

Institution Strategy Remodel of Assunniyyah *Pesantren* in Jember and Kyai Syarifuddin *Pesantren* in Lumajang

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Abstract.

This article discusses a social change in Jember, especially in Kencong and Lumajang, by capturing changes in the community around Assunniyyah Pesantren and Syarifuddin Pesantren. The institution remodels and differentiation as happened in Jember and Lumajang show a progressive role of pesantren. In pesantren approach, Islam is applied under the situations and conditions in which the community lives. The pesantren strategy remodel is evolutionary. Changes are made gradually and naturally following society's rules and pesantren contribution. Change is not related to vision, mission, and values. The pesantren hold a vision, mission, and basic values starting from the first time to the present. The pesantren institutional strategy remodel is inclusive. The pesantren experience changes from authority aspect, structure, and work mechanisms. The pesantren adopt innovations as long as they do not conflict with the organization.

Keywords: *Pesantren, pesantren remodel and social change.*

I. INTRODUCTION

Islamic boarding schools or *pesantren* represent the institutionalization of a dynamic value system. As a value system, *pesantren* has the structure, behavior, leadership of the *kyai* (Muslim Scholar/ *Ulama*'), and universal values [1]. These values have been tested for centuries and experienced internal and external challenges. The *pesantren* has proven to survive and develop compared to other traditional institutions, namely *surau* in Minangkabau and *dayah* in Aceh [2]. The existence of *pesantren*, until now, indicates the Indonesian people's appreciation for it. This illustrates the continuity of the *pesantren* with the various problems it faces. Meanwhile, *pesantren* institutional transform various aspects when contrasted with the dynamics of the times. Dhofier describes the vision of the *pesantren* as having changed as a result of the *kyai* leadership system remodeling from the individual to the collective [3]. There are universal values developed by *pesantren* as contained in the classic book. This value is religiously oriented, namely the Islamic religion which continues its *sanad* (originality) to the Prophet Muhammad [4]. This value system is practiced by *pesantren* residents so that it is institutionalized into noble behavior. These visions and values are squeezed into three missions covering education, *da'wah* (preaching), and community participation. In the field of education, there is a system of *sorogan*, *bandongan*, and *wetonan* held in the mosque that resembles a general stadium. The *pesantren* also take the madrasa system, schools, and colleges according to the needs and benefits of the community. *Da'wah* is the main task, which is to continue the mission of Rasulullah SAW. Spreading the Islamic religion and the stronghold of Indonesian culture. Society participation is important considering its existence from, by, and for the community. The vision, values, and mission of the *pesantren* as explained are institutionalized into a separate social order amid society. There are mechanisms, workloads, and SOPs (Standard Operating Procedures) which are structured to maintain the continuity of the vision, values, and mission of *pesantren* in Indonesia.

The institutionalization of this value system is interesting to observe in local, national, and global challenges surrounding the *pesantren*. The institutionalization of *pesantren* as an institution has experienced various dynamics. On the other hand, *pesantren* are seen as stagnant institutions. It is said that progress is achieved by change. accusations of stagnation directed at *pesantren* because they are considered to oppose change and continue to use behavior, culture, and institutional patterns that deify the past and have no projections to face challenges in the future. The assessment means dealing with stagnation, tradition with modernity and past, and present with future. Stagnation is seen from the point of view of the *santri* (*pesantren*

student) based on the knowledge of the *Salaf* scholars in the 2nd and 3rd centuries that are used until now [5]. The curriculum uses the classic book with the scientific patterns of monotheism, *fiqh*, and *tasawuf* which are taught and practiced to this day [6]. Al-Qur'an, hadith, *fiqh*, and knowledge are favorites in the *pesantren* following the founder's curriculum which is maintained until the next generation of caregivers. *Fiqh* dominates the discipline in *pesantren* in terms of the books used, such as *fasalatan*, *hidayah al-mubtadi*, *sullam attaufiq*, *safinah assalah*, *fathul qarid*, *fathul muin*, *uyun al-masail annisa to al-mahalli* [7]. In terms of behavior, students are referred to as the sarong [8]. This stigma is attached to the sarong that is always worn by *pesantren* residents. These clothes are considered a symbol of decline. The Sarong people are considered backward, not follow trends.

