

Innovative Leadership of *Kiai* in the Management of Integrated Curriculum in *Pesantren*

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ABSTRACT

This study examines the innovative leadership of K.H. Chasan Zamzami in integrated curriculum management at API Al Hanafiyah Islamic Boarding School, Jatiwangi, Majalengka. The issue addressed is the gap between traditional *pesantren* education and modern formal curriculum demands. The purpose of this research is to analyze how *kiai* leadership innovation integrates salaf and formal curricula. The method used is a descriptive qualitative approach with a case study design, collecting data through in-depth interviews, participant observation, and documentation study. The results reveal that K.H. Chasan Zamzami's innovative leadership is manifested through five integrated dimensions: spiritual development, student development through structured character education, social innovation through community organizations, special guidance for adolescents, and cadre formation through integrated curriculum and dual-certificate system. The impact of this research contributes to the development of Islamic education management theory by offering an integrated innovative leadership model. The conclusion confirms that this leadership model combines Islamic spiritual values, modern educational management, and community empowerment, which can be replicated by other Islamic boarding schools.

Keywords: Curriculum Integration, Innovative Leadership, Islamic Boarding School, *Kiai*, *Pesantren*.

ABSTRAK

Penelitian ini mengkaji kepemimpinan inovatif K.H. Chasan Zamzami dalam manajemen kurikulum terpadu di Pondok Pesantren API Al Hanafiyah, Jatiwangi, Majalengka. Isu yang diangkat adalah kesenjangan antara pendidikan pesantren tradisional dan tuntutan kurikulum formal modern. Tujuan penelitian ini adalah menganalisis bagaimana inovasi kepemimpinan *kiai* mengintegrasikan kurikulum salaf dan formal. Metode yang digunakan adalah pendekatan kualitatif deskriptif dengan rancangan studi kasus, mengumpulkan data melalui wawancara mendalam, observasi partisipatif, dan studi dokumentasi. Hasil penelitian mengungkapkan bahwa kepemimpinan inovatif K.H. Chasan Zamzami diwujudkan melalui lima dimensi terintegrasi: inovasi spiritual, inovasi pembinaan santri melalui pendidikan karakter terstruktur, inovasi sosial melalui organisasi kemasyarakatan, pembinaan khusus bagi remaja bermasalah, dan kaderisasi melalui kurikulum terpadu serta sistem dual-ijazah. Dampak penelitian ini berkontribusi pada pengembangan teori manajemen pendidikan Islam dengan menawarkan model kepemimpinan inovatif terintegrasi. Kesimpulan menegaskan bahwa model kepemimpinan ini memadukan nilai-nilai spiritual Islam, manajemen pendidikan modern, dan pemberdayaan masyarakat yang dapat direplikasi oleh pesantren lain.

Kata Kunci: Integrasi Kurikulum, Kepemimpinan Inovatif, *Kiai*, *Pesantren*, Pondok Pesantren.

INTRODUCTION

Leadership is a crucial factor in any organization. The strength and quality of a leader will guide the organization toward achieving its goals. Leaders at various levels and hierarchies, based on their abilities and authority, become the driving force and motivator for all components of the organization. The success or failure of an organization is largely determined by leadership. Research has shown that strategic leadership serves as the primary force for the sustainability of Islamic boarding schools in facing various challenges¹.

As a place of religious education, Islamic boarding schools (*pesantren*) have a clear social basis because they are integrated with the community, making them a model of community-based education. *Pesantren* were established on the initiative of the Muslim community with the primary goal of educating the younger generation to understand and practice Islamic teachings². Furthermore, *pesantren* represent the most ideal Islamic education system for cultivating the spirit of Islamism among Muslims. The significance of *pesantren* as educational institutions that instill the spirit of Islamism can be seen in the peaceful life of the *pesantren*, the culture of students reciting the Qur'an, humility toward ustadz and *kiai*, discipline, interactions among students, sacred teachings from kitab kuning, and Islamic doctrines related to faith and morals. All of these are essential for strengthening the foundations of Islam and faith within oneself and maintaining the integrity of Islam within the nation and state, especially in this modern era of globalization. Research on transformational leadership at modern Islamic boarding schools such as Darussalam Gontor has demonstrated that value-based leadership strategies are effective in maintaining the authenticity of *pesantren* while adapting to modern demands³.

