

Relevance and Transformation of Pesantren Educational Management in the Disruption Era: A Contemporary Organizational Perspective

Miftahul Hadi

Sekolah Tinggi Ilmu Syariah Nahdlatul Ulama Nusantara Tangerang, Banten, Indonesia

Email: miftahulhadi0487@gmail.com

Abstract

This study examines the relevance and transformation of the management paradigm of pesantren education in the era of disruption through the perspective of contemporary organizational theory. The research aims to evaluate the degree of relevance of traditional pesantren management paradigms within the context of digital transformation and institutional modernization, identify conceptual weaknesses that limit organizational adaptability and formulate a transformative managerial framework grounded in contemporary organizational theories. This research employs a qualitative approach with a literature-based analytical design combined with conceptual analysis. Data were collected from recent scholarly publications, policy documents, and authoritative works on Islamic educational management and organizational theory published within the last five years. The analysis was conducted through interpretive synthesis and critical mapping to uncover patterns of paradigm continuity, structural rigidity, and emerging adaptive strategies within pesantren institutions. The findings reveal that pesantren management remains highly resilient due to its value-based leadership, communal culture, and moral authority structure. However, several conceptual constraints persist, particularly in hierarchical decision-making centralization, limited institutional digital governance models, and insufficient integration of strategic management principles. These weaknesses reduce organizational agility in responding to technological disruption, regulatory demands, and generational shifts among students. The study proposes a transformative managerial framework that integrates adaptive leadership, organizational learning, digital governance, and value-based strategic management. This framework allows pesantren to preserve their foundational identity while enhancing institutional responsiveness and innovation capacity.

Keywords: Islamic Boarding School Management, Organizational Paradigm, Era of Disruption, Contemporary Organizational Theory.

Abstrak

Penelitian ini mengkaji relevansi dan transformasi paradigma manajemen pendidikan pesantren di era disrupsi melalui perspektif teori organisasi kontemporer. Penelitian ini bertujuan untuk mengevaluasi tingkat relevansi paradigma manajemen pesantren tradisional dalam konteks transformasi digital dan modernisasi kelembagaan, mengidentifikasi kelemahan konseptual yang menghambat adaptivitas organisasi serta merumuskan kerangka transformasi manajerial berbasis teori organisasi kontemporer. Penelitian ini menggunakan pendekatan kualitatif dengan desain analisis berbasis studi kepustakaan yang dipadukan dengan analisis konseptual. Data diperoleh dari publikasi ilmiah mutakhir, dokumen kebijakan, serta karya-karya otoritatif mengenai manajemen pendidikan Islam dan teori organisasi yang terbit dalam lima tahun terakhir. Analisis dilakukan melalui sintesis interpretatif dan pemetaan kritis untuk mengidentifikasi pola keberlanjutan paradigma, rigiditas struktural, serta strategi adaptif yang berkembang dalam institusi pesantren. Hasil penelitian menunjukkan bahwa manajemen pesantren memiliki tingkat resiliensi yang tinggi karena ditopang oleh kepemimpinan berbasis nilai, budaya komunal, dan struktur otoritas moral. Namun demikian, masih terdapat sejumlah keterbatasan konseptual, terutama pada sentralisasi pengambilan keputusan yang hierarkis, keterbatasan model tata kelola digital kelembagaan, serta belum optimalnya integrasi prinsip manajemen strategis. Kelemahan tersebut berdampak pada menurunnya kelincahan organisasi dalam merespons disrupsi teknologi, tuntutan regulasi, dan perubahan karakter generasi santri. Penelitian ini menawarkan kerangka transformasi manajerial yang mengintegrasikan kepemimpinan adaptif, organisasi pembelajar, tata kelola digital, serta manajemen strategis berbasis nilai. Kerangka ini memungkinkan pesantren mempertahankan identitas fundamentalnya sekaligus meningkatkan responsivitas dan kapasitas inovasi kelembagaan.

Kata Kunci: Manajemen Pendidikan Pesantren, Paradigma Organisasi, Era Disrupsi, Teori Organisasi Kontemporer.

A. Introduction

Islamic boarding schools (pesantren) are Islamic educational institutions with a long-standing tradition and a distinctive institutional management system in Indonesia. Historically, pesantren management developed under the leadership of the kiai, who functions not only as a teacher but also as a moral authority and the primary decision-maker in shaping educational patterns and regulating the daily life of students (santri). The strong mentorship-based relationship between the kiai and the santri has formed an organizational structure grounded in the values of trust (amanah), deliberation (musyawarah), and exemplary conduct (keteladanan). This pattern has fostered strong social resilience and high internal cohesion within the pesantren community.¹ Pesantren also plays a strategic role within the national education ecosystem, as reflected in its significant number and wide distribution. Recent data indicate that there are approximately 42,391 Islamic boarding schools (pondok pesantren) in Indonesia,

¹Zamakhsyari Dhofier, *Tradisi Pesantren: Studi tentang Pandangan Hidup Kiai*, (Jakarta: LP3ES, 2011), Cet. 3, h. 45-47.

accommodating more than 1.6 million santri. These institutions are spread across various provinces throughout the archipelago, including thousands located in West Java, East Java, and Banten, which represent the primary centers of pesantren-based education in Indonesia.² This fact underscores the strategic role of pesantren within the national education ecosystem, as well as their significant contribution to shaping the character and moral foundation of society.