Generation Z fashion is glamorous and full of materialism. American anthropologists see the sarong as a cultural feature of the *santri* and the attitude dynamics of the users. Sarong has functions for praying, sleeping, formal wear, casual wear, and so on. Institutionally, *pesantren* are considered to be salaf, modern, and integrated [9]. The *Salaf* category applies to pure *pesantren* with the classic book curriculum without any other lessons. The modern style is given to *pesantren* that use a non-salaf curriculum. As for integration, it marks a *pesantren* that links *Salaf* and modern curricula at the same time. The style of the salaf *pesantren* is maintained as an education system in several *pesantren* in East Java such as Lirboyo Kediri, Sidogiri Pasuruan, Nahdlatul Thalibin Probolinggo. The *pesantren* human resources consist of *kyai*, *ustadz*, *khadam* (clerics assistant), and students. *Kyai* is an epicenter of its *pesantren*. The policies, programs and activities of the *pesantren* are determined and with the permission of the *kyai*. No single strategic activity can be implemented without obtaining the cleric's blessing [10]. Ziemek considers the *kyai* as a minor king based on the authority and veto rights they have [11]. *Kyai* is an authoritative figure who is fully responsible for the development and progress of the *pesantren*. He is the founder and caretaker and determines the successor thereafter. This great authority is the main reason for Ziemek calling *pesantren* a small kingdom. *Kyai* is assisted by administrators in carrying out the vision, mission, and goals of the *pesantren* [12]. They spread the behavior and ethos instilled by the *kyai* into the curriculum. The behavior of the *pesantren* residents is formed on the knowledge and teachings of the *kyai* which are fully accepted and practiced without much question or protest. Knowledge is seen as valid information that does not change. This perspective is influenced by the knowledge of the classic book which is arranged degradative.

Khadam is the *kyai*'s assistant with the specific task of taking care of the *kyai*'s and *pesantren*'s kitchens. They are not widely covered by *pesantren* scientists, even though they have a significant role. *Pesantren*'s knowledge is passed down from generation to generation by *sorogan* and *bandongan* methods. *Kyai* gave knowledge legacy to students through learning the book in mosques, prayer rooms, and classes, as well as recitations to the general public. The knowledge of the *santri* reflects the knowledge of the *kyai* obtained from their teacher at the *pesantren* with a *sanad* that continues to the Prophet Muhammad [13]. The knowledge of the *kyai* shapes the behavior and culture of the *pesantren* and has been maintained until now. The *pesantren* style adapts the general stage system where *kyai* reads the classic book, giving the meaning of the words one by one and explaining grammar and word structure in the sentence. *Santri* listens carefully to the *kyai*'s reading. They deliver action (punctuation) according to the reading of the cleric. The *kyai*'s explanations are recorded at the margins of the book with descriptions of cases that have developed in *pesantren* and society. *Santri* studies the books they have read through the deliberation method held in the dormitory. They form a *halaqah* (small circle) consisting of five to ten people discussing how to read and the contents of the book read by the *kyai*. The *halaqah* Leader lay out a problem and then discussed it together according to the theme of the book at that time. This kind of view is seen in Assunniyyah *Pesantren* in Jember and *Kyai Syarifuddin Pesantren* in Lumajang [14]. The *pesantren* is a reference for the community to study religious sciences. Both are known as *Salaf pesantren* which developed according to the demands of the times. There are quite complete educational institutions ranging from elementary to tertiary level.

