Multisite Di SD Muhammadiyah 2 Tulangan dan SD Muhammadiyah Bangil," no. September (2018), https://doi.org/10.13140/RG.2.2.28045.38880.

[16] Danang Kurniawan, "Service Excellent Berdasarkan Prespektif Islam Di Bank Syariah," *TAWAZUN : Journal of Sharia Economic Law* 3, no. 1 (2020): 63, https://doi.org/10.21043/tawazun.v3i1.7835.

(Kindergarten et al.) and non-formal institutions (Diniah institutions, Tahfidzul Qur'an institutions, Amtsilati institutions and Al-miftah Institutions). When combined in the Khidmah Lil-Ummat Prima Service, the results of what the researchers found were that the two kyai prioritized the akhlaq of the students and the knowledge that had been passed down by the awliya' which reached the Prophet Muhammad PBUH.

"Untuk kedepan mengahadapi para santri khususnya di santri At-Taufiqyah, saya selalu memohon kepada Alla SWT, mudah-mudahan ilmu para santri barokah dan manfaat, tentunya kami sebagai pengasuhberupaya dan beriktiar bagaimana seorang santri sesuai dengan topuksi kadar santri ialah yang brakhlakul karimah dan memperhatikan dalam urusan ubudiahnya dan memperhatikan kitab kuning, kenapa harus akhlaqul karima atau etika yang bagus, menjadikan prioritas, berdasarkann sabda Rasulullah SAW, bahwa diutusnya nabi untuk menyempurnakan akhlaq, misi yang dibawa beliau yakni membangun moralitas, baik kapada Allah dan hubungan kepada sesama manusia, dalam arti santri itu sadar di ciptakan oleh Allah semata-mata untuk beribadah kepada Allah, yakni kami doktrin kepada para santri untuk disiplin, baik dalam manejemen waktu, segi berpakaian, dalm hal tugas sebagai santri, dan mengaktifakan shalat jama'ah dan shalat sunnah lainnya".

The critical role of a leader in an educational institution becomes the central point to realizing quality education. The role of a leader in carrying out his leadership duties will affect the success or failure of educational institutions in realizing quality education. Therefore, a leader only immediately carries out his role, first preparing steps and strategies of action that are mature and appropriate so that his role and duties can be carried out optimally. Kyai Imam's words above it show *Foresight* in building Khidmah Lil- Ummat Prima Services. The two ponds make it more famous among the community and partner institutions. The existence of a Showing Foresight with a program that runs in the pesantren also makes the public perception suitable towards pesantren At-Taufiqiyah and pesantren Nurul Jadid Zaid bin Tsabit Region.

2. *Creative Thingking and Motivating*

Quality education is the main factor that must be implemented to create a successor to the struggle for quality education in the future. The formation and success in creating a quality generation must be distinct from the existence of leaders who significantly influence the performance or behavior of their members to achieve quality education. Therefore, the leader must be able to determine the steps and strategies in every action he will take, especially the steps that a leader can maximize in moving his subordinates to realize the vision into real work, whether it is with institutional management strategy steps in the form of maximizing existing management functions or with other efforts such as providing

guidance, motivation, and support to all members.[17]

According to the researcher's finding, the headmistress of the boarding school has several activities to deal with the complaints and suggestions of the santri parents and to build a good long-term relationship to improve the santri parents' satisfaction with the learning process at the boarding school. Santri consists of male and female students at pesantren At-Taufiqiqiyah and pesantren Nurul Jadid Zaid bin Tsabit Region. Creative Thinking and Motivating kyai Imam and kyai Hefni In facing challenges, visionary leaders try to think creatively and innovatively in finding new alternative solutions by paying attention to issues, opportunities, and problems that exist in the present and even in the future and must be able to superior programs from the four existing programs devis namely congregational prayer activities. He teaches persistence in congregational prayers, both maktubah prayers, rawatib prayers, and the use of siwak before performing congregational prayers, in terms of his bil-qaul da'wah such as holding taushiyah for the administrators at the end of each month and for pera santri, the motivation session is slipped into every ngitab activity, which is carried out every Monday, Wednesday night, and Friday. Furthermore, regarding his innovation, the most important thing is to have students who can connect the tongues of the guardians, masyaikh, and maintain the legacy of the Prophet Muhammad PBUH, Madarasatul Qur'an.