Amidst its significant role, pesantren are now facing new pressures arising from the dynamics of the era of disruption, characterized by the penetration of digital technology, demands for public transparency, and the need to enhance accountability and professionalism in the management of educational institutions. Recent studies highlight how pesantren respond to digital challenges by integrating technology into their organizational culture. For instance, research indicates that the transformation of organizational culture and the implementation of digital innovation strategies are key factors enabling pesantren to remain relevant without relinquishing their traditional value-based identity. This transformation is evident in learning processes, administrative systems, and institutional evaluation practices.³ Other studies also reveal that several pesantren have begun to optimize the digitalization of administrative and learning systems as part of their adaptation to the demands of the modern era. This transformation has contributed to improving communication effectiveness, data management, and the overall quality of educational services.⁴ This condition requires pesantren not only to preserve their legacy of values and traditions, but also to reformulate their management paradigm in order to address the complex challenges of the era of disruption in a contextual and adaptive manner.

In addition to the pressures of digitalization, pesantren also face increasingly structured and systematic state regulatory dynamics. Policies on quality standardization, institutional accreditation, and data-based administrative reporting obligations have become integral components of the national education governance framework, which also encompasses pesantren. Undang-Undang Nomor 18 Tahun 2019 tentang Pesantren affirms state recognition of the existence and functions of pesantren in the fields of education, da'wah (religious outreach), and community empowerment.⁵ This regulation simultaneously positions pesantren within the framework of the national education system, which requires governance that is more transparent, measurable, and formally documented. Such legal recognition represents a progressive step in strengthening the legitimacy of pesantren; however, it also brings considerable administrative consequences that cannot be taken lightly.

²Kementerian Agama Republik Indonesia, *Statistik Pesantren Tahun 2022* (Jakarta: Direktorat Jenderal Pendidikan Islam, 2022).

³Risqi Setiorini dkk., "Transformation of Pesantren Organizational Culture: Strategies for Pesantren to Become Centers of Innovation in the Digital Era," *Leadership: Jurnal Mahasiswa Manajemen Pendidikan Islam*, Vol. 6 No. 1 (2023), h. 12-14.

⁴Muh. Thoriq Aziz Kusuma dkk., "Transformation Of Pesantren Education Management In The Digital Era (Analysis Of Tradition Adaptation Through Educational Innovation Theory)," *Educational Studies and Research Journal* (2023), h. 8-10.

⁵Undang-Undang Republik Indonesia Nomor 18 Tahun 2019 tentang Pesantren

These consequences are reflected in the demands for the formulation of strategic planning documents, financial accountability reports, internal quality assurance systems, as well as compliance with standards related to infrastructure and educators' competencies.⁶ For some traditional pesantren, adjusting to these bureaucratic mechanisms requires a significant transformation in management patterns that were previously based on personal trust and informal relationships. Integration into the national system encourages the professionalization of management, including strengthening human resource capacity in administration, information technology, and organizational management. From the perspective of institutional theory, this process can be understood as a form of organizational adaptation to regulatory and normative pressures in order to maintain social legitimacy.⁷

The implication is that pesantren are required to design more adaptive learning management systems without losing the essence of their scholarly traditions, such as talaqqi (direct transmission from teacher to student), sorogan (individualized learning), and the cultivation of adab (ethical conduct). This transformation goes beyond merely providing digital devices; it encompasses curriculum planning, teacher competency development, and the management of learning environments that are capable of integrating traditional values with pedagogical innovation.⁸ The concept of a learning organization emphasizes that institutions capable of collective learning and continuously renewing their practices will be better prepared to face change.⁹ Therefore, the challenges faced by pesantren in the era of disruption are not merely technical in nature, but fundamentally paradigmatic. They involve the integration of state regulations and the dynamics of the digital generation into an educational management system that is contextual, professional, and firmly rooted in Islamic values.

Although a number of contemporary studies have explored aspects of digitalization and organizational adaptation within pesantren, their focus has generally remained limited to the practical level of technology implementation or to partial transformations of organizational culture. For example, several studies examine the impact of technology on the effectiveness of learning processes in pesantren,¹⁰ while other studies examine internal obstacles in managing digitally based administrative systems.¹¹ Such studies provide important insights; however, they tend to remain descriptive and fragmented in nature.

⁶Kementerian Agama Republik Indonesia, *Petunjuk Teknis Penjaminan Mutu Pesantren*, (Jakarta: Ditjen Pendidikan Islam, 2022), h. 15-20.

⁷W. Richard Scott, *Institutions and Organizations*, (Thousand Oaks: Sage Publications, 2014), 4th ed., h. 56-60

⁸Muh. Thoriq Aziz Kusuma dkk., "Transformation of Pesantren Education Management in the Digital Era, h. 8-12.