The total number of students is 3557 in Assunniyyah *Pesantren* [15] and *Kyai Syarifuddin Pesantren* educated 2955 male and female students [16]. Students are in the hostel for 24 hours. They accept learning and deepening of religious sciences with classical and non-classical methods. Steenbrink's Research on madrasa *pesantren*; Islamic Education in the Modern Era. Steenbrink examines the flow of changes in

Indonesian Islamic education from the Dutch colonial era until the beginning of its independence [17]. This research contributes to describing the reform of Islamic education institutionally in several regions and the actors of change include individuals, socio-religious organizations, and the government (Colonial and Indonesian Government) with a historical approach. Changes in Islamic education are described as a natural process of indigenous locals as *pesantren* and *surau* (little mosque in Indonesian) to import systems (schools and madrasa) with a focus on convergence policies. However, Steenbrink did not include the *santri* element as an important factor influencing change in *pesantren* services. Mastuhu's research in his book entitled *Dynamics of the Islamic Boarding School Education System* [18]. Mastuhu positions the *santri* as one of the actors in the dynamics of the *pesantren*. By determining six *pesantren* in East Java, stating that *pesantren* education led by rational charismatic leaders should apply a curriculum of 30% religion and 70% general knowledge to be effective in internalizing religious values. In its dynamics, the function of the *kyai* is to protect spiritual values, while the *ustadz* (*pesantren* teacher) is responsible for maintaining worldly values. Discussion on *santri* is still limited and incomplete regarding the strategy for changing *pesantren* institutions. Mastuki researched the rise of *santri* in the era of 1970 to 1998 [19]. The study explains in detail the position of the *santri* as the middle class about social change in Indonesia along with the accompanying elements and interactions. The research contributes to mapping the typical development and role of the *santri* in the pre-independence period, from independence until after independence. However, this study did not observe in detail the variants of the other *santri* middle class.

He does not examine the movements of merchants, wealthy farmers, Muslim bureaucrats, Muslim politicians, and Muslim women in depth. This research does not examine the strategy for changing *pesantren* institutions. Haryanto's study examines the views of the *santri* towards the leadership of the *kyai* [20]. He put forward three propositions namely: 1) charismatic integration, motivation, exemplary, inspirational, appreciation, and delegation in the leadership of the *kyai* is a behavior to give birth to leadership religion-transformative; 2) the interaction between the *kyai* and the students at *pesantren* as a pattern of interaction equivalent is the determination of the birth of interaction model variants, namely physical interaction, mindset interaction, and spirit interaction; 3) religious-transformative leadership plays a role in building student interaction to create a balance of functions and meaning in life. Research on *pesantren* actors through KH Abdullah Syafii's active role in social change in the capital city of Jakarta by Indra [21]. Indra's research provides a new understanding of the changing role of the *kyai* through the field of education which has been synonymous with living in the Islamic world rural. KH. Abdullah Syafii made social changes gradually, but surely. This research corroborates Hiroko Horikoshi's findings on *kyai* and social change. Dhofier's book on *pesantren* traditions [22]. Dhofier places *pesantren* as a traditional education that has rigging that continues its chain to the Prophet Muhammad. The *pesantren* tradition concerns three things, namely the scientific tradition, tradition family, and learning. The scientific tradition of *pesantren* has been built for a long time and is a continuation of *ahl al-sunnah wa al-jama'ah*. *Pesantren* patterned *hellenism* and Sufistic *fiqh*. The family tradition of the *pesantren* concerns two things, namely blood relations and the closeness of the *kyai-santri*. The *pesantren* learning includes scientific transmission with methods of *sorogan*, *bandongan* and *halaqah*. However, the strategy for changing *pesantren* institutions escaped Dhofier's attention.

II. METHODS

In this study the process of searching and organizing systematically transcript interviews, field notes, and other materials that have been collected by the researcher to increase the researcher's understanding and to enable the researcher to report what has been found to other parties. Therefore, analysis is carried out through the activities of examining data, organizing, dividing into units that can be managed, integrating, looking for patterns, finding what is meaningful, and what researchers research and decide to report systematically [23]. Considering that this research will use a study of multiple design cases, then in analyzing the data carried out in two stages, namely: 1) an individual case data analysis; and 2) cross-case data analysis [24]. Checking the data validity is a very important and inseparable part of qualitative research. According to Lincoln and Guba that the implementation of checking the validity of the data is based on four criteria, namely the degree of credibility, transferability, dependability, and confirmability [25].

