SUSTAINABILITY OF PESANTREN IN THE FUTURE: Study of Charismatic Leadership of Kiai and Leadership Succession of Pesantren in Pekalongan

Ahmad Ta’rifin  
IAIN Pekalongan  
tarifinahmad4@gmail.com

Ahmad Halid  
Universitas Islam Jember  
khalidhunung@gmail.com

DOI: https://doi.org/10.28918/jei.v6i1.4727  
Received: January 13, 2021  
Revised: June 26, 2021  
Approved: June 28, 2021

Abstract  
This study aims to reveal the impact of the charismatic leadership of six (6) pesantren’s kiai and their leadership succession on the sustainability of the pesantren in the future. The research method uses historical and phenomenological approaches. This research reveals the fact that the pesantren that still exist and continue today are due to the charismatic leadership of the kiai accompanied by the institutional development of the pesantren. Likewise, the succession of pesantren leadership is carried out through good regeneration. On the other hand, the pesantren which were "destroyed" after the kiai's founders died, was due to the charismatic leadership of kiai not being accompanied by the formalization of the pesantren by developing formal educational institutions or other...
institutions under the pesantren, and the succession of pesantren leadership was not accompanied by structured regeneration.

**Keywords**: charismatic leadership of kiai, leadership succession of pesantren, formalization of pesantren, leadership regeneration.

**INTRODUCTION**

The kiai is a central figure in the pesantren. So it can be said, there is no pesantren without kiai. Therefore, the life and death of the pesantren is very much dependent on the personality of the kiai who is the founder and leader of the pesantren. Because, as stated by Manfred Ziemek (1986: 97-98), pesantren are "entrepreneurial" institutions belonging to the kiai in the religious education sector.

The fundamental reason the kiai who founded the pesantren "prepared" for his leadership heir was because the leadership of the pesantren was based on: (1) private ownership; (2) charisma; and (3) kiai scholarship. Preparing the heir to the leadership of the pesantren means paving the way for the sustainability of the pesantren in the future.

As the kiai's private property -often belonging to the family- pesantren institutions can be inherited from their descendants and families. Likewise the science. However, the kiai's charisma cannot be inherited (Horikoshi, 1987: 212), although it can be learned (Robbin and Judge, 2010: 84-85). Charisma is a gift from God; traits that cannot be defined definitively and perhaps can only be recognized through a series of strong, influential, persistent, very expressive, courageous, assertive, confident, outgoing, sharp and energetic perspective (Horikoshi, 1987: 213).

The inheritance of the pesantren's leadership is related to the individuals in the Islamic education environment. Inside there are kiai caretakers, relatives, sons, daughters-in-law and students. Usually, the kiai caretakers prepare their sons to continue the leadership relay later (Ziemek, 1986: 144). For this purpose, they are sent to pesantren that were formerly boarding kiai or to larger pesantrens. If the sons are incompetent, then the choice falls to the kiai's relatives (Dhofier, 2011: 117). If the relatives are incompetent, then the kiai's final choice is the senior santri who are tied to a marriage (Ziemek, 1986: 144). Of course, the succession of the pesantren leadership has the potential to create internal conflicts that have an impact on the retreat and even the destruction of the pesantren.
This study examines six pesantren in Pekalongan with a focus on the charismatic leadership of the kiai along with the succession of their pesantren leadership, namely the Pesantren Al-Amir Simbangkulon founded by Kiai Muhammad Amir (d. 1938) Pesantren Al-Anwar Kwagean Wonopringgo founded by Kiai Anwar, Pesantren Mambaul Huda Juwah Karanganyar founded by Kiai Washuri, Pesantren Nurul Huda Simbangkulon founded by Kiai Khudlori Tabri, Pesantren Ribatul Muta'llimin Grogolan founded by Kiai Saelan (d. 1938), and Pesantren Raudlotul Huffadz Al-Maliki Banyurip Pekalongan founded by Kiai Abdul Malik. The first three pesantren have disbanded, while the other three pesantren still exist today.