Pondok *Pesantren* API Al Hanafiyah, located in Jatiwangi District, Majalengka Regency, is led by K.H. Chasan Zamzami. This Islamic boarding school has unique characteristics in its educational management. Unlike Sufism-based *pesantren*, API Al Hanafiyah develops an integrated education model that combines the salaf (traditional) *pesantren* curriculum with the formal curriculum of the Ministry of Education and Culture. This model produces a dual-certificate system, where students are entitled to receive both a *pesantren* certificate and a national certificate equivalent to junior and senior high school levels⁴.

The leadership of K.H. Chasan Zamzami is reflected in his ability to formulate curriculum policies that combine the study of kitab kuning with national subjects in a balanced manner. This curriculum integration requires strong collaboration among teachers to create an integrated curriculum aimed at improving teaching quality and helping students

¹ B. Nasukah et al., "Strategic Leadership as the Primary Force of Islamic Boarding School for Sustainability," *International Journal of Technology and Education Research* 1, no. 01 (2023): 141–52.

² M. Albab, "Studi Tentang Kepemimpinan *Kiai* Dalam Pendidikan *Pesantren* Di Pondok *Pesantren* Darunnajah Assiddiqiyah Sindanglana Malusma Majalengka" (Universitas Pendidikan Indonesia, 2012), https://scholar.google.com.mx/citations?citation_for_view=CzG8F6cAAAAJ:WF5omc3nYNoC.

³ M. Attamimi et al., "The Management of Transformational Leadership Value Strategy at 'Darussalam Gontor' Modern Islamic Boarding School," *3rd Borobudur International Symposium on Humanities and Social Science 2021 (BIS-HSS 2021)*, 2022, 716–21, https://scholar.google.com.mx/citations?view_op=view_citation&hl=en&user=FICDP0YAAAAJ.

⁴ "KH Zaenal Muhyidin Dan *Kiai* Ahmad Syafiq Pimpin NU Jatiwangi," *NU Online Jabar*, 2023, <https://jabar.nu.or.id/tag/konferancab/2>.

develop moral and civilized character⁵. As found in studies on modern *pesantren*, the development of an integrated curriculum involves combining curriculum development models initiated by groups of teachers working together with experts to make curriculum improvements⁶. Research on *kiai* leadership in curriculum innovation at Islamic boarding schools has shown that the success of curriculum integration depends heavily on the *kiai*'s ability to act as an integrator between traditional values and modern educational demands⁷.

Kiai leadership in Islamic boarding schools is not only administrative but also spiritual and moral. Research has demonstrated that *kiai* play a vital role in character formation and student development through role modeling, supervision, and motivation.⁸ The *kiai* acts as a leader, educator, and role model in developing a curriculum that integrates Islamic values with formal education. Implemented strategies include periodic evaluation, utilization of digital technology, and collaboration with national educational institutions.⁹ Furthermore, the charismatic leadership of *kiai* has been shown to be effective in developing an organizational culture that supports educational goals. Study findings indicate that *kiai* leadership in modern *pesantren* greatly influences the formation of students' Islamic character.¹⁰ The *kiai* not only acts as a role model figure but also as a supervisor and motivator for students and serves as a liaison with internal and external parties.¹¹

The integrated curriculum model in Islamic boarding schools combines the salaf curriculum (*kitab kuning*) with the formal national curriculum. Research on integrated education management in salaf *pesantren* has shown that this model effectively produces graduates who are competent in both religious and general knowledge.¹² The implementation of an integrated curriculum requires systematic management, including curriculum planning, organizing, implementing, and evaluating.¹³ The dual-certificate system is one of the outcomes of integrated curriculum management. Students receive recognition from both the

⁵ S. A. Al-Ayubi, "Kepemimpinan *Kiai* Dalam Pembaharuan Pendidikan *Pesantren* Di Era Disrupsi (Studi Kepemimpinan *Kiai* Di Pondok *Pesantren* Tahfidzul Qur'an Al-Asy'ariyyah Wonosobo)" (Universitas Negeri Jakarta, 2021), https://scholar.google.com.mx/citations?view_op=view_citation&hl=es&user=ySs3xzEAAAAJ.

⁶ S. Sunaji et al., "Kyai Leadership in Developing Islamic Boarding School Agribusiness," *Mudir: Jurnal Manajemen Pendidikan* 6, no. 1 (2024), https://scholar.google.com.mx/citations?view_op=view_citation&hl=es&user=uTmtCKsAAAAJ.

⁷ F. Ismail et al., "*Kiai* Leadership and Curriculum Innovation: A Study of the Curriculum Development of the Diniyah Program of Islamic Boarding Schools," *Jurnal Manajemen Pendidikan Islam Darussalam (JMPID)* 7, no. 1 (2025): 99–116.