III. RESULT AND DISCUSSION

Institutional strategy remodel of Assunniyyah Pesantren in Jember and Kyai Syarifuddin Pesantren in Lumajang

Vision Remodel: as a public body, the Assunniyyah *Pesantren* interacts with various parties who have interests, both the government, the community, and the beneficiaries. The government pays attention to the existence of *pesantren*, including their development. There is a ministry that specifically pays attention to and programs regarding the development of *pesantren*, namely the ministry of religion. The MoRA program has several regulations, structures, and funds that are used for the needs of *pesantren*. The community is the place where *pesantren* is located. It is said that *pesantren* originated from, built with, and founded for the public. The vision of the *pesantren* coincides with the vision of the community. *Kyai* establishes *pesantren* to educate the nation's life concerning knowledge, behavior, and morals of society. In a broader sense, the existence of *pesantren* is related to community development from the side of religious life. *Pesantren* organizes educational programs so that people live by religious guidelines. Community diversity is at the core of the *pesantren* through its *da'wah* function which intersects with educational programs. *Da'wah* and education organized by *pesantren* are oriented towards the empowerment of the public. That is the main function of the *pesantren* and becomes the vision of its existence amid society. From the Caregiver's statement above, the vision of the *pesantren* is continuous, in the sense that it becomes a long-term goal and is realized through three main functions. All institutions, like it or not, deal with the parties, directly or indirectly. In the case of institutional interaction, it is possible for adjustments to be made between one another.

Assunniyyah has a policy direction related to the achievement of its vision and mission, namely to maintain Islam *ahlussunnah waljamaah*. In the meantime, they maintain good old traditions and take and carry out innovations in line with the pace of the times. Maintenance and innovation occur continuously and tend to be inevitable for anybody and any institution. Changes identified with Arabic lessons specifically develop four abilities, namely reading, writing, listening, and speaking. These four competencies were a particular concern in the era of his leadership. Sadid Jauhari saw and observed the future development of the *santri*. The need for students to master Arabic is a development where the previous caretaker, *Kyai* Jauhari, did not include Arabic as a special lesson. Since establishing the *pesantren*, *Kyai* Jauhari has not included Arabic as the main competence of the *santri*. He is more focused on mastering the substance of Islamic material by mastering the classic book. The founder believes that by studying the classic book, Arabic is understood by itself. The classic book is indeed an Arabic language book written without vowels and punctuation. *Books custom* This is an opening for students to master the teachings of Islam. Remodel is carried out by *pesantren* in stages, slowly but surely. It doesn't even seem like there has been a drastic change. *Pesantren* pays close attention to and follows the changes desired by the community. As it happens in the environment of Assunniyyah *Pesantren* who experienced a change in thinking from traditional to the direction of modern. This remodel was observed by the *pesantren* by studying all the behavior and actions of the community. In the 1990s the number of students decreased drastically from thousands to hundreds of persons. This condition is certainly a concern for *pesantren* managers and stakeholders. administrators find out the factors causing the decline in the number of students exceeding the normal limit.

They spread throughout the community and asked alumni about this to get accurate information. At the same time, there is a high enthusiasm among the people to get a decent job to improve their welfare. Meanwhile, there has been a change in the orientation of seeking knowledge into a piece of recognition that is used as a provision to get a decent job as a civil servant or in the private sector. It should be noted that government and private institutions require literacy, arithmetic, and general knowledge to become employees. This method is the same as the implementation in the Dutch colonial period which appointed plantation workers and administrative staff from school graduates. These changes are of course the concern of the *pesantren* so that they implement new policies by adopting the school and madrasa system according to the wishes of the community without losing their main vision as an institution of *tafaqquh fiddin* with emphasis on mastery of the classic book. This characteristic is desperately maintained by the

pesantren so as not to lose its identity. The manager's thinking rests on a balance between his knowledge and the hereafter, as stated by al-Ghazali in the middle ages, namely the golden age of Islam. *Kyai* Jauhari implemented a recitation system by utilizing the time after praying five times to read books by the genre of *ushul, furu'*, and morals. The recitation of these books is followed by all students without any level. There are 415 male and 339 female students participating in these *bandongan* activities.