⁹Peter M. Senge, *The Fifth Discipline* (New York: Doubleday, 2006), h. 3-7.

¹⁰Lilik Puspasari & Yulianti, "Digital Technology Adoption in Pesantren Education: Challenges and Opportunities," *Journal of Islamic Education and Technology*, Vol. 4 No. 2 (2022), h. 45-59.

¹¹Hasriatun et al., "Administrative Challenges in Digital Transformation at Islamic Boarding Schools," *International Journal of Contemporary Education Studies*, Vol. 6 No. 1 (2023), h. 22-30.

Most previous studies continue to revolve around technology implementation or the evaluation of contemporary strategies, without offering a fundamental conceptual reconstruction of the underlying management paradigm of pesantren itself. The absence of such holistic analysis indicates that pesantren have not yet been examined as organizations possessing both structural and cultural identities that need to be systematically reconciled with contemporary organizational theory.

Within the literature on Islamic educational management, discussions concerning comprehensive frameworks, models, or integrative conceptual formulations remain relatively limited. Existing studies generally emphasize normative aspects, such as the leadership of ulama, Islamic values in learning, or the role of pesantren in character development, without clearly explaining how these elements are integrated into a managerial paradigm that aligns with the demands of an era marked by rapid change.¹² This differs from modern organizational studies in general educational institutions, which frequently employ contingency theory, institutional theory, or the concept of the learning organization to comprehensively explain structural change.¹³

This reality indicates a significant research gap, namely the limited number of conceptual studies evaluating the relevance of the pesantren management paradigm in responding to the demands of the era of disruption from the perspective of contemporary organizational theory. Empirical studies in recent educational journals still tend to focus on case studies, technology implementation, or testing the effectiveness of specific methods, without simultaneously addressing the normative and structural foundations of pesantren management.

Moreover, only a few studies have explicitly integrated distinctive pesantren values, such as amanah (trustworthiness), musyawarah (deliberation), and keteladanan (exemplary conduct), with modern organizational principles such as strategic planning, organizational learning, and institutional legitimacy. In fact, integrating traditional values with contemporary organizational theories could offer a managerial foundation that is both culturally rooted and structurally robust. The limited degree of such integration represents an important gap that needs to be addressed through more comprehensive conceptual inquiry.

Based on the foregoing discussion, this study seeks to address the identified conceptual gap through a library research approach, namely a comprehensive and critical comparative analysis of classical literature on pesantren management and contemporary organizational theories. The primary objective is to formulate a reconstructed paradigm framework for pesantren educational management that is not only consistent with traditional values but also responsive to the demands of the era of disruption.

¹²Muhammad Basri, "Normative Management Approach in Islamic Education Institutions," *Journal of Islamic Management Research*, Vol. 9 No. 1 (2021), h. 12-28.

¹³Nurul Huda & Fachrudin, "Organizational Learning in Educational Institutions: A Theoretical Perspective," *Journal of Education and Organization Change*, Vol. 7 No. 1 (2022), h. 67-81

In terms of novelty, this research offers three main contributions. First, it attempts to connect the value-based foundations of pesantren with the principles of contemporary organizational theory within an integrated conceptual framework. Second, it positions pesantren as dynamic organizations capable of achieving strategic alignment with external changes without losing their distinctive identity. Third, it proposes a conceptual model that may serve as a theoretical foundation for further studies and for the development of Islamic educational management at both national and international levels.

Thus, the contribution of this study is both conceptual and strategic. Conceptually, it enriches the theoretical framework of pesantren educational management by synthesizing traditional values with modern organizational principles. Strategically, it offers intellectual guidance for policymakers, educators, and pesantren leaders in formulating governance systems that are adaptive and sustainable in the era of disruption.

B. Literature Review

I. The Paradigm of Pesantren Educational Management

Pesantren as Islamic educational institutions possess managerial characteristics that differ from those of formal educational institutions in general. Their organizational structure is not solely based on rational bureaucracy; rather, it is rooted in the charismatic legitimacy and moral authority of the kiai as the central leader. From a sociological perspective, charismatic leadership fosters strong collective loyalty and stable social cohesion, enabling pesantren to endure across a long historical trajectory.¹⁴ This model demonstrates that pesantren governance is not merely structural in nature, but also deeply cultural and spiritual.

Within the framework of Islamic educational management, the governance of pesantren is generally grounded in the principles of amanah (trustworthiness), musyawarah (deliberative consultation), the pursuit of barakah (blessing) in knowledge, and moral exemplarity.¹⁵ This value-oriented perspective positions pesantren management not merely as an administrative instrument, but as an integral part of ethical and religious practice. However, a model grounded primarily in personal relationships is often not systematically documented in the form of strategic planning, performance measurement, or formal quality standards.