This study uses a qualitative approach (Sanapiah Ismail, 1990: 2). There are two sources of data in this study, namely human and non-human. Human data sources function as subjects or key informants. Data from informants is soft data. Meanwhile, non-human data sources are documents that are relevant to the research problem, namely pictures, photos, notes or writings related to the research problem. The data obtained through documents are hard data (Nasution, 2003: 33).

To obtain data in an integrative manner, researchers used three techniques, namely: in-depth interviews, observation, and study documents (Bogdan & Biklen, 1998: 119-143). Meanwhile, to analyze the data, the researcher interpreted the data in the form of words, behavior and images so that the meaning was obtained. The qualitative data analysis used in this field research used the Miles and Huberman model, which was carried out interactively and continuously until it was completed so that the data was saturated. Activities in data analysis, namely: 1) data collection; 2) data reduction; 3) data display (data display); and 3) and conclusion drawing / verification (Miles, Huberman, Saldana, 2014: 14).

CHARISMATIC LEADERSHIP OF KIAI

*Kiai Amir Simbangkulon*

Pesantren Al-Amir was founded by a charismatic kiai named Muhammad Amir. Kiai Amir's charisma comes from his knowledge and his karamah. One of them, while studying in Mecca, was once asked by Kiai Mahfudz At Tarmasy to write down the book Mauhibah Dzil Fadhol. But after the completion, the book was lost. With the grace of
Allah, Kiai Amir was able to rewrite the book exactly as the original (Halim, 2012: 102-103).

Kiai Amir's scholarship has made his pesantren is the goal of students from various regions. The breadth of his knowledge can be traced from his scientific genealogy which is connected to the archipelago scholars in Mecca, including: (Halim, 2012: 79-80)

1. Imam Zaeni Dahlan (d. 1304 AH)
2. Sheikh Ahmad Khatib al-Minangkabawi (d. 1334 H)
3. Sayyid Abu Bakr bin Syatho '(d. 1310 H)
4. Syekh Nawawi Al-Bantani (d. 1315 H)
5. Shaykh Mahfudz at-Tarmasy (d. 1338 AH)

As a charismatic figure, Kiai Amir is believed by the community to have many talents and charisma as a leadership asset, such as being able to be in two different places, controlling people's subconscious, knowing upcoming events, and so on (Tikror, 6 August 2016).

In fact, according to Tikror, Mbah Kiai Amir's charisma, genealogically, passed down to one of his sons, Ismail. However, his son was more interested in serving at his grandfather's pesantren, Lumpur, Losari. The charisma of Kiai Amir, in another sense - scientifically - was inherited by his students who were scattered in various regions in Indonesia who founded large pesantrens which are still existing and advanced. Call it Kiai Ali Maksum, the leader of the Pesantren Krupyak Jogjakarta, Kiai Abu Bakar the founder of Pesantren Sirojut Tholibin Kradenan Pekalongan, Kiai Zaenal Abidin the initiator and founder of the Salafiyah madrasa in Pekalongan, Kiai Maemun the founder of the Pesantren Salafiyah Luwungragi Brebes, Kiai Muhammadun bin Ali Murtadlo founder of Pesantren Darul Ulum Pondoan Tayu Pati, and others (Halim, 2012: 91-92).

**Kiai Khudlori Tabri Simbangkulon**

Kiai Khudlori Tabri is a disciplined figure. He never stops teaching even though the rain is heavy and he is even sick. Due to the busyness of his activities, he sometimes teaches while sleepy. But the specialty is after being awake, he is able to remember events before as well as events when sleepy. Nearing his death, KH. Khudlori summoned Kiai
Qomaruddin and KH. Mahrus Khudlori as a witness of the handover of the pesantren cash money which is still in the hands of the boarding school administrator.

Kiai Khudlori is also a large businessman whose lifestyle is simple. He rarely wears ironed or expensive clothes and never eats until he is full (Profile of KH Khudlori Tabri).

His generosity can be seen from his frequent help to people who need assistance, send orphans and underprivileged children to school and free his students' learning tools, especially at the beginning of the pesantren. He was also a patient and wara ', even because he really paid attention to the principle of ihtiyat (prudence), to the point that he even bought an inch of land that he used to pass. His business premises, which could accommodate 200 weaving machines, were renovated into a boarding school dormitory. The cottage was named Nurul Huda. (Profile of KH Khudlori Tabri).