The *kyai* reads the book and explains certain terms that are considered complicated and require understanding to avoid misunderstanding. In subsequent developments, students who are deemed capable of being classified with the *sorogan* system. They prepare themselves before reading the book in front of the *kyai* who listens to the readings of the *santri* and provides corrections as necessary regarding how to read and understand them. Those who have graduated are given a diploma by the *kyai* to teach the book to junior students. This system lasted until now implemented by *Kyai* Sadid Jauhari and his sons sharpened their students to become adept at mastering the classic book. Madrasa of *diniyah* (typical school system in *pesantren*) is an early institution whose existence follows the *pesantren* which is meant to organize the activities of the *santri* to become systematic. *Diniyah's* activities are carried out from the morning until noon. *Ustadz* is trusted to carry out learning according to the curriculum compiled by *Kyai* Jauhari. The implementation is central in terms of approaches, strategies, methods, and materials. The memorization system applied predominantly refers to *pesantren* in Java which apply the same system and have a high success rate. Change is inevitable. The *pesantren* remodel strategy does not include a vision change. Admittedly it only covers non-principal aspects. The change includes institutional forms with evolutionary stages. Slowly but surely changes lead to positive things to answer the needs of society. *Pesantrens* exist because, by, and for the benefit of the environment. The community aspect is the main concern of the *pesantren*, because both of them have a close relationship and determine each other. If so, the strategy remodel has an impact on the *pesantren's* mission. *Kyai* Syarifuddin came to bring a remodel movement.

He is known as a person with religious knowledge who is qualified as a means of spreading religious knowledge to make people aware of the importance of science to improve life. Finally, many residents are interested in the easy learning method with maximum results. After some time, society gave a piece of land to him for a place of education. The land is used for building prayer rooms and simple houses. The prayer room is used to educate residents to learn tools (*nahwu* and neuroscience) so that they can read and understand the classic book which is a source of religious knowledge. The way of teaching is unique so that children enjoy learning tools and can quickly absorb and master them. Within one year, students are ensured to master the basics of tool science. Apart from *nahwu* and nerves, *Kyai* Syarifuddin is a known jurist (mastering the science of *fiqh*). Book *fathul qarib, fathul muin, fathul wahhab, fathul bari* systematically taught to students. study time finished the prayer congregation five times. They study by writing notes on the blackboard. At first, *kyai* wrote Arabic followed by a translation in written form goon. *Santri* read the text and its meaning repeatedly so that they understand. *Kyai* provides explanations regarding certain words that require emphasis. In addition to deepening the classic book using the writing and repeating method, Al-Qur'an lessons are carried out in the morning and evening. *Kyai* teaches the alphabet cursive and how to read using recitation (*tajwid al-qira'ah*). Students follow the lesson carefully and enthusiastically. Gradually they realized the importance of the Koran for Muslims. It is acknowledged that in Wonorejo area, there are lay Muslims. They only know the prayer, but do not know how to recite the Qur'an even though it is a holy book and a way of life. The religious vision based on *fiqh* and tool science is developed in harmony with the needs of the surrounding Muslim community who are unfamiliar with religious knowledge.

Kyai Syarifuddin did not mind the students who study while working to meet their daily needs. This does not reduce the product as a tool science expert and *fiqh* expert. The method developed led students to understand the material within three years. This product attracted the attention of various groups so that the vision of mastery of religious knowledge is implemented effectively. Knowledge of jurisprudence, *nahwu*, and nerves are necessary for life as a Muslim. *Fiqh* guides the procedures for performing daily obligations including relationships with God, with fellow human beings, and with nature. *Fiqh* contains rulings, legal procedures that are obligatory, sunnah, haram, makruh and mubah. The knowledge organizes the procedure of shahadat, prayer, fasting, zakat, and hajj with a detailed explanation including arguments and details.