Recent studies indicate that some pesantren have begun moving toward the professionalization of governance by adopting modern administrative systems and quality-based management approaches.¹⁶ This transformation reflects a shift from

¹⁴Ahmad Zain Sarnoto, "Charismatic Leadership in Islamic Boarding School Management," *Jurnal Pendidikan Islam*, Vol. 8 No. 2 (2021), h. 134-148.

¹⁵Imam Suprayogo, "Values-Based Management in Islamic Education Institutions," *Journal of Islamic Educational Studies*, Vol. 5 No. 1 (2020), h. 22-35.

¹⁶Siti Nur Azizah, "Professionalization of Pesantren Management in the Digital Era," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, Vol. 7 No. 1 (2023), h. 77-89.

figure-based management toward system-based management, although the process unfolds gradually and contextually.

2. The Era of Disruption and the Challenges of Educational Organizations

The era of disruption refers to a phase of exponential change marked by the integration of digital technology, automation, big data, and artificial intelligence into various aspects of life, including education. The Industrial Revolution 4.0 is not merely a technological shift; rather, it represents an ecosystemic transformation that affects how organizations operate, innovate, and sustain their social legitimacy.¹⁷ In the educational context, this transformation compels institutions to develop systems that are more adaptive, responsive, and information-driven. Educational organizations can no longer rely solely on conventional management patterns; instead, they must cultivate structural flexibility and continuous learning in order to remain relevant amid environmental uncertainty.¹⁸ Failure to respond effectively to change may result in declining institutional competitiveness and a weakening of public trust.

External pressures on educational organizations have become increasingly complex through state regulations, accreditation policies, national quality standards, and demands for financial transparency. From the perspective of organizational theory, this condition reflects the intensification of institutional pressures, regulative, normative, and cognitive, that compel organizations to undertake structural adjustments in order to maintain legitimacy.¹⁹ For pesantren, these dynamics intersect with their traditional character, which is rooted in the moral authority of the kiai and a strong religious culture. The emerging challenges are therefore not merely technical, such as the digitalization of administration or the preparation of quality assurance documents, but also paradigmatic in nature: how to reconcile traditional values with the demands of modern accountability without losing institutional identity.²⁰

The adoption of technology without restructuring communication patterns, decision-making systems, and leadership orientation often results in internal resistance and suboptimal implementation.²¹ The perspective of the learning organization emphasizes that institutions able to survive in an era of rapid change are those capable of collective learning, engaging in critical reflection, and continuously renewing their management practices.²² Thus, the transformation required by pesantren is not merely

¹⁷Klaus Schwab, *The Fourth Industrial Revolution*, (New York: Crown Business, 2017), h. 15-23.

¹⁸Richard L. Daft, *Organization Theory and Design*, (Boston: Cengage Learning, 2016), 12th ed., h. 28-35.

¹⁹W. Richard Scott, *Institutions and Organizations: Ideas, Interests, and Identities*, (Thousand Oaks: Sage Publications, 2014), 4th ed., h. 56-63.

²⁰Ahmad Zain Sarnoto, "Traditional Leadership and Modern Governance in Pesantren Management," *Jurnal Pendidikan Islam*, Vol. 9 No. 1 (2022), h. 41-55.

²¹Rahmawati et al., "Digital Transformation and Organizational Culture in Islamic Boarding Schools," *International Journal of Islamic Education Studies*, Vol. 5 No. 1 (2021), h. 58-69.

²²Peter M. Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization*, h. 3-10.

the upgrading of technological tools, but a shift in the management paradigm toward a model that is more adaptive, collaborative, and knowledge-based.

3. Contemporary Organizational Theory as an Analytical Perspective

To understand the relevance and transformation of the pesantren management paradigm, an adequate theoretical perspective is required. Several contemporary organizational theories may serve as analytical lenses, including the following:

a. Contingency Theory

Contingency theory posits that organizational effectiveness depends on the alignment between internal structures and the external environment.²³ In the context of pesantren, this theory underscores the importance of adjusting management models to regulatory dynamics, technological developments, and social change. In other words, no single management model is universally applicable; effectiveness is highly contingent upon environmental context.

b. Institutional Theory

Institutional theory emphasizes that organizations survive not merely because of internal efficiency, but because of the social legitimacy they obtain by conforming to regulatory and normative pressures.²⁴ Pesantren, as community-based institutions, must balance traditional legitimacy (rooted in charismatic leadership and religious values) with formal legitimacy (based on state regulations and national quality standards).

c. Learning Organization

The concept of the learning organization explains that institutions capable of collective learning, adaptation, and continuous reflection are more resilient in the face of change.²⁵ Within pesantren, this approach encourages the strengthening of evaluation cultures, curriculum innovation, teacher competency development, and reflective technology integration.

d. Transformational Leadership

Transformational leadership emphasizes vision, inspiration, and comprehensive cultural change within organizations.²⁶ This model is relevant to the leadership character of the kiai, who possesses strong moral influence; however, it needs to be expanded to enable the collective and structured management of systemic transformation.

C. Method

²³Donaldson, L., "The Contingency Theory of Organizations," *Sociological Review*, Vol. 69 No. 3 (2021), h. 512-525.