"Dalam hal kekreatifannya beliau terapkan dalam memecahkan sebuah masalah dan isu baru. Beliau juga sering memotivasi kepada santri, Salah satu motivasi beliau kepada santri Jangan salah tujuan mondok; mondok sambil sekolah, bukan sekolah sambil mondok yakni semata-mata ingin mencari barokahnya guru, ilmu dan kitab serta pesantren dan orang tua. Santri tidak akan dicetak sebagai orang pintar, akan tetapi dicetak menjadi orang yang mengerti jadi dirinya sebagai manusia".

The existence of the above delivery is in line with the theory of Creative Thinking and Motivating, which is an action taken by the institution's leader in managing visionary complaints, which in this case are santri and santri guardians.[18] Creative thinking and Motivating is a strategy of a visionary leader of a boarding school that allows the institution to manage relationships with the community and santri guardians effectively. The existence of Creative Thinking and Motivating is an effort to improve the excellent service of Khidmah Li-Ummat; this service will foster the loyalty of the santri guardians and the community to the Islamic Boarding School. Loyalty strengthened by the commitment between the company and the customer will improve and create a closer relationship with an institution—creative Thinking and

[17] Haris Mujiman, "Manajemen Pelatihan Berbasis Belajar Mandiri. Yogyakarta: Pustaka Pelajar.," *Yogyakarta: Pustaka Pelajar* 3, no. 1 (2011): 88–107.

[18] Imam Jalaluddin As-suyuti, *Studi Al-Qur'an Komprehensif* (2008: india solo, indiva media kreasi jl apel ll, no 30 jajar laweyan, surakarta, n.d.), isbn: 978-979-17461-6-8.

Motivating- referring to the kyai's relationship with the santri guardian.[19]

An educational institution, especially a pesantren, must pay attention to the satisfaction of the santri's guardians of the boarding students during intense competition from various pesantren. For this reason, pesantren, an institution providing Islamic education services, needs to learn and have initiatives to increase students' satisfaction further; in this case, they are the guardians of students who include their children in education in pesantren. Customer satisfaction can indicate the quality of the services provided, so the increase and decrease in income can be seen from the extent to which consumers are satisfied.[20]

This service shows that the voice of consumers or students plays an important role and significantly impacts the reputation and image of an organization or agency. When a pesantren institution does not gain the trust of its consumers, the educational institution is under significant threat. An educational institution can only survive if its students are satisfied. The absence of consumer confidence in educational institutions is due to a lack of promotion, innovation, service, and the fulfillment of a kyai figure who has

a visionary spirit toward the needs of students. The absence of consumer confidence promotes educational institutions in various ways, such as providing free tuition fees, scholarships, free uniforms, and free school supplies, which aim to attract public interest. Of course, this will be very detrimental to educational institutions. If this is the case, a marketing strategy can be a breakthrough for schools to achieve the goals set.[21]

3. *Taking Risks*

A leader has an active role in continuously improving the quality of the institution he leads. One reference indicator of the success of educational leaders can be seen from the quality that exists in madrasah through three indicators of educational quality, namely: input in the form of professional teachers and other support, the process of activities that will have an impact on the success of educational leaders—effectiveness of teaching and learning activities and educational output in the form of good results[22] obtained from the input and process stages. visionary leaders dare take risks and consider failure an opportunity, not a setback. So, when the organization experiences failure in achieving goals, the leader will motivate other members of the organization to remain enthusiastic. Likewise, the visionary of kyai Hefni and kyai Imam in Taking Risks, which is the development of an institution, a

[19] Elfridawati Mai Dhuhani, Dewi Nofrita, and Wahyu Khoirul Mustofa, "Telaah Model Dan Penggunaan Media Pembelajaran Di Pondok pesantren Khoiru Ummah Waitila Maluku Tengah," *Al-Iltizam: Jurnal Pendidikan Agama Islam* 5, no. 2 (2020): 48–65, https://doi.org/10.33477/alt.v5i2.1753.
[20] Zainur Roziqin and Hefny Rozaq, "Menggagas Competitive Advantage Melalui Branding Image Di Madrasah Aliyah Nurul Jadid Paiton Probolinggo Zainur Roziqin Universitas Nurul Jadid Probolinggo Hefny Rozaq Universitas Nurul Jadid Probolinggo," *Didaktika* 18, no. 2 (2018): 225–44.