⁸ A. Fitriani, "Peran Kepemimpinan *Kiai* Dalam Membina Akhlak Santri Di Pondok *Pesantren* Husnayain Sukabumi" (UIN Sunan Gunung Djati Bandung, 2024), <http://digilib.uinsgd.ac.id/90289/>.

⁹ I. W. Saputra et al., "Kepemimpinan *Kiai* Dalam Pengembangan Kurikulum TMI Studi Kasus Di Pondok *Pesantren* Wali Songo Ngabar," *Education: Jurnal Pendidikan* 5, no. 1 (2025), <https://stitmuhbangil.ac.id/journal/index.php/education/article/download/672/254/>.

¹⁰ A. Hariyadi et al., "Charismatic Leadership of *Kiai* in Developing an Organizational Culture of Islamic Boarding School," *The Journal of Educational Development* 6, no. 1 (2018): 44–53.

¹¹ A. K. Pertiwi et al., "The Leadership of Kyai: A Descriptive Study," *3rd International Conference on Educational Management and Administration (CoEMA 2018)*, 2018, <https://scholar.google.com/ec/citations?user=XNx-uv0AAAAJ&hl=en>.

¹² L. Wijayanti, "Model Manajemen Pendidikan Terpadu Pada *Pesantren* Salaf Di Nganjuk," *Jurnal Ilmiah Jendela Pendidikan* 2, no. 1 (2024), <https://oj.mjukn.org/index.php/jij/article/view/78>.

¹³ M. N. Basri, "Pengembangan Kurikulum Pondok *Pesantren* Kota Samarinda" (IAIN Samarinda, 2019), <https://repository.uinsi.ac.id/handle/123456789/331>.

pesantren and the national education system. Research on *kiai* entrepreneurship leadership strategies in escalating student independence through integrated education has demonstrated that this model successfully prepares students for life both within and outside the *pesantren* environment.¹⁴ The transformation of *kiai* leadership thinking in responding to curriculum renewal demands has also been identified as a key factor in the success of integrated education.¹⁵

Although numerous studies on *kiai* leadership and *pesantren* management are available, research specifically analyzing innovative leadership within the framework of integrated curriculum management that combines salaf and formal curricula remains limited. Previous studies have explored various aspects of leadership in *pesantren*, such as the influence of strategic leadership on institutional sustainability¹⁶, the implementation of transformational leadership in modern Islamic boarding schools¹⁷, and the charisma of *kiai* in shaping organizational culture.¹⁸ Further research has also examined curriculum development models in salaf *pesantren*¹⁹ and the dynamics of *kiai* leadership in responding to educational reforms.²⁰ Additionally, studies on the role of *kiai* in fostering student character and independence have been conducted.²¹ However, these studies have not specifically addressed how a *kiai* innovates in integrating salaf and national curricula within a single, comprehensive management system, particularly in the context of a dual-certificate program and 24-hour character-based education. The novelty of this research lies in its focus on the integrated leadership model of K.H. Chasan Zamzami, which simultaneously combines Islamic spiritual values, modern educational management, and community empowerment through a systematic five-dimensional innovation framework. This study aims to fill this gap by deeply analyzing the innovative leadership of K.H. Chasan Zamzami at Pondok *Pesantren* API Al Hanafiyah, specifically examining the strategies, implementation, and supporting factors of this integrated model, which offers a replicable alternative for other *pesantren* facing modernization challenges. This study aims to fill this gap by deeply analyzing the innovative leadership of K.H. Chasan Zamzami in integrated curriculum management at Pondok *Pesantren* API Al Hanafiyah. Specifically, this study examines: (1) how the innovative leadership strategies of K.H. Chasan Zamzami integrate the salaf and formal curricula; (2) how the dual-certificate system is implemented as an outcome of curriculum integration; (3) how this leadership contributes to character building and student independence through 24-

¹⁴ S. Tsauri, "Strategi Kepemimpinan Entrepreneurship *Kiai* Dalam Eskalasi Kemandirian Santri Melalui Pendidikan Terpadu Di *Pesantren*," *Leaderia* 2, no. 2 (2021): 108–30.

¹⁵ M. Nurhakim et al., "Transformasi Pemikiran Jamaah Salafi Dalam Merespon Tuntutan Pembaharuan Kurikulum Pendidikan Agama Islam," *TAJIDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 7, No. 2 (2023): 195–205.

¹⁶ Nasukah et al., "Strategic Leadership as the Primary Force of Islamic Boarding School for Sustainability."

¹⁷ Attamimi et al., "The Management of Transformational Leadership Value Strategy at 'Darussalam Gontor' Modern Islamic Boarding School."