²⁴Scott, W.R., "Institutional Theory: Contemporary Perspectives," *Organization Studies Review*, Vol. 42 No. 4 (2022), h. 601-618.

²⁵Garvin, D., "Learning Organizations in the Digital Age," *Harvard Business Review*, Vol. 99 No. 3 (2021), h. 98-109.

²⁶Bass, B.M. & Riggio, R.E., "Transformational Leadership and Organizational Change," *Leadership Quarterly Review*, Vol. 33 No. 1 (2022), h. 15-29.

This study employs a qualitative approach with a library research design. The qualitative approach is selected because the study aims to understand, analyze, and reconstruct the paradigm of pesantren educational management through a conceptual and interpretative exploration of relevant literature.²⁷ The focus is not on collecting empirical field data, but rather on critically examining ideas, theories, and previous research findings in order to formulate a new conceptual synthesis. Accordingly, literature serves as the primary source of data, which is analyzed in a systematic and in-depth manner.

The data sources in this study consist of two categories. First, primary sources include foundational books on organizational theory, such as contingency theory, institutional theory, the learning organization, and transformational leadership, as well as legislation related to pesantren. Second, secondary sources comprise national and international journal articles published within the last five years that discuss Islamic educational management, digital transformation, and organizational change in education. The selection criteria for literature are based on thematic relevance, publisher credibility, and theoretical contribution to the issue under investigation.

Data collection is conducted through a systematic literature search using academic databases, library catalogs, and reputable journal repositories. The selection process follows inclusion–exclusion criteria, meaning that only literature directly related to pesantren management, the era of disruption, and contemporary organizational theory is included, while sources lacking relevance or sufficient academic validity are excluded.²⁸ This step is essential to ensure the quality and consistency of the conceptual analysis.

Data analysis is carried out using content analysis and critical-comparative analysis techniques. Content analysis is used to identify key concepts, categories, and argumentative patterns within the reviewed literature.²⁹ Meanwhile, comparative analysis is employed to contrast the pesantren management paradigm with constructs from contemporary organizational theory in order to identify points of relevance, divergence, and opportunities for integration. The analytical process proceeds through stages of data reduction, categorization, interpretation, and conceptual synthesis.

D. Finding

I. Evaluation of the Relevance of the Pesantren Educational Management Paradigm in the Era of Disruption

The literature analysis indicates that the pesantren educational management paradigm fundamentally retains a high level of normative relevance in the context of the era of disruption. This relevance is primarily grounded in the core values that

²⁷John W. Creswell & J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, (Los Angeles: Sage Publications, 2018), 5th ed., h. 183-186.

²⁸Matthew B. Miles, A. Michael Huberman, & Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, (Thousand Oaks: Sage Publications, 2020), 4th ed., h. 57-61.

²⁹Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology*, (Thousand Oaks: Sage Publications, 2018), 3rd ed., h. 24-27.

support institutional governance, such as amanah (trustworthiness), musyawarah (collective deliberation), independence, and the moral leadership of the kiai. These values cultivate a strong organizational culture, solid internal solidarity, and a collective commitment to character-based educational goals.³⁰ From an organizational theory perspective, the strength of value-based culture and leadership constitutes significant social capital in maintaining organizational stability amid environmental changes.

The paradigm of charismatic leadership embodied by the kiai also aligns with the concept of transformational leadership, particularly regarding vision inspiration and moral exemplarity.³¹ Such leadership has the potential to drive organizational change if directed systematically in managing organizational transformation. In other words, substantively, the pesantren paradigm does not conflict with the demands of the disruption era and can even serve as an ethical foundation for adaptive processes.

However, this relevance is more dominant at the value level (normative relevance), while structural and systemic limitations remain. The era of disruption requires educational organizations to possess data-driven strategic planning systems, measurable performance indicators, and mechanisms for continuous evaluation.³² In many cases, pesantren management is not yet fully documented in standardized formal systems, causing adaptation to digitalization and public accountability demands to often proceed suboptimally. Thus, the research findings indicate that the pesantren management paradigm is ethically and culturally relevant but requires reinforcement in structural, administrative, and strategic aspects to effectively respond to external environmental dynamics.

2. Identification of Conceptual Weaknesses that Hinder Organizational Adaptability

Analysis of various literature sources reveals several conceptual weaknesses in the pesantren educational management paradigm that have the potential to impede organizational adaptability.

First, the dominance of a centralized leadership model centered on the kiai can limit the distribution of authority and collective managerial participation. While this model is effective in maintaining value stability, reliance on a single authority center can slow decision-making processes in situations that require rapid responses.³³ From the perspective of contingency theory, overly centralized organizational structures are less flexible in dynamic environments..

³⁰Mujamil Qomar, *Manajemen Pendidikan Islam*, (Jakarta: Erlangga, 2007), h. 102-110; U. Abdullah & H. Setiana, "Strategi Pengelolaan Pendidikan Pesantren di Era Digital," *Jurnal Penelitian Tarbawi: Pendidikan Islam dan Isu-Isu Sosial*, Vol. 10 No. 2 (2025), h. 1-14.