The above was conveyed by Kiai Syafiq, that "Kiai Khudlori Tabri's charisma was due to his wara”, the breadth of his knowledge, and his position as the founder of the pesantren ... "(Ahmad Syafiq, 15 August 2016).

Kiai Khudlori's charisma is genealogically inherited by his sons, each of whom is the caregiver of a boarding school in Nurul Huda's neighborhood, namely: Kiai Muslih caring for Pesantren Banat, Kiai Mahrus caring for Pesantren Banin, and Kiai Nurul Haq caring for Pesantren Takhassus.

**Kiai Saelan Grogolan**

The pesantren which is also called Pondok Grogolan was founded by Kiai Saelan in 1921. He is the son of Kiai Muchsin bin Kiai Abdullah (Syeikh Tholabuddin) bin Kiai Chasan. Kiai Chasan is a kiai from the Mataram Kingdom of Jogjakarta. The scientific transmission of Kiai Saelan was recorded up to Sheikh Cholil Bangkalan Madura. After studying from the great cleric, Kiai Saelan then founded the pesantren in Landungsari Village (Pesantren Ribatul Muta'allimin Document).

The charismatic leadership of Kiai Saelan who died in 1938 was continued by KH. Nachrawi bin Chasan and KH. Hamid Yasin (son of KH. Saelan). KH. Nachrowi Chasan is a student and son-in-law of KH. Saelan (Document of the Pesantren Ribatul Muta'allimin).

**Kiai Anwar Wonopringgo**
Kiai Anwar is a charismatic figure. His charisma was described by Umar Faruk, the grandson of Kiai Anwar.


His charisma was recognized, because he was (including) the first to clear the Tarikat in Pekalongan. Even Kiai R. Syarif, who is known as a tarikat expert, was a student of the Kiai Anwar course. In addition there are Kiai Khudlori Tabri Simbangkulon and Kiai Romli (Tamim Jombang?). (Umar Faruq, 7 August 2016).

**Kiai Washuri Juwah Kutasari**

The people of Juwah Kutasari Village see Kiai Washuri as a charismatic figure because of his morality. When asked for confirmation, his grandchildren and students replied, "... Kiai Washuri niku is known for being patient, tawadlu", responsible. Then Kiai Washur is famous for thoriqot. " (Asfuri and Hasan, August 8, 2016).

**Kiai Abdul Malik Banyurip**

Among the students and the surrounding community, Kiai Abdul Malik was known to be charismatic. A hafidz al-Qur'an who has broad insight in the knowledge of al-Qur'an. He spoke a little. Not adventurous, what it is, qona'ah, zuhud, diligent and very patient in dealing with the students (Ahmad Ridlo, 6 August 2016).

Kiai Abdul Malik's charisma was inherited by Kiai Ahmad Chozin, his son-in-law and successor. According to Abdul Hadi, Kiai Chozin has a strong charisma. Very authoritative. The person does not say much, and his morals reflect the breadth of his knowledge. He is very tawadhu '. He memorized the Qur'an very well and mastered the yellow book (Abdul Hadi, 8 August 2016).

Kiai Abdul Malik's students were scattered in several areas, which later established Islamic boarding schools in their respective regions. Kiai Ahmad Khozin explained the following.

“Many of the santris after graduating from the pesantren established new pesantren in their respective regions. Like Kiai Masyaikh who founded a pesantren in Kudus, Kiai Ali founded a pesantren in Madura, Kiai Mukhlas and Kiai Zaini founded a pesantren in Demak.” (Ahmad Khozin, 16 August 2016).

**LEADERSHIP SUCCESSION OF PESANTREN**
Pesantren Al-Amir Simbangkulon

Because his son did not continue Kiai Amir's struggle to take care of his pesantren - while he himself did not prepare a replacement cadre, where his santris after reciting the Koran at Pesantren Al-Amir returned to their respective villages and regions - then after Kiai Amir's death, Pesantren Al-Amir almost quiet and stopped its activities. Unfortunately, the leadership succession did not run smoothly at the pesantren.