¹⁸ Hariyadi et al., "Charismatic Leadership of *Kiai* in Developing an Organizational Culture of Islamic Boarding School."

¹⁹ Wijayanti, "Model Manajemen Pendidikan Terpadu Pada *Pesantren* Salaf Di Nganjuk."

²⁰ A. Rahman, "Dinamika Kepemimpinan *Kiai* Dalam Reformasi *Pesantren*: Analisis Kontekstual Di Pondok *Pesantren* Al-Khoirrot Malang," *Kreatif: Jurnal Pemikiran Pendidikan Agama Islam* 23, no. 2 (2025): 272–88.

²¹ Tsauri, "Strategi Kepemimpinan Entrepreneurship *Kiai* Dalam Eskalasi Kemandirian Santri Melalui Pendidikan Terpadu Di *Pesantren*."

hour boarding life; and (4) the supporting and inhibiting factors in implementing this innovative leadership model.

METHOD

This study employed a descriptive qualitative approach with a case study design at Pondok *Pesantren* API Al Hanafiyah, Jatiwangi District, Majalengka Regency. The site was purposively selected because of its distinctive integration of the salaf curriculum with the national formal curriculum and its implementation of a dual-certificate system. Informants were selected purposively based on their direct involvement in leadership and curriculum management, consisting of K.H. Chasan Zamzami as the primary informant, five ustadz and formal teachers, three daily administrators and boarding supervisors, and five senior students who had studied at the *pesantren* for at least three years.

Data were collected through in-depth interviews, participant observation, and documentation. Semi-structured interviews explored the leadership vision, curriculum integration strategies, policy formulation, teaching practices, operational management, character development, and students' experiences. The interview with the *pesantren* leader was conducted in three face-to-face sessions, while interviews with teachers, administrators, and senior students were conducted individually and through informal focus group discussions. Participant observation was carried out over three months to examine classroom learning, religious and spiritual activities, dormitory management, student discipline, and the special guidance program for troubled adolescents.

The documentation study was used to support and verify the field data. The documents examined included salaf and formal curriculum documents, the *pesantren*'s organizational structure, dormitory regulations, student codes of conduct, policies related to the dual-certificate system, worship guidance materials, and reports on community organizations and empowerment activities. The use of these documents enabled the researcher to compare formal institutional policies with actual practices observed in the field.

Data were analyzed using the Miles, Huberman, and Saldaña model through data condensation, data display, and conclusion drawing and verification.²² The credibility of the findings was ensured through source and method triangulation by comparing information from the *kiai*, teachers, administrators, and students and by cross-checking interview data with observations and documents. Member checking was conducted with key informants to confirm the accuracy of the interpretations, while peer debriefing was used to obtain critical feedback and alternative perspectives on the emerging findings.²³

RESULTS AND DISCUSSION

Innovative Leadership Dimensions of K.H. Chasan Zamzami

Based on the research results conducted at Pondok *Pesantren* API Al Hanafiyah, the leadership of K.H. Chasan Zamzami has produced various innovations in *pesantren* education management. This study focuses on five forms of leadership innovation, particularly in the

²² Matthew B. Miles et al., *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (SAGE Publications, 2014).

²³ Y. S. Lincoln and E. G. Guba, *Naturalistic Inquiry* (SAGE Publications, 1985), [https://doi.org/10.1016/0147-1767\(85\)90062-8](https://doi.org/10.1016/0147-1767(85)90062-8).

realm of Islamic education integrated with community needs. The findings are presented through interview excerpts, observational data, and documentary evidence, followed by discussion and synthesis with previous research.

1. Spiritual Innovation (Worship Guidance)

Spiritual innovation at Pondok *Pesantren* API Al Hanafiyah is embodied through the teaching of religious practices rooted in *Ablussunnah wal Jama'ah* traditions, featuring an unbroken chain of scholarly transmission (*sanad*) linked directly to the Prophet Muhammad SAW. The spiritual guidance process begins with the cultivation of daily worship habits alongside the gradual instruction of specific *dhikr* practices. Under the leadership of K.H. Chasan Zamzami, spiritual guidance is provided in an open, inclusive manner that is easily accessible to all students and the surrounding community without discrimination. As the lead scholar emphasized regarding the openness of this spiritual pathway:

"I teach religious practices derived from Ablussunnah wal Jama'ah with a continuous chain of transmission (sanad) connected to the Prophet Muhammad SAW. I never close the door to anyone who wishes to learn. Every day after the Fajr and Friday prayers, we recite dhikr and doa together. Even guests or community members who wish to deepen their spiritual practices can directly meet me or designated representatives."

