



Bridging Tradition and Modernity: Strategic Management as an Instrument for the Transformation of Islamic Boarding School Organizations

Ade Tutty Rokhayati Rosa¹, Cep Agung Muharam^{2*}, Ilfi Johar Nafisah³, Narkum⁴, Sifa Malihatul Husna⁵

¹Universitas Islam Nusantara

²Praktisi Pendidikan, Bandung

³STAI Ashiddiqiyah, Karawang

⁴STAI KH. E.Z Muttaqien, Purwakarta

⁵Praktisi Pendidikan, Purwakarta

Corresponding Author: Cep Agung Muharam; kinganomali99@gmail.com

ARTICLE INFO

Keywords: Strategic Management, Organizational Transformation, Islamic Boarding School (Pesantren), Value-Based Education

Received : 5 November

Revised : 23 December

Accepted: 23 January

©2026 Rosa, Muharam, Nafisah, Narkum, Husna: This is an open-access article distributed under the terms of the [Creative Commons Atribusi 4.0 Internasional](https://creativecommons.org/licenses/by/4.0/).



ABSTRACT

Islamic boarding schools, as traditional Islamic educational institutions, face increasingly complex pressures of change due to globalization and demands for quality education. This study aims to analyze the role of strategic management as an instrument of organizational transformation at the Ashiddiqiyah Karawang Islamic Boarding School. Using a qualitative approach with a case study design, data were collected through in-depth interviews, observations, and documentation studies. The results indicate that transformation occurs through internal reflection, the formulation of a vision and mission, structural restructuring, the implementation of strategic programs, and continuous, value-based evaluation. Strategic management serves as a bridge between tradition and modernity, enabling Islamic boarding schools to undertake systemic reform without losing their Islamic identity. These findings confirm that value-based organizational transformation can be a model for Islamic boarding school adaptation amidst the dynamics of the times

INTRODUCTION

Islamic boarding schools (*pesantren*) are the oldest Islamic educational institutions in Indonesia, serving not only as centers for the transmission of Islamic knowledge but also as spaces for the formation of character, morality, and the social identity of the community. Azra emphasized that since its inception, *pesantren* have served as "the main pillar of Islamic education in the archipelago, shaping the scientific, spiritual, and social ethos of the community" throughout the nation's history (Azra, 2017). Within this framework, *pesantren* are not merely educational institutions but also civilizational entities living within society.

However, the historical resilience of *pesantren* is now being tested by rapid and complex changes in the strategic environment. Globalization, the digitalization of education, competition between institutions, and increasing demands for public accountability have fundamentally shifted the educational landscape. Muhaimin points out that Islamic educational institutions, including *pesantren*, are no longer simply oriented toward the transmission of tradition but are required to be able to respond to the needs of the times through professional and planned management (Muhaimin, 2021). In this context, Islamic boarding schools face a new reality: society judges the quality of an institution not only by the depth of its knowledge, but also by the relevance of its graduates and the institution's adaptive capacity.

Internally, many Islamic boarding schools still face issues of personalistic institutional governance, minimal long-term planning, and a heavy reliance on the figure of the *kiai* as the central decision-maker. Dhofier notes that the charismatic leadership of the *kiai* is a key strength of Islamic boarding schools, but it also creates a highly centralized organizational structure (Dhofier, 2019). Under certain conditions, this pattern has the potential to hinder the development of a more rational, documented, and sustainable institutional system. When the direction of institutional development is not strategically formulated, Islamic boarding schools risk becoming trapped in stagnation or making reactive changes without a long-term framework.

Mastuhu even warned that one of the latent problems facing modern Islamic boarding schools is the "tension between the desire to maintain tradition and the need for systemic reform" (Mastuhu, 2018). This tension often creates a false dilemma: modernization is synonymous with the loss of identity, and strengthening management is synonymous with secularization. In fact, the substantive issue is not whether Islamic boarding schools should change, but rather how that change can be managed to remain rooted in Islamic values and Islamic boarding school culture.

In this context, strategic management becomes relevant as a framework for thinking and acting. Strategic management is not simply about planning techniques, but about the organization's ability to understand change, formulate future directions, and manage the transformation process consciously and sustainably. Muhaimin emphasized that Islamic educational institutions require "values-based strategic planning" to prevent modernization from leading to identity erosion (Muhaimin, 2021). This means that strategic management in

Islamic boarding schools must act as a bridge between normative idealism and the practical demands of institutional management.

Unfortunately, studies on Islamic boarding schools (pesantren) in Indonesia still predominantly position them as historical, cultural, or pedagogical objects of study. Managerial and strategic dimensions are often positioned as secondary issues. Yet, as Mastuhu critiques, the sustainability of Islamic boarding schools in the modern era is largely determined by the institution's ability to manage itself systemically, not solely by the symbolic power of tradition (Mastuhu, 2018). Research specifically emphasizing strategic management as an instrument for the transformation of Islamic boarding schools is still relatively limited, especially those that explore the process contextually within the pesantren itself.