[21] Rezza Maulana, "Memperingati Tahun Baru Cina Sambil Melestarikan Warisan: Pengalaman Komunitas Cina Di Yogyakarta," *Jurnal Lektur Keagamaan* 13, no. 1 (2015): 183–202.
[22] Tanjung et al., "Pengaruh Penilaian Dan Efikasi Diri Terhadap Kepuasan Kerja Serta Implikasinya Terhadap Kinerja Guru."

leader will face various problems, both from the system, management, and students.[23]

> "*Kalau menurut saya pribadi, kalau melihat kepempinan abi dalam mengahadapi masalah, baik dalam dan luar pesantren, beliau menerima saran atau komenan dari wali santri terhadap perkembangan anaknya di pesantren, karena dawuh beliau ini resiko sebagai pemangku, sampai beliau mengaku bukan sebasgai pemimpin akan tetapi sebagai khadimul ma'had, jadi dawuh beliau siap menerima saran dari wali santri, dan siap akan memberi jawaban dari saran wali santri tersebut, dan menjadikan perkara gersebut dengan bahan evaluasi bulanan".*

Lora Azil, also states:

> "*Sebagai pemimpin di pesantren dalam hal risiko, itu sudah menjadi hal wajib, dikarenakan wali santri sudah merelakan anak buah cintanya titipkan kepada pemimpin pesantren atau wilayah, selama ini yang kami ketahui tentang masalah baik dari wali santri atau santri itu sendiri, aba langsung bertindak dan memamnggil pengurus yang membidangi masalah tersebut".*

Depending on the expression of the two sons of the kyai; it can be concluded that the kyai's form of responsibility in the pesantren is genuinely respected and considers

his figure to be the most respected in the pesantren. kyai's leadership is the process of influencing a community or society to introduce and develop both in terms of behavior and knowledge, with the hope that the santri's guardian can implement the values of Islamic culture itself in everyday life.[24]

The role of kyai in a surrounding community certainly has a significant position; his efforts in developing Islamic culture must have its strategy to adjust the situation of the surrounding community. The quality indicator of the pesantren leader is a benchmark to see and assess from which side we can know that an institution has a good quality of education and whether the institution is declared a quality institution.[25] Most of the Indonesian people determine the quality of education or not. They always refer to the theory that quality in educational institutions can be seen by comparing the targets and outputs produced with the educational standards that have been set, whether the output follows educational standards or not.[26]

4. *Coalition Building*

So far, observers have mapped coalitions in various models associated with the coalition's objectives and the existing political system.[27] The purpose

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[23] Moh Wardi, "Jurnal Penelitian Dan Pemikiran Keislaman," *Interpretasi Kenabian (Peran Ganda Nabi Muhammad Sebagai Manusia Biasa Dan Rasul)* 2, no. 1 (2015): 36–46.

[24] Santoso, "Implementasi Pendidikan Karakter dalam Keluarga Muslim (Sebuah Pendekatan Sosiologis)."

[25] setiawan Budi, "Peran Tarekat Shiddiqiyyah Dalam Penanaman Nilai Nasionalisme Kepada Warga Tarekat Shiddiqiyyah Tahun 1970-2010 di Ploso, Jombang," *Avatara* 4, no. 3 (2016): 1137–46.

[26] Annual Conference and Islamic Studies, "Pergulatan Identitas Muslim Tionghoa: Sebuah Cerita Dari Yogyakarta Rezza Maulana ⬚," no. November (2010): 1–4.

[27] Conference and Studies.

of the coalition is the foundation that will determine the shape and scope of the coalition. Likewise, the democratic political system that is implemented will influence the coalition model that is formed. The coalition can be mapped into two types. First, the coalition is motivated by the interest to win in parliament. This victory becomes essential because politics is more interpreted as the quantity of votes in parliament that will determine the continuity of the executive government. This coalition is often called the minimum winning coalition. Second, coalitions that are based on similar ideology.[28]

Kyai Hefni and Kyai Imam communicate continuously with administrators in the school and the santri dormitory. Communication is carried out to share important information by the pesantren to partner institutions. Good communication between institutions and other partner institutions is fundamental. Accurate Coalition Building will accelerate the process of visionary activities from Khidmah Lil-Ummah to the students. At the same time, long-term relationships can be created with a continuous relationship between all parties involved in the supply chain management network and with cooperation. Through this communication, the pesantren can conduct coalitions and exchange experiences with other Institutions. So, by sharing with partner institutions, the University has broad insights to develop a better pesantren in the future.