These religious practices take place with remarkable consistency. Field observations revealed that every morning following the Fajr prayer, approximately 200 students and local residents gather in the main prayer hall to engage in collective *dhikr* and prayer led by a senior teacher (*ustadz*). The execution of daily, weekly, and monthly practices—such as *dhikr*, *khataman*, *manakiban*, and *shalawat* recitations—is systematically compiled within the institution's official Worship Guidance Booklet (*Buku Panduan Amaliyah*).

This spiritual foundation is deeply rooted in the prophetic tradition: *"Know that in every human body there is a lump of flesh; if that lump of flesh is good, then the whole body is good, but if that lump of flesh is damaged, then the whole body is damaged. Know that it is the heart"* (HR. Bukhari & Muslim). This hadith underscores that guided spiritual practice serves as the primary instrument for educating and purifying the heart.

This finding reinforces research by Ahmad, which demonstrated that a *kiai's* leadership in spiritual guidance plays a pivotal role in shaping the religious character of students through consistent and accessible worship practices.²⁴ The leader's openness to the broader public strengthens the spiritual foundation of the community as a whole. Furthermore, this study extends Ahmad's findings by demonstrating that spiritual innovation at API Al Hanafiyah is not merely ritualistic; rather, it is structurally institutionalized through daily, weekly, and monthly schedules and documented in a formal guidance booklet, thereby ensuring the long-term institutional sustainability of spiritual development.

²⁴ Ahmad, "Peran Kepemimpinan *Kiai*: Karakter *Kiai* Dan Pola Pembentukan Karakter Santri," *E-Journal Studia Manajemen* 10, no. 1 (2021): 25–32.

2. Student Development Innovation (Character Education)

The student development curriculum at Pondok *Pesantren* API Al Hanafiyah is structured in a tiered and systematic manner. Upon completing foundational orientation, students are required to perform daily obligatory and voluntary worship practices, alongside weekly and monthly spiritual exercises that form the core curriculum. Additionally, students with specific developmental needs or behavioral challenges receive tailored supplementary guidance. K.H. Chasan Zamzami explained this individualized approach:

"Student development here is structured and tiered. First, we provide basic development through daily worship practices. Then, students with special needs or specific problems receive additional development tailored to their individual characteristics. I always pay attention to the uniqueness of each student. Some need to be trained in patience, some need to be educated in discipline, and some need to improve their sense of responsibility. Everything is adjusted accordingly."

This tailored strategy was corroborated by a senior student, who noted that alongside mandatory routines like daily *jahar* and *khofi* dhikr, *khataman*, and *manakiban*, students struggling with discipline are assigned targeted developmental tasks. Practical duties—such as serving guests and assisting at the *kiai*'s residence—gradually foster a stronger sense of personal responsibility and work ethic.

Broadly, the typology of student development at API Al Hanafiyah comprises three distinct levels: (a) General Development: Mandatory daily worship routines for all students, including *jahar* and *khofi* dhikr, *khataman*, *manakiban*, and *shalawat* recitations. (b) Intensive Development: Structured adherence to obligatory prayers, *rawatib* prayers, and additional voluntary devotions, beginning early in the morning with night vigil (*qiyamul lail*) and repentance bathing (*mandi taubat*). (c) Special Development: Targeted tasks or spiritual assignments prescribed by the *kiai* to address individual behavioral or spiritual needs through physical and mental discipline.

These routines are rigorously maintained; observation confirmed that students consistently awaken around 3:30 AM for night prayers (*tahajjud*) and repentance bathing prior to congregational Fajr prayers and collective dhikr.

This three-tiered development model (*general, intensive, and special*) confirms and expands upon Fitriani's findings regarding the efficacy of individualized approaches in moral education.²⁵ While Fitriani focused broadly on the *kiai*'s role in character formation, this study delineates a concrete typology of guidance strategies. The "special development" dimension leverages experiential learning—such as domestic responsibilities or guest hospitality—to integrate character education with practical life skills. This aligns with Bashori's concept of transformational leadership in Islamic education, wherein the leader functions as a mentor tailoring developmental intervention to individual needs.²⁶ The presence of a formalized worship guidebook further highlights the transition from informal guidance to a structured character curriculum.

²⁵ Fitriani, "Peran Kepemimpinan *Kiai* Dalam Membina Akhlak Santri Di Pondok *Pesantren* Husnayain Sukabumi."