According to Kiai Tikror (6 August 2016), in the early days Mbah Amir died, who continued to care for his pesantren was his son, named Sholeh, but not long after that the pesantren was deserted and stopped. This is because he returned to Semarang to continue teaching at his grandfather's pesantren in Semarang.

The leadership of the pesantren was continued by another son of Kiai Amir named Idris. After Kiai Idris, the boarding school was continued by his son-in-law, Kiai Tikror and Kiai Hasan who were his students and neighbors. Now, the Pesantren Al-Amir is just a name, what remains is Madrasah Diniyah Al-Amir and TPQ Al-Amir.

Pesantren Nurul Huda Simbangkulon

The Pesantren Nurul Huda which was established more recently in a location close to the first pesantren, seems to have learned from the experience of the Pesantren Al-Amir. Before Kiai Khudlori Tabri died, he carried out leadership regeneration as a succession plan for his leadership.

The narrative of Kiai Syafiq strengthens this.

In the past, when Mbah Kiai Khudori was quite seriously ill, at Kiai Bakri's house there was a delegation of authority ... then since then the leadership automatically held Kiai Bakri. But that is only the authority of power. Kiai Bakri together with the elders finally shared the task of "just like this, Kiai Mahrus's part of the male cottage, while the female cottage is Kiai Muslikh's" (Syafiq, 15 August 2016).

Now the three sons of Kiai Khudlori, namely Kiai Muslikh care for the Pesantren Nurul Huda Banat, Kiai Mahrus the Pesantren Banin, and Kiai Nurul Haq the Pesantren Takhassus. Nurul Huda Banin now accommodates not only male students, but also female students, because the number of students at MTs and MA who come from outside the area is booming, and cannot be fully accommodated at the Pesantren Banat (Mahrus, 15 August 2016).
**Pesantren Ribatul Muta'allimin Grogolan**

In its journey to date, the development of PPRM cannot be separated from the role of the caregivers who continue their service to PPRM after KH's death. Saelan in 1938 M. PPRM was then raised by KH. Nachrawi bin Chasan, and KH. Hamid Yasin (died 1981), son of KH. Saelan. KH. Nachrowi Chasan is a student and son-in-law of KH. Saelan. Apart from studying with KH. Saelan, KH. Nachrowi also studied at KH. Dimyati Tremas, Pacitan. He has also studied with KH. Romli Tamim Jombang. Meanwhile KH. Hamid Yasin, besides studying with his father, also studied at Mbah Maksum Lasem and the Kaliwungu Islamic Boarding School, Kendal (Sa'dullah, 21 August 2016).

During the leadership of KH. Nachrawi Chasan and KH. Hamid Yasin, Pesantren Ribatul Muta'allimin has developed quite rapidly. The number of students who recited the Koran increased. Therefore, the physical facilities in the form of buildings for teaching and learning activities as well as cubicles for the students to stay overnight are increasing. The teaching method uses a class system from the level of Sifir, Ibtidaiyah Diniyah, Tsanawiyah Diniyah and Aliyah Diniyah. Meanwhile, the sorogan and bandongan pengajian held at the musholla are still being maintained until now.

In 1981, KH. Hamid Yasin died. Furthermore, the Pesantren Ribatul Muta'allimin was still cared for by KH. Nachrowi Chasan, assisted by KH. Hasan Rumuzi (son of KH. Saelan), KH. Dja'far Nachrowi (son of KH. Nachrowi Chasan) and KH. Abu Khalid (KH. Saelan's son-in-law) (Document of the Ribatul Muta'allimin Islamic Boarding School).

Today, KH. Hasan Rumuzi, KH. Sa'dullah Nachrowi and KH. Najib Nachrowi, assisted by the extended family of Bani KH. Saelan. Meanwhile, the Pesantren Ribatul Muta'allimin Foundation is chaired by H. Saelani Machfudz (Sa'dullah, 21 August 2016).

From this point of view, it appears, naturally-informally, that Kiai Saelan has carried out regeneration to prepare the pesantren leadership to replace it in the future. No responsibility for two people at once - child and son-in-law. What is interesting is that there is no internal family conflict regarding the succession of the pesantren's leadership.