Kyai Hefni and Kyai Imam conduct continuous coalitions with partner institutions. Communication is carried out to share important information by the University with partner institutions, as conveyed by Rahmad Hidayatullah as a team of assessors of the Independent Accreditation Agency (LAM) when conducting field assessments at pesantren Nurul Jadid Paiton, Probolinggo.

> *"Adanya kami di sini bukan untuk menghakimi atau memarahi, tujuan adanya kami di sini yaitu sebagai mitra dari pada pesantren Nurul Jadid dalam memberikan arahan dan binaan untuk Wilayah Zaid bin Tsabit lebih baik kedepannya."*

From his delivery, it can be understood that good communication between the Institute and other partner institutions is essential. The University can share and exchange experiences with partner institutions through this communication. So, by sharing with partner institutions, pesantren has broad insights to develop pesantren better. Zaid bin Tsabit conveys:

> *"Mohon dibimbing para mahasiswa kami ini agar semakin kuat semangat belajarnya dan semakin besar kecintaannya terhadap Al-Qur'an dan Katajaman dalam memahami furudul 'Ainiyah Dan kepada para santri, saya berpesan agar terus belajar kepada pengasuh di sini, terus menimba ilmu, dan beradaptasilah dengan baik selama mengabdi di sini,"* kata Pemangku Wilayah Zaid bin Tsabit.

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[28] Ali Imron, "Infiltrasi Faham Keagamaan Jama ' Ah Tablig Di Pondok pesantren" 2, no. 3 (2021): 233–48.

Researchers also found that in giving a criticism of Coalition Building theory, Kyai Imam and Kyai Hefni prioritize graduates of the institution, even though the quality of existing human resources in the ustadz is lacking; therefore, the impact on the quality of students in the two pesantren. Quality education is believed to bring a nation to progress in the future. Improving the quality of education will be easily achieved through implementing innovations and changes that are always oriented toward the quality of education, with the hope that these innovations and changes will lead each individual in the educational institution toward achieving goals: quality of education in pesantren.

5. *Continuous Learning*

In educational institutions, improving the quality of education is not a foreign term anymore because improving the quality of education is an obligation that must be implemented consistently by the managers of both informal and non-formal institutions. Improving the quality of education itself aims to produce quality educational outputs and professionals in their fields. *Quality education* is an excellent expectation that education stakeholders and society always desire. [29] Everyone wants to gain knowledge and send their children to quality educational institutions. Continuous Learning must exist in visionary leaders. It is a process of acquiring new skills and knowledge by learning continuously (sustainable);

this process will help you continue to grow personally and professionally. Continuous Learning can identify hidden potential in envy and find opportunities to achieve success in the future. [30]

Continuous Learning has several benefits, including building confidence, developing career paths, changing perspectives, boosting work productivity, and empowering others. For leadership, according to Shooter and Paisley, there are several tips to maximize the continuous learning process, including making clear targets/goals, creating a straightforward system, creating a learning system, optimizing the learning process with the support of tools, and periodic evaluation. [31]

Visionary leaders should be able to regularly take part in training and other types of development, both inside and outside the organization. visionary leaders can test every interaction, negative or positive, to learn the situation. [32] visionary leaders can pursue opportunities to work together and participate in projects that can expand knowledge, challenge thinking, and develop imagination. Likewise, based on what he says around the visionary of kyai Hefni and

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[29] Yusuf, "Prespektif Mubadalah Terhadap Intruksi Presiden No. 9 Tahun 2000 Tentang Pengarustamaan Gender Dalam Pembangunan Nasional."

[30] Robby Aditya Putra, "Diskursus Branding Perempuan Pondok pesantren Di Instagram (Studi Kasus Pondok pesantren Modern Gontor Putri 1)," *Jurnal Dakwah Dan Komunikasi* 4, no. 1 (2019): 21, https://doi.org/10.29240/jdk.v4i1.877.