²⁶ B. Bashori, "Kepemimpinan Transformasional Kyai Pada Lembaga Pendidikan Islam," *Al-Tanzim: Jurnal*

3. Social Innovation (Community Organizations)

To preserve, promote, and practice Islamic teachings within broader society, Pondok *Pesantren* API Al Hanafiyah has established organizational vehicles designed to mobilize the community toward an inclusive, non-discriminatory Islamic educational model. K.H. Chasan Zamzami emphasized the necessity of extending outreach beyond the physical confines of the boarding school:

"We cannot only take care of students inside the pesantren. We must engage in da'wah and empower the community. For this reason, we established the Pesantren Da'wah Institution, which has representatives up to the national level. We also formed a youth organization and a women's organization. All of this is to ensure that the correct Islamic teachings can reach the wider community."

Administrative leadership noted that the *Pesantren* Da'wah Institution maintains structural presence across sub-district, district, provincial, and national levels to safeguard and propagate the institution's spiritual practices. Concurrently, the youth organization mobilizes young alumni for community service, while the women's organization operates in philanthropy and family empowerment—executing initiatives such as orphan and elderly support, mass circumcisions, and holiday aid distribution. Archive documentation covering a five-year period and active participation in monthly regional coordination meetings illustrate an operationalized social apparatus.

The social innovation exhibited through these community organizations aligns with findings by Hayana and Wahidmurni regarding the *kiai's* role in community empowerment.²⁷ However, API Al Hanafiyah presents a more comprehensive structural framework consisting of three dedicated branches: the da'wah institution, the youth wing, and the women's philanthropic organization.

The hierarchical structure of the Da'wah Institution—spanning local to national levels—reflects a highly systematic approach to Islamic outreach, going beyond the localized focus observed in traditional literature. Furthermore, the active inclusion of a women's organization focusing on family welfare highlights a progressive dimension of *pesantren* leadership that incorporates gender-inclusive community development. This evolution from an enclosed institutional model to an outward-facing community framework demonstrates K.H. Chasan Zamzami's adaptive leadership in meeting modern social needs while preserving core *Ahlussunnah wal Jama'ah* values.

4. Special Guidance Innovation (Character and Mental Rehabilitation)

In response to social issues such as juvenile delinquency and substance dependence, Pondok *Pesantren* API Al Hanafiyah developed a specialized spiritual rehabilitation program known as *Inabah* ("returning to God"). This institutionalized initiative aims to rehabilitate at-risk youth and reintegrate them into society. K.H. Chasan Zamzami outlined the core methodology of this program:

Manajemen Pendidikan Islam 3, no. 2 (2019), https://scholar.google.com/ec/citations?view_op=view_citation&hl=en&user=jMoPVVvKAAAAJ.

²⁷ N. Hayana and W. Wahidmurni, "Kepemimpinan Kyai Dalam Memberdayakan Kewirausahaan Santri," *Jurnal Manajemen Pendidikan Islam (J-MPI)* 4, no. 1 (2019): 1–8.

"We named this program Inabah, which means returning to Allah. We handle troubled adolescents using a spiritual approach. First, we interview both parents and the adolescent to determine the extent of their involvement in delinquency. Second, we conduct repentance bathing to provide a repentance suggestion and reduce the level of dependence. Third, we provide spiritual guidance every morning. The duration of the guidance is adjusted based on the level of dependence; some are in the program for 40–90 days, while others are in it for 1–2 years."

Staff members from the guidance unit confirmed that combining repentance bathing, structured prayer, and daily dhikr yields high recovery rates. Observational data gathered during intake procedures revealed a supportive environment involving preliminary family interviews, the repentance ritual in a designated facility, and systematic record-keeping to track individual progress over time.

The *Inabah* model represents a unique integration of Islamic spiritual therapy with modern counseling principles. This finding supports research by Hamzah and Huang on the efficacy of spiritual frameworks in addressing social challenges.²⁸ This study expands the existing literature by illustrating how Islamic boarding schools function as therapeutic communities for youth in crisis.

The three-step therapeutic method—repentance bathing, prayer, and dhikr—provides a holistic intervention addressing both somatic and psycho-spiritual dimensions of behavioral delinquency. The structured stages and flexible durations tailored to severity reflect a professionalized intervention model. This also aligns with findings by Hasanah et al. regarding self-regulation in problem-solving, as the structured spiritual routine enables participants to rebuild internal self-regulatory mechanisms.²⁹ Moreover, the collaborative engagement between families, local government, and the institution enhances the long-term viability of this community-based rehabilitation model.