Relationships with people are known for their stipulations and protocols such as buying and selling, banks, pawnshops, and so on. The science of jurisprudence is based on the Qur'an, hadith, the *sahabah's qaul, istihsan, ijma', qiyas*, and *ijtihad* scholars in digging up the laws from the evidence of details. The result of the *ijtihad* of the scholars became a legal guide followed by its adherents until it became a sect. The study of Islamic law recognizes the schools of Hanafi, Maliki, Shafi'i, and Hambali. The teachings of these *madzhab* are poured into books of *fiqh* and taught from generation to generation in *pesantren*. Martin van Bruinessen studied the classic book about *pesantren* and order. The classic book of jurisprudence has become a patent curriculum in all *pesantren* in Indonesia.

Organization strategy remodel of Assunniyyah Pesantren in Jember and Kyai Syarifuddin Pesantren in Lumajang

Structure remodel in the early days of the establishment of the *pesantren*, the *kyai* focused on fostering the ability of the students to carry out the obligatory daily prayers especially five times prayers. This became his focus on maintaining the *pesantren*. On the other hand, *kyai* is sold at the Kencong market in the morning until just before dawn to midday prayer. After that, he took the lead of the congregation of dhuhr prayer and gave lectures to students. Under such conditions, it is possible to handle activities under the control of a *kyai*. Moreover, at that time, not all of the students lived in the *pesantren*. Most of them are *santri kalong* (a nickname of a particular *santri*). *Santri* is only in the *musholla* (little mosque) when participating in the five daily prayers in congregation and reciting the Koran. The knowledge that is given only revolves around lessons about practicing five times prayers, both reading and movement. The learning system is applied to the model of rote memorization and practice. The *kyai* monitors the movements and readings of the students while providing corrections if there are wrong readings or movements. The community's wishes met *Kyai Jauhari's* vision of developing community-based education. They want a change in the child's character from bad to positive. Gambling, drinking, theft, and robbery are viewed negatively so that people's lives suffer and are in a decline in behavior. This negative culture has been around for so long that it has shaped the behavior of the people around the *pesantren* and becomes objects of change. The public desire on educating their children in *pesantren* is accepted as a mandate. In this case, there is a meeting of views regarding the importance of education for the future of a nation. They realize that the fairy life they have experienced cannot be continued because it does not bring good to the future of their children.

They want their children to have their own more advanced period, so entrusted their son to be educated in *pesantren*. The structure of the *pesantren* is participatory. All *pesantren* residents are involved in providing opinions and input to find a complete and adequate formula following the needs of the *pesantren* and the community. Community participation in the development of *pesantren* is necessary. The *pesantren* cannot exist by ignoring the existence of society. Participation is a meeting space between the wishes of the *pesantren* and the needs of the community. In the early days, the structure of the *pesantren* was not written, only in the form of a task force being delivered by the *kyai* to the senior *santri*. They are entrusted with carrying out the task of serving the daily needs of the students, both related to cleanliness, availability of food and drink, and bathing. The students carry out assignments from *kyai* seriously. They do it routinely and in coordination with one another, there is intensive communication because they gather every day and every time *Salat*. Communication is established between one officer and another so that the implementation of obligations becomes established and formalized. *Kyai* carries out direct supervision and supervision. He lives with the students in a different building. *Kyai* lives with a family in the same complex with students occupying dormitories made of bamboo or wood. The residences of the students and administrators are in one unified complex but not in the same building. *Santri* helped with the *kyai's* duties to the administrators in between the completion of recitation activities. On the other hand, the existence of a structure has advantages in the aspects of planning, structure, personnel, and a clear division of tasks.