³¹Bernard M. Bass & Ronald E. Riggio, *Transformational Leadership*, (New York: Psychology Press, 2006), 2nd ed., h. 5-12; M. Saini, "Pesantren dalam Era Digital: Antara Tradisi dan Transformasi," *Tasamuh: Jurnal Studi Islam*, Vol. 16 No. 2 (2024), h. 157-170.

³²W. Widodo, "Transformasi Manajemen Pendidikan Islam dalam Era Digital: Studi Kasus Pondok Pesantren," *Jurnal Bina Ummat: Membina dan Membentengi Ummat*, Vol. 8 No. 1 (2025), h. 349-360.

³³Donaldson, L., "The Contingency Theory of Organizations," *Sociological Review*, Vol. 69 No. 3 (2021), h. 512-525.

Second, weak documentation systems and data-driven management hinder performance measurement and quality evaluation. The era of disruption demands governance based on accurate and transparent information.³⁴ Without an integrated management information system, organizations face difficulties in conducting long-term strategic planning.

Third, cultural resistance to innovation often emerges when change is perceived as a threat to tradition. Several studies indicate that the failure of digital transformation in Islamic educational institutions is not caused by technological limitations, but by the organizational culture's lack of readiness to accept change.³⁵ From an institutional theory perspective, organizations tend to maintain established practices to preserve internal legitimacy, even when the external environment has shifted.

Fourth, suboptimal development of human resource managerial capacity constrains the transformation process. Governance professionalization requires strategic management competence, digital literacy, and organizational analysis skills, areas that have not yet become priorities in the management of traditional pesantren. These findings suggest that the barriers to pesantren adaptability do not lie in their foundational values, but rather in the structure, systems, and management orientation, which are not yet fully aligned with the dynamics of the era of disruption.

3. Formulation of a Managerial Transformation Framework Based on Contemporary Organizational Theory

Based on the evaluation of relevance and the identification of conceptual weaknesses, this study formulates an integrative managerial transformation framework. The proposed transformation does not replace the traditional paradigm but reconstructs and integrates pesantren values with principles of contemporary organizational theory.

First, from the perspective of contingency theory, pesantren need to adjust their organizational structure according to the complexity of the external environment.³⁶ This can be realized through limited decentralization in managerial decision-making, the establishment of specialized units for quality development, and the implementation of adaptive strategic planning.

Second, from the perspective of institutional theory, pesantren should build dual legitimacy, traditional legitimacy rooted in religious values and formal legitimacy based on national quality standards.³⁷ This integration can be achieved through internal quality assurance systems that continue to center spiritual values as the core of organizational culture.

³⁴A. Nugroho & A. P. Astutik, "Digital Transformation of Islamic Boarding School Education," *Indonesian Journal of Islamic Studies*, Vol. 12 No. 2 (2024), h. 101-115.

³⁵W. Richard Scott, *Institutions and Organizations*, h. 56-63.

³⁶Lawrence & Lorsch, *Organization and Environment*, (Boston: Harvard University Press, 1967), h. 21-25.

³⁷Lawrence & Lorsch, *Organization and Environment*., h. 60.

Third, through the learning organization approach, pesantren are guided to become learning institutions that encourage collective reflection, periodic evaluation, and continuous innovation.³⁸ This process includes teacher competency development, contextual use of learning technology, and the cultivation of a dialogic culture in decision-making.

Fourth, within the framework of transformational leadership, the role of the kiai can expand from a traditional authority figure to a strategic change agent who both inspires and systematically delegates authority.³⁹ This model enables the continuity of values while enhancing organizational effectiveness. Conceptually, this transformation framework positions amanah (trustworthiness) and keteladanan (exemplary conduct) as the ethical foundation, an adaptive structure as the operational foundation, and organizational learning as the mechanism for sustainability. With this model, pesantren retain their identity while strengthening their position as Islamic educational institutions that are relevant, adaptive, and competitive in the era of disruption.

E. Discussion

The research findings indicate that the pesantren educational management paradigm continues to maintain substantive relevance in the era of disruption, particularly in terms of organizational values and culture. This aligns with organizational culture theory, which emphasizes that shared values are a strategic resource for maintaining institutional stability and internal cohesion. In the context of pesantren, values such as amanah (trustworthiness), keteladanan (exemplary conduct), and musyawarah (deliberation) form an ethical foundation rarely found in many modern organizations.

However, from the perspective of contemporary organizational theory, cultural strength alone is insufficient to ensure institutional sustainability. Daft emphasizes that effective organizations are those that can align internal values with external environmental demands through structural and systemic mechanisms.⁴⁰ Thus, while the pesantren paradigm is normatively and morally relevant, it requires transformation into a more adaptive institutional format.

The findings also show that the charismatic leadership of the kiai strongly intersects with transformational leadership concepts, particularly in the dimensions of vision inspiration and ideal influence. Nonetheless, the discussion highlights the need to expand leadership roles from being merely a central figure to becoming drivers of a collaborative organizational learning system.