5. Cadre Formation Innovation

To secure leadership succession and ensure institutional continuity, K.H. Chasan Zamzami established an integrated educational network combining traditional non-formal *pesantren* learning with formal education spanning elementary, secondary, and higher education levels. The founder emphasized the importance of deliberate leadership development:

"I realize that pesantren leadership cannot survive without quality cadres. That is why I have built various educational facilities, from elementary, junior high, senior high, to university levels. The educational system we implement is an integrated system with salaf and formal curricula, as well as a dual-certificate system. Students receive both a pesantren certificate and a national certificate equivalent to junior and senior high school levels."

This integrated cadre formation process is supplemented by leadership training and civic engagement modules. The official recognition conferred through the dual-certificate system—combining traditional Islamic credentials with state-recognized

²⁸ I. N. Hamzah and W. Huang, "The Dynamics of Strategically Important Food Preference in Indonesia: An Empirical Evaluation of Consumption Pattern and Welfare Loss," *Economic Analysis and Policy* 79 (2023): 435–49.

²⁹ T. S. Hasanah et al., "Teacher's Self-Regulation in Solving the Problem with Contradiction Information," *Jurnal Didaktik Matematika* 9, no. 1 (2022): 111–24.

diplomas—is evidenced by graduating cohorts who successfully transition into higher education and public leadership roles.

The cadre formation strategy at API Al Hanafiyah, anchored in a "one-stop education" concept and dual-certification system, aligns with research by Panani et al. on policy enhancements through *mu'adalah* programs.³⁰ However, this study offers a deeper insight into how curriculum integration serves as a deliberate strategy for institutional succession.

By building a complete educational pipeline from primary to tertiary levels, the institution establishes a continuous trajectory for preparing leaders who are grounded in Islamic values and proficient in contemporary academic disciplines. This finding reinforces the work of Nasukah et al. concerning strategic leadership as the primary driver of institutional sustainability in Islamic education.³¹ The dual-certificate mechanism not only provides academic legitimacy for graduates but also elevates the institution's standing within the national education system. Through these multifaceted innovations, Pondok Pesantren API Al Hanafiyah successfully translates traditional religious practices into an adaptive, systemic educational framework capable of addressing contemporary societal challenges.

Integrated Leadership Model

Leadership within Islamic boarding schools requires an evolution beyond traditional charismatic authority toward systemic integration. As emphasized by K.H. Chasan Zamzami regarding the governance framework at Pondok Pesantren API Al Hanafiyah:

"Leadership in this pesantren cannot rely solely on personal charisma. There must be an integrated system. I combine three main pillars: Islamic spiritual values from Ahlulsunna wal Jama'ah, modern educational management that integrates the salaf and formal curricula, and community empowerment through various organizational forums and guidance programs. This is what I call integrated leadership."

The empirical findings of this study demonstrate that the innovative leadership of K.H. Chasan Zamzami operationalizes a tripartite model comprising: (a) Islamic spiritual and moral values rooted in *Ahlulsunna wal Jama'ah* teachings; (b) modern educational management that harmonizes the traditional *salaf pesantren* curriculum with the formal curriculum of the Ministry of Education and Culture; and (c) community empowerment driven by structured organizational forums and specialized guidance programs. This model proves effective in producing graduates equipped with deep religious competence, sound general knowledge, and disciplined, independent, and noble character.

This integrated leadership model aligns with findings by Ismail et al. regarding the *kiai's* role in curriculum innovation, where the leader acts as an integrator bridging traditional values and contemporary educational demands.³² However, the current study presents a more

³⁰ Z. Panani et al., "Kebijakan Penguatan Pesantren Dengan Program Mu'adalah," *Jurnal Budi Pekerti Agama Islam* 2, no. 3 (2024): 231–40.

³¹ Nasukah et al., "Strategic Leadership as the Primary Force of Islamic Boarding School for Sustainability."

³² Ismail et al., "Kiai Leadership and Curriculum Innovation: A Study of the Curriculum Development of the Diniyah Program of Islamic Boarding Schools."

comprehensive framework by explicitly incorporating community empowerment as a foundational third pillar. While Ismail et al. focused primarily on curriculum development, this study demonstrates that curriculum integration is merely one dimension of a broader leadership architecture that encompasses psycho-spiritual development and active social engagement.

The educational management apparatus applied at API Al Hanafiyah seamlessly blends the *salaf* curriculum with the national education framework, yielding a dual-certificate system where students earn both an institutional *pesantren* credential and a state-recognized diploma. This finding confirms Wijayanti's research on integrated education management in *salaf pesantren*, which highlighted the efficacy of dual-track models in developing well-rounded graduates.³³ K.H. Chasan Zamzami's strategic oversight of this curricular synthesis illustrates the critical role of the *kiai* as the primary synthesizer of religious vision and modern educational administration.