Bureaus, Banoms, and educational institutions have adequate autonomy. This division indicates the existence of a task force with clear targets regarding time and braided implementation. Models of task implementation based on structure show that there is open management accompanied by Islamic values, namely blessing in service. The tasks of the *kyai* are conveyed orally, there is no verbal delivery written. He chooses students who have a spirit of service and care for the sectors that are his responsibility. The

evaluation of the *kyai* is carried out over a long period based on considerations of the potential and interest of the prospective administrators. Students accept the assignment voluntarily accompanied by a sense of pride because they are trusted by the *kyai* to carry out special tasks in certain fields. All organizational levels have their interrelated structures, including the Assunniyyah *Pesantren* in Jember. The task relationship describes the existence of a unity of purpose with specific targets such as tidiness, cleanliness, safety, and comfort of the students. The structure describes the existence of services that are intertwined in one principal, namely serving the needs of students and the community. The structure has developed under the escalation of growth and development of the number of students. The number of management resources has also been added to follow future *santri* services. The *pesantren* structure has several weaknesses, namely the large number of organizations that resulted in the occurrence of overlapping activities and concurrent positions. There are symptoms in *pesantren*, students are either diligent or lazy in carrying out their duties.

Certainly, these two characters cannot be reconciled, given that there are no standard provisions for establishing the institutional structure of a *pesantren*. They carry out their duties voluntarily and without pay. This allows no pressure in completing tasks. In the field, it was found that there was still low coordination and synchronization and there were still sectoral egos and poor administrative performance. Not everything that the administrator does should be written and what they wrote used to be out of the deadline. The absence of an effective control and evaluation system results in a weak control system and a lack of follow-up evaluation results. The management considers it necessary to have a work calendar in several bureaus, Banom, and educational institutions. *System Management Information (SIM)* is not clear and not directed because the mechanism is standard and deep systemized recruitment and placement of administrators is not managed effectively. Recruitment and the placement of administrators are lacking and frequent remodeling of administrators/ teaching staff occurs. These weaknesses require a clear division of authority. Organizational remodeling is also found in the *Kyai Syarifuddin Pesantren*. In its age of more than one hundred years, the *pesantren* has concrete steps based on the experience of handling the activities of the students to achieve the objectives of the *pesantren*. The changes are divided into three points: structure remodel, authority division, and creating mechanisms remodel to anticipate the development of *pesantren*. *Kyai* realizes the importance of managing activities structurally so that they appoint officers to carry out certain activities. At that time, the *pesantren* did not recognize the existence of an institutional structure in the form of charts depicting institutional relationships. During the time of *Kyai Syarifuddin*, he did not recognize the existence of structural boards as they were in offices as a complement to administration.

It's just that the tasks of the *kyai* are carried out with full trust and belief in the blessings of knowledge by carrying them out. *Kyai Syarifuddin* divides the tasks that describe the existence of a hierarchy of determination and decision-making. The structure is not only in the form of a chart but more in the form of responsible institutions that must be carried out as well as possible to achieve the goals of the *pesantren*. Institutional responsibilities are carried out by *santri* without any formal training, more on direct and pilot practice from caregivers. The attitude of cooperation in completing tasks is more dominant compared to rigid task execution. In its development, the structure of the *pesantren* has developed along with the increase in the number of students, especially from the Bawean area. The *Santri* from Bawean Island were quite dominant so a separate management was formed to handle them. *Kyai Syarifuddin* took the initiative to form the Bawean Overseas Forum which in its development transformed into ISBARA. They manage activities specifically related to students who come from the same area.

IV. CONCLUSION

After analyzing the first and second focus, as well as the implications of the findings, it can be concluded that: the *pesantren* cannot be separated from organizational and institutional remodel. Change should exist, so *pesantren* must stick to the vision, mission, and values of it. Changes should be carried out in stages, planned and systemic by involving internal parties and the community who care about *pesantren* with purposes. The government is a strategic partner of *pesantren* in managing change. For this reason, the government must issue policies in favor of the *pesantren* future with national interests or global interests.

Regulations in the form of laws, government, and ministerial related to *pesantren* should be implemented as programs and funding to support *pesantren* development.

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