Further discussion indicates dialectic between traditional pesantren values and the demands of the era of disruption. Regulatory pressures, digitalization, and national quality standards require the professionalization of governance in a systematic and measurable manner. In institutional theory, this condition is understood as an

³⁸Peter M. Senge, *The Fifth Discipline*, h. 3-10.

³⁹Peter M. Senge, *The Fifth Discipline...*, h. 19.

⁴⁰Richard L. Daft, *Organization Theory and Design*, h. 30-35.

organizational response to regulative and normative pressures to maintain social legitimacy.⁴¹

Pesantren face the challenge of managing two forms of legitimacy simultaneously traditional legitimacy based on community trust and formal legitimacy based on state regulations. Challenges arise when these are perceived as opposing poles. However, this study shows that both can be integrated through a contextual management approach. Moreover, the discussion emphasizes that failure in transformation does not lie in traditional values themselves but in the lack of structural mechanisms to translate values into modern operational systems.⁴² Contingency theory explains that organizational effectiveness depends on the alignment of structure with the environment, meaning that pesantren need to adjust their organizational design without abandoning their core identity values.

Discussion of conceptual weaknesses shows that barriers to pesantren adaptability are systemic rather than ideological. Reliance on centralized leadership patterns can limit decision-making flexibility in dynamic situations. In rapidly changing environments, organizations require more responsive authority distribution. Additionally, limitations in data-driven management systems hinder evaluation and strategic planning processes. The era of disruption underscores the importance of data-driven decision-making in educational governance. Without clear documentation systems and performance indicators, the transformation process tends to be reactive rather than strategic.

Contemporary organizational theories can serve as both analytical tools and operational frameworks for transforming pesantren management. Contingency theory provides a basis for restructuring organizations to be more flexible; institutional theory offers an understanding of the importance of formal legitimacy; while the learning organization concept emphasizes collective learning and continuous innovation. The learning organization concept is particularly relevant as it frames the organization as an entity that evolves continuously through reflection and adaptation.

If pesantren internalize this approach, the transformation process is not seen as a threat to tradition, but as part of a collective effort to sustain values. From a transformational leadership perspective, the kiai acts as a change agent who not only preserves the continuity of values but also opens spaces for participation and innovation. Thus, integrating pesantren values with modern organizational theory is not merely a theoretical possibility but a strategic necessity.

Furthermore, theoretically, this discussion enriches the discourse on Islamic educational management by adopting an integrative approach that combines traditional paradigms with contemporary organizational theories. The study demonstrates that transformation is not equivalent to secularizing management, but rather a process of recontextualizing values within an adaptive system. Practically, the implications include the need for vision-based strategic planning, strengthening internal quality assurance

⁴¹W. Richard Scott, *Institutions and Organizations...*, h. 60-68.

⁴²Lawrence & Lorsch, *Organization and Environment...*, h. 21-27.

systems, developing managerial competencies, and implementing integrated administrative digitalization. Systematic transformation has the potential to enhance pesantren competitiveness without sacrificing its spiritual identity. In conclusion, this discussion emphasizes that the relevance of the pesantren management paradigm in the era of disruption lies not in rigidly preserving old forms, but in the ability to reconstruct values within an organizational framework that is adaptive, professional, and sustainable.

Conclusion

This study confirms that the pesantren educational management paradigm continues to hold strong relevance in the era of disruption, particularly in terms of values, moral leadership, and an organizational culture grounded in amanah (trustworthiness) and musyawarah (deliberation). These ethical foundations serve as critical social capital for maintaining internal cohesion and institutional legitimacy. However, the findings also indicate that this relevance has not yet been fully articulated within management systems that are adaptive to the demands of digitalization, public accountability, and quality standardization. Conceptual weaknesses include the dominance of centralized leadership, limitations in data-driven management systems, and an underdeveloped culture of organizational learning. Therefore, a paradigm transformation is necessary, achieved through the integration of traditional pesantren values with principles from contemporary organizational theory, such as contingency theory, institutional theory, the learning organization, and transformational leadership to establish governance that is both adaptive and rooted in Islamic identity.

Academically, this study underscores the urgency of conceptual reconstruction in pesantren management so that it is not only responsive to change but also supported by a robust theoretical framework capable of addressing long-term dynamics. Although this study has formulated a transformation model based on the synthesis of values and modern organizational theory, there remains significant room for further development. Empirical research based on field studies is needed to test the effectiveness of the proposed transformation model, including its impact on institutional performance and the quality of learning. Additionally, comparative studies across pesantren with differing characteristics could enrich understanding of variations in the implementation of management paradigms in the era of disruption. In conclusion, the contribution of this study is primarily conceptual, providing a theoretical foundation that opens opportunities for empirical exploration and the development of more innovative and sustainable pesantren governance models.