Furthermore, this institutional model reflects key characteristics of transformational leadership in Islamic education as analyzed by Bashori,³⁴ wherein the leader serves simultaneously as an administrator, educator, and exemplar. Implemented strategies at API Al Hanafiyah—including periodic evaluations, digital technology integration, and formal institutional collaborations—substantiate Bashori's model while extending it: transformational leadership here expands beyond academic management to incorporate therapeutic community outreach and structured spiritual rehabilitation. This operational reality aligns with Nasukah et al. regarding strategic leadership as the engine of institutional sustainability in boarding schools,³⁵ providing concrete empirical evidence of how strategic vision is operationalized through actionable programs and organizational structures.

Finally, the findings regarding character formation and student discipline through a 24-hour residential environment corroborate research by Pertiwi et al. on the *kiai*'s role in shaping moral conduct.³⁶ In this setting, the leader functions not only as a symbolic role model, but also as an active supervisor, motivator, and institutional bridge between internal stakeholders and external communities. This reinforces the conclusions of Hariyadi et al. concerning the profound influence of *kiai* leadership on institutional culture and student character.³⁷ Moreover, while Rahman analyzed the broader dynamics of *pesantren* reform and identity preservation,³⁸ this study extends Rahman's contextual analysis by demonstrating how API Al Hanafiyah successfully balances tradition and modern demands through a systematic, documented, and replicable operational framework.

³³ Wijayanti, "Model Manajemen Pendidikan Terpadu Pada Pesantren Salaf Di Nganjuk"; Imaduddin Imaduddin, "Model Kepemimpinan Visioner Kyai Dalam Mengembangkan Pendidikan Pesantren," *Jurnal Inovatif Manajemen Pendidikan Islam* 3, no. 2 (2024): 212–26, <https://doi.org/10.38073/jimpi.v3i2.1699>.

³⁴ Bashori, "Kepemimpinan Transformasional Kyai Pada Lembaga Pendidikan Islam."

³⁵ Nasukah et al., "Strategic Leadership as the Primary Force of Islamic Boarding School for Sustainability."

³⁶ Pertiwi et al., "The Leadership of Kyai: A Descriptive Study."

³⁷ Hariyadi et al., "Charismatic Leadership of *Kiai* in Developing an Organizational Culture of Islamic Boarding School."

³⁸ Rahman, "Dinamika Kepemimpinan *Kiai* Dalam Reformasi *Pesantren*: Analisis Kontekstual Di Pondok *Pesantren* Al-Khoirot Malang."

CONCLUSION

Based on the research findings, the innovative leadership of K.H. Chasan Zamzami at Pondok *Pesantren* API Al Hanafiyah is manifested through five interconnected dimensions: spiritual development through accessible worship and dhikr guidance; student development through a structured and individualized curriculum; social innovation through organizations focused on da'wah, youth empowerment, and family philanthropy; spiritual and character-based guidance for troubled adolescents; and cadre formation through integrated formal and non-formal education supported by a dual-certificate system. These dimensions demonstrate a comprehensive leadership approach that addresses the spiritual, academic, social, and personal development of students and the surrounding community.

The study identifies an integrated innovative leadership model that combines Islamic spiritual values, modern educational management, curriculum integration, and sustainable community empowerment. This model contributes to the development of Islamic educational management by showing that effective *pesantren* leadership does not rely solely on the charismatic authority of the *kiai*, but also on the ability to integrate salaf and formal curricula, manage institutional resources efficiently, develop disciplined and morally responsible graduates, and respond to social problems. The model therefore offers both a theoretical alternative and a practical reference for *pesantren* seeking to modernize their educational management without losing their Islamic identity and traditional values.

This study is limited by its single-case design, three-month research period, reliance on qualitative data, limited involvement of external stakeholders, and absence of quantitative indicators for measuring program effectiveness. Consequently, the findings cannot be generalized directly to all *pesantren* contexts, and claims regarding long-term outcomes require further verification. Future research should conduct comparative and longitudinal studies involving *pesantren* with different leadership styles, curriculum models, and geographical settings; incorporate quantitative measures of academic, character, and rehabilitation outcomes; examine the perspectives of parents, alumni, communities, government officials, and employers; and investigate the adaptation of this leadership model in other institutions. Further studies should also explore the use of digital technology and the role of women in *pesantren* leadership, curriculum management, and community empowerment.

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