**Pesantren Al-Anwar Kwagean**
The succession to the leadership of the Pesantren Al-Anwar has encountered a steep road. This can be seen from the emergence of internal conflicts between children and son-in-law, where there is a dualism of nurturing the Pesantren Al-Anwar after the death of Kiai Anwar, namely Kiai Abdul Hadi (son) and Kiai Ismail (son-in-law).

It did not appear at that time, but after Kiai Ismail was replaced by his son-in-law, Kiai Sobirin, this last name was sidelined from the Al-Anwar Islamic Boarding School, and later founded the Pesantren Darur Rahman. Meanwhile, the leadership of the Pesantren Al-Anwar was continued by Kiai Muttaqin who was the son of Kiai Abdul Hadi. Until this research was conducted, there were 10 male and female students and male and female santri diniyah.

**Pesantren Mambaul Huda Juwah**

After the death of Kiai Washuri, who was the first generation of caregivers for the Pesantren Mambaul Huda Juwah, he did not have a successor who could replace his role. Even though Kiai Washur had a son named Ali Tolhah, he was deemed inadequate to become a pesantren caretaker. Likewise Kiai Asfuri who is his son-in-law. Slowly the Pesantren Mambaul Huda withdrew. Currently, what remains of the pesantren is the “Al-Mustajabah” Mosque and the “Mambaul Huda” Diniyah Madrasah.


**Pesantren Raudlotul Huffadz Al-Maliki**

The founder of the Pesantren Roudhotul Huffadz al-Maliliikiyah was Kiai Abdul Malik, then after he died, the cottage was raised by his younger brother, Kiai Ahmad Khusnan. After Kiai Khusnan died, the leadership of the pesantren was delegated to Kiai Abdul Malik's daughter, Mrs. Hj. Syariatun and KH. Khozin as a man in law.

During Kiai Khusnan's time, the Roudhotul Huffadz cottage developed into a foundation and there was an expansion of the girls' cottage dormitory. The first female hut is located south of the Ar Rohmah Mosque (near Mbah Kiai Abdul Malik's house) and the other female cottage hostel is located to the west of the mosque (near Mbah Kiai Khusnan's house). After Mbah Kiai Khusnan passed away, each boarding school
dormitory had a carer and became more independent. Since 2016, to commemorate the founder of the Islamic boarding school, the Roudhotul Huffadz Islamic Boarding School which was raised by KH. Khozin was given an additional name to become Roudhotul Huffadz Al Malikiyah and has become a foundation to this day.

According to Kiai Ahmad Khozin, the change in leadership pattern in this pesantren went naturally.

The replacement is automatic. If there is a dzuriyah (family) who is considered capable of continuing the caregiver's struggle, he will automatically replace him without being elected. In contrast to the foundations that are sometimes chosen. However, if the foundation has dzuriyyah (descendants) from nadzir (caregivers) then automatically leadership will be delegated to my dzuriyah (descendants) like my children. Unless there are no descendants from me, maybe a sitter election could be held as the next generation. As a parent, I have prepared all of my offspring to be able to continue my struggle to take care of the cottage by educating them in accordance with the things that this lodge needs, namely all of them have hafidz-hafidzoh all. If I died, this hut would not waver. If it is shaky, it will not be too shaky because there are my children who are able to continue. Like when I was in the cottage with Mbah Kiai Ahmad Chusnan. I've prepared the term I've planted it to continue. Automate later, I will continue as well as my children at this time, I have prepared them as early as possible. " (Ahmad Khozin, 16 August 2016).

CHARISMATIC LEADERSHIP OF KIAI: IMPLICATIONS FOR THE SUSTAINABILITY OF PESANTREN IN THE FUTURE

Charismatics are usually viewed as supernatural abilities or qualities, superhuman, or at least special powers. These abilities are not possessed by ordinary people, but are considered as powers that come from the Divine, and based on this a person is then considered a leader. Weber argues that charismatic leadership is one of the ideal types of authority (Robbins & Judge, 2009: 83). The focus of this leadership work is for individuals to be united and tied with a strong emotional network towards the vision offered (Karim, 2010: 5).