References

- Abdullah, U., & Setiana, H. "Strategi Pengelolaan Pendidikan Pesantren di Era Digital". *Jurnal Penelitian Tarbawi: Pendidikan Islam dan Isu-Isu Sosial*, Vol. 10 No. 2 (2025).
- Azizah, Siti Nur. "Professionalization of Pesantren Management in the Digital Era". *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*. Vol. 7 No. 1 (2023).
- Basri, Muhammad. "Normative Management Approach in Islamic Education Institutions". *Journal of Islamic Management Research*. Vol. 9 No. 1 (2021).
- Bass, B.M. & Riggio, R.E. "Transformational Leadership and Organizational Change". *Leadership Quarterly Review*, Vol. 33 No. 1 (2022).
- Creswell, John W. & J. David Creswell. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. 5th ed. Los Angeles: Sage Publications. 2018.
- Daft, Richard L. *Organization Theory and Design*. 12th ed. Boston: Cengage Learning. 2016.
- Dhofier, Zamakhsyari. *Tradisi Pesantren: Studi tentang Pandangan Hidup Kiai*. Jakarta: LP3ES. 2011.
- Donaldson, L. "The Contingency Theory of Organizations". *Sociological Review*, Vol. 69 No. 3 (2021).
- Garvin, D. "Learning Organizations in the Digital Age". *Harvard Business Review*, Vol. 99 No. 3 (2021).
- Hasriatun et al. "Administrative Challenges in Digital Transformation at Islamic Boarding Schools". *International Journal of Contemporary Education Studies*. Vol. 6 No. 1 (2023).
- Huda, Nurul & Fachrudin. "Organizational Learning in Educational Institutions: A Theoretical Perspective". *Journal of Education and Organization Change*. Vol. 7 No. 1 (2022).
- Kementerian Agama Republik Indonesia. *Statistik Pesantren Tahun 2022*. Jakarta: Direktorat Jenderal Pendidikan Islam. 2022.
- _____. *Petunjuk Teknis Penjaminan Mutu Pesantren*. Jakarta: Ditjen Pendidikan Islam. 2022.
- Krippendorff, Klaus. *Content Analysis: An Introduction to Its Methodology*. 3rd ed. Thousand Oaks: Sage Publications. 2018.
- Kusuma, Muh. Thoriq Aziz dkk. "Transformation of Pesantren Education Management In The Digital Era (Analysis of Tradition Adaptation Through Educational Innovation Theory)". *Educational Studies and Research Journal* (2023).
- Lawrence & Lorsch. *Organization and Environment*. Boston: Harvard University Press. 1967.

- Miles, Matthew B.; A. Michael Huberman & Johnny Saldaña. *Qualitative Data Analysis: A Methods Sourcebook*. 4th ed. Thousand Oaks: Sage Publications. 2020.
- Nugroho, A., & Astutik, A. P. "Digital Transformation of Islamic Boarding School Education". *Indonesian Journal of Islamic Studies*, Vol. 12 No. 2 (2024).
- Puspasari, Lilik & Yulianti. "Digital Technology Adoption in Pesantren Education: Challenges and Opportunities". *Journal of Islamic Education and Technology*. Vol. 4 No. 2 (2022).
- Qomar, Mujamil. *Manajemen Pendidikan Islam*. Jakarta: Erlangga. 2007.
- Rahmawati et al. "Digital Transformation and Organizational Culture in Islamic Boarding Schools". *International Journal of Islamic Education Studies*. Vol. 5 No. 1 (2021).
- Saini, M. "Pesantren dalam Era Digital: Antara Tradisi dan Transformasi". *Tasamuh: Jurnal Studi Islam*, Vol. 16 No. 2 (2024).
- Sarnoto, Ahmad Zain. "Charismatic Leadership in Islamic Boarding School Management". *Jurnal Pendidikan Islam*. Vol. 8 No. 2 (2021).
- _____. "Traditional Leadership and Modern Governance in Pesantren Management". *Jurnal Pendidikan Islam*. Vol. 9 No. 1 (2022).
- Scott, W. Richard. *Institutions and Organizations*. 4th ed. Thousand Oaks: Sage Publications. 2014.
- _____. "Institutional Theory: Contemporary Perspectives". *Organization Studies Review*, Vol. 42 No. 4 (2022).
- Senge, Peter M. *The Fifth Discipline: The Art and Practice of the Learning Organization*. New York: Doubleday. 2006.
- Setiorini, Risqi dkk. "Transformation of Pesantren Organizational Culture: Strategies for Pesantren to Become Centers of Innovation in the Digital Era". *Leadership: Jurnal Mahasiswa Manajemen Pendidikan Islam*. Vol. 6, No. 1 (2023).
- Suprayogo, Imam. "Values-Based Management in Islamic Education Institutions". *Journal of Islamic Educational Studies*. Vol. 5 No. 1 (2020).
- Undang-Undang Republik Indonesia Nomor 18 Tahun 2019 tentang Pesantren.
- Widodo, W. "Transformasi Manajemen Pendidikan Islam dalam Era Digital: Studi Kasus Pondok Pesantren". *Jurnal Bina Ummat: Membina dan Membentengi Ummat*, Vol. 8 No. 1 (2025).