[31] Roymond Hamonangan Simamora et al., "Penguatan Peran Perawat Dalam Pelaksanaan Asuhan Keperawatan Melalui Pelatihan Layanan Prima," *JPPM (Jurnal Pengabdian Dan Pemberdayaan Masyarakat)* 3, no. 1 (2019): 25, https://doi.org/10.30595/jppm.v3i1.2940.

[32] Sapto Nugroho, "Pemimpin Visioner Pada Intitusi Pendidikan," *Jurnal Ilmiah Guru "COPE"*, no. 01 (2021): 45–46.

kyai Imam in terms of Continuous Learning.:

> "Untuk pondok Nurul Jadid khususnya di wilayah ini, paling awal kami hanya melayani para santr yang ingin menyetorkan hafalan Al-Qur'an, akhirnya devisi Tahfidzul Qur'an berdiri, silih waktu berjalan di rasa para santri yang masuk tahfidz ini ada sebagian yang ngajinya masih belum lancar, baik dari bacaannya yang kurang fasih dan belum memahami ilmu tajwid berdirilah devisi Tahsinul Qiraah, dan dua tahun berikutnya bagi santri tahfidz yang telah mentustaskan hafalannya, ada salah satu kyai dari jombang yang bernama KH. Musta'in Syafi'I menyakan apakah santri hafidz ini juga paham makna yang terkandung didalamnya? Devisi amtsilati menjadi solusinya, dan setiap tahun ada inisiatif baru di setiap devisinya seperti dari program dan metodenya".

Likewise, what researchers found on the visionary side of Kyai Hefni and Kyai Imam in terms of Continuous Learning, Kyai Hefni as the leader, made a form of Continuous Learning that embodied the madrasa that had been pioneered by Rasulullah PBUH, namely Madrasah Li Qiratil Qur'an, Madrasah Li Hifdzil Qur'an, Madrasah Li Fahmil Qur'an and Madrasah Li Nasyril Qur'an, which is divided into four divisions (Tahsinul Qiro'ah, Tahfidzul Qur'an, Amtsilati and language institute). However, prayer in congregation is the most essential program in the area.

Likewise, Kyai Imam, in carrying out the mandate as a caregiver at the cottage, in the visionary of Continuous Learning; researchers get the results that he is the type who can analyze the cause of a problem and anticipate future difficulties. [33] Likewise, in terms of learning. However, it should be noted that the large number of students in an educational institution only sometimes indicates that the institution has good quality. As explained by Yanto Murni and Irwan an educational institution that wants to be declared quality must include three aspects: quality of input, output, and outcome. Quality education provides an atmosphere of effective teaching and learning activities so that a conducive atmosphere will be built and provide comfort for students and educators. Education output is of quality if students can obtain many achievements, both in the academic and non-academic fields. The output is quality if the graduates produced can enter the world of work, be recognized by other institutions, and be recognized for community satisfaction.

CONCLUSION

Based on the research findings and discussion of the research results regarding the visionary of KH, Moh. Hefni Mahfudz and KH. Imam Hasyim in Khidmat Ummat Management or excellent service development at pesantren Nurul Jadid Paiton Probolinggo and pesantren At-Taufiqiyah Bluto Sumenep. The researcher concluded that the

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[33] Akmal Mundiri and Afidatul Bariroh, "Transformasi Representasi Identitas Kepemimpinan Kyai Dalam Hubungan Atasan Dan Bawahan," *Al-Idarah: Jurnal Kependidikan Islam* 8, no. 2 (2019): 234–55, https://doi.org/10.24042/alidarah.v8i2.2411.

Implementation of visionary KH. Moh. Hefni Mahfudz and KH. Imam Hasyim in the excellent service development at pesantren Nurul Jadid Paiton Probolinggo and pesantren Nurul Jadid Paiton pesantren At-Taufiqiyah Bluto Sumenep can be determined from the existence of several theories, including Showing Foresight, Creative Thinking and motivating, Taking Risks, Building Coalitions and Continuous Learning that are built and created outwardly in every pesantren leader, especially for Kyai Hefni and Kyai Imam. Kyai Hefni and Kyai Imam have their visionary side because both kyai can show Foresight in serving the community and their students.

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