Kiai Amir and other kiai who were studied were charismatic figures. Their charisma is due to several factors: first, their personality, such as: tawadlu, qanaah, responsibility, discipline, wara, affiliation with tarikat, and so on. Second, science. Kiai Amir is a scholar whose wisdom is widely recognized. His students are figures of major pesantrens in Indonesia. Kiai Anwar and Kiai Washuri alim in the field of sufism and tarikat, Kiai Abdul Malik in the field of tahfidz Al-Qur'an, and others. Third, charisma
can often be inherited with a few notes, of course. Kiai Amir inherited the knowledge of his father, Kiai Idris and his teachers, Kiai Khudlori inherited the knowledge of Kiai Thabri and his teachers, Kiai Chozin inherited the charisma of Kiai Abdul Malik and Kiai Khusnan, and others.

According to Weber, charismatic leadership can be passed on his charisma to others. Weber calls it the term "routine charisma" (Soehadha, 2005: 91). This can happen considering that the traits possessed by charismatic leaders can be transformed. Weber's opinion is supported by Robbins and Judge (2010: 84-85) who say that a person can learn to be charismatic by following a three-stage process. First, developing an aura of charisma by maintaining an optimistic outlook; using patience as a catalyst to generate enthusiasm; and communicate with the whole body, not just with words. Second, attracting others by creating bonds that inspire the other person to follow. Third, spread potential to his followers by touching their emotions.

In the case of the Pesantren Al-Amir which was "destroyed" after the death of Kiai Amir, the Pesantren Al-Anwar after the death of Kiai Anwar, and the Pesantren Mambaul Huda Juwah after the death of Kiai Washuri, it can be described based on the opinion of Hiroko Horikoshi (1987: 212) that the scholars' knowledge can be transmitted to other people, but not his charisma. According to Hiroko Horikoshi, the charismatic phenomenon of the kiai is marked by the absence of institutional qualities. The position of a kiai cannot just be inherited by their descendants, and the death of a kiai usually marks the end of a charismatic leadership. The Pesantren Mambaul Huda which did not formalize its pesantren, "felt" inferior to other pesantren that emerged later, most of which established formal educational institutions.

On the other hand, in existing pesantren, the charismatic quality of the kiai is followed by supporting factors. First, namely the ability of the kiai to predict the future "fate" of pesantren institutions by formalizing their pesantren, namely establishing formal educational institutions under the umbrella of the pesantren.

So the pesantren becomes the holding (parent) for the formal education institutions under it. This can be seen from Pesantren Ribatul Muta'allimin and Pesantren Nurul Huda Simbangkulon. Second, regeneration, preparing future leaders. This is what Kiai Ahmad Chozin did at the Pesantren Roudlatul Huffadz Al-Maliki
LEADERSHIP SUCCESSION OF PESANTREN: IMPLICATIONS FOR THE SUSTAINABILITY OF PESANTREN IN THE FUTURE

Most of the succession patterns of pesantren leadership are still natural, such as the death of a pesantren leader, a change of leadership takes place suddenly and is not planned. This pattern of sudden or sudden replacement of leaders often brings disagreements and opposites among candidates for succession. Efforts to resolve these differences of opinion often take a very long time, until the establishment of a new charismatic leadership (Wahid, 2001: 135). So what often happens pesantren does not survive.

The succession pattern of the pesantren, as described by Mastuhu (1994: 123), namely from-to: founder-son-son-in-law-grandchildren-senior santri does not run normally. Likewise, the change in leadership of the pesantren, by developing a network of endogamous marriage alliances between kiai families, and developing knowledge transmission and intellectual transmission chains between kiai and their families as explained by Dhofer (2011: 61-62) also did not run smoothly.

Often the succession or change in the leadership of the pesantren has failed because first, internal factors, namely the inability of the future leaders of the pesantren. Where he does not have the courage and ability to create and seize the opportunity to become the leader of the pesantren; second, the external factor, where the kiai leader of the pesantren does not prepare a cadre of successors to lead his pesantren later, or at worst, he does not have a successor who will become the leader of the pesantren after he is old (unable to lead) or dies.

This happened at Pesantren Al-Amir Simbangkulan, Pesantren Al-Anwar Kwagean, and Pesantren Mambaul Huda Juwah. Particularly for the Pesantren Mambaul Huda Juwah, in addition to the failed leadership succession factor, political factors were considered influencing the resignation of this pesantren. Kiai Washuri is a civil servant, which politically means being a member of Golkar - which at that time (the New Order) was considered to be against the kiai-santri pesantren political line, namely the United Development Party (PPP) so that he was abandoned by his students and fellow kiai (Endang Turmudi, 2004: 265-266).

The transition of leadership in pesantren as an informal organization as happened above, through what is known as informal regeneration -of course in today's complex
development of pesantren-- in some cases it is often irrelevant. Therefore, pesantren must also "start to do" formal regeneration.

The succession of the Pesantren Nurul Huda's leadership is running normally. After the death of the founder, the leadership of the pesantren was handed over to his sons: Kiai Machrus Khudlori (PPNH Banin), Kiai Muslikh Hudlori (PPNH Banat) and Kiai Nurul Haq (PPNH Takhassus).

The leadership succession of the Pesantren Ribatul Muta'allimin went smoothly, from the first generation: Kiai Saelan (died 1938) to the last generation, KH. Hasan Rumuzi, KH. Sa'dullah Nachrowi and KH. Najib Nachrowi who replaced KH. Dja'far Nachrowi (died 1997). The succession of the pesantren leadership from the founder/leader to the santri/son-in-law and children (siblings/ different mothers) even though they take turns does not cause conflict turmoil. At the Pesantren Roudhotul Huffadz Al-Maliki, the succession of the kiai's leadership went well because of planned informal regeneration.

The existence of the Pesantren Ribatul Muta'allimin and the Pesantren Nurul Huda is supported by the formalization of the pesantren by establishing formal educational institutions from MI, MTs, MAK, SMK, and others. Meanwhile, the Pesantren Roudlatul Huffadz which is purely salafiyah, has carried out institutional development by strengthening the scholarship of the boarding school based on the yellow book and tahfidz al-Qur'an.

This is where Veithzal and Mulyadi (2011: 97) say what appears in the informal regeneration of Islamic boarding schools, where there are several indicators or criteria for the superiority of prospective leaders with positive personalities in winning leadership which they do persistently based on achievement, loyalty and dedication to groups/organizations has the nature and attitude of surrender to God as the absolute determinant.

**CONCLUSION**

The sustainability of the pesantren in the future depends very much on the charismatic leadership factor of the kiai which is accompanied by the institutional development of the pesantren or not; and the succession factor of the pesantren's leadership whether it is successful or not.
The charismatic leadership of the kiai in three (3) disbanded pesantrens (Pesantren Al-Amir, Pesantren Al-Anwar Kwagean, and Pesantren Mambaul Huda Juwah) was not accompanied by the development of pesantren institutions, both informal and formal. Whereas in three (3) existing pesantrens (Pesantren Nurul Huda Simbangkulan, Pesantren Ribatul Mutaallimin Grogolan, and Pesantren Roudhotul Huffadz Al-Maliki) the kiai’s charismatic leadership was accompanied by the development of pesantren institutions. Specifically for the Pesantren Roudhotul Huffadz Al-Maliki, institutional development is more emphasized on strengthening knowledge based on al-Qur’an and the yellow book.

Likewise, the succession of pesantren leadership in three (3) disbanded pesantrens (Pesantren Al-Amir, Pesantren Al-Anwar Kwagean, and Pesantren Mambaul Huda Juwah) did not run smoothly, due to the absence of planned leadership regeneration or regeneration. unable to continue the leadership of the pesantren. Whereas in three (3) existing pesantrens (Pesantren Nurul Huda Simbangkulan, Pesantren Ribatul Mutaallimin Grogolan, and Pesantren Roudhotul Huffadz Al-Maliki) the succession of pesantren leadership went smoothly. Although the succession occurs naturally (informally), the kiai caregivers have prepared for regeneration or regeneration so that prospective pesantren leaders emerge who are considered scientifically capable and charismatic.

BIBLIOGRAPHY
Profil KH. Khudlori Tabri (Pondok Pesantren Nurul Huda Simbang Kulon)


Zeimek, Manfred. (1986). *Pesantren dan Perubahan Sosial*. Jakarta: P3M.