The Ashiddiqiyah Islamic Boarding School in Karawang presents an interesting empirical context to address this gap. This pesantren not only maintains traditional Islamic educational practices but also consciously implements reforms in its organizational structure, educational system, and institutional governance. The transformation is not sporadic but demonstrates a relatively clear strategic direction. It demonstrates efforts to integrate Islamic boarding school values with modern management principles without abandoning the Islamic identity that underpins the institution's spirit.

Based on this background, this study aims to analyze how strategic management functions as an instrument of organizational transformation at the Ashiddiqiyah Islamic Boarding School in Karawang. The focus of the research is not only on what changes have occurred, but also on how those changes are designed, implemented, and controlled within the framework of the Islamic boarding school's values and culture. Thus, this study is expected to provide not only an empirical description but also a theoretical contribution regarding the possibility of a values-based organizational transformation model within the context of Islamic educational institutions in Indonesia.

LITERATURE REVIEW

Strategic Management in Educational Organizations

Educational organizations are essentially more than just administrative spaces where learning takes place, but rather arenas for the formation of human beings and civilization. They navigate between idealistic values and structural realities. In this context, strategic management serves as a compass, ensuring that institutions operate with a sense of direction rather than reactively. Bryson views strategic management as a systematic process to help organizations “think rationally about the future amidst uncertainty” (Bryson, 2018). For educational organizations, the future is not only about the institution's sustainability, but also about the relevance of its inherited values.

Strategic management goes beyond technical planning. It is a reflective process that integrates environmental analysis, vision formulation, decision-making, and change control. David asserts that the essence of strategic management lies in an organization's ability to identify opportunities and threats, while simultaneously mobilizing resources in a targeted manner (David,

2020). In education, this ability determines whether an institution will be an agent of change or merely a spectator of the times.

Educational organizations exist in a dynamic environment: public policies change, technology evolves, student needs shift, and societal demands become increasingly complex. Without a strategic framework, these changes present themselves as shocks. Robbins and Coulter view strategic management as an adaptive mechanism that enables organizations to “move from mere survival to shaping their own future” (Robbins & Coulter, 2021). Educational institutions that are not strategically managed tend to become trapped in routine, while the world around them moves rapidly.

In educational institutions, strategy is not only a matter of efficiency, but also of fidelity to mission. Sallis emphasizes that educational quality is inextricably linked to clarity of direction and consistency in institutional management (Sallis, 2019). Without a consciously formulated vision, educational organizations easily drift between market demands, bureaucratic pressures, and vague normative ideals. Strategic management serves as a bridge between ideals and operationalization.

Muhaimin emphasized that Islamic educational institutions require values-based strategic planning to prevent modernization from leading to a loss of identity (Muhaimin, 2021). At this point, strategic management is no longer ideologically neutral. It must be grounded in the institution's worldview. Strategy is not only about “how to survive,” but also “why to survive.” Without a sense of value, strategy becomes a mere survival technique.

In practice, strategic management requires educational organizations to view themselves as living systems. Every decision regarding curriculum, human resources, facilities, and external relations must be viewed as part of the institution's larger architecture. Bush and Coleman define strategic leadership as the ability to see the connection between long-term goals and daily actions (Bush & Coleman, 2019). Without this perspective, organizations become trapped in policy fragmentation.

Furthermore, strategic management shapes the culture of thinking within an organization. It shifts the orientation from “repeating habits” to “reading the future.” In the world of education, this shift is crucial. Institutions that fail to develop strategic awareness will be trapped in a romanticism of the past, while the reality of students moving in an entirely new social landscape.

At this point, strategic management can be understood as the art of nurturing the future. It is not merely a technocratic tool, but also an intellectual and moral endeavor. Educational organizations that implement it holistically do not simply develop plans, but rather shape a collective awareness of institutional direction, meaning, and responsibility.

Thus, strategic management in educational organizations is the foundation for targeted transformation. It provides a shared language for interpreting change, a framework for organizing steps, and mechanisms for keeping change aligned with the mission. Without it, educational institutions navigate like a ship without a map: sailing along, but never truly knowing where they're headed.

Organizational Transformation

Organizational transformation is not simply procedural changes or structural adjustments, but rather a fundamental shift in how an organization understands itself and its world. It touches the core of an institution's identity, changing ways of thinking, relationship patterns, and future orientation. Hitt, Ireland, and Hoskisson view transformation as a strategic response to environmental change that is disruptive, not merely adaptive (Hitt et al., 2020). Within this framework, transformation is a form of institutional courage to move beyond historical comfort zones.

Unlike incremental change, transformation is paradigmatic. It doesn't simply repair what's broken but reimagines the foundations of organizational thinking. Robbins and Coulter assert that transformation occurs when an organization changes the way it defines its goals, power structures, and work culture (Robbins & Coulter, 2021). This means that what changes is not just "what is done," but "why and how it is done."

In educational organizations, transformation is often triggered by the tension between external demands and internal constraints. New policies, technological developments, and changing student characteristics force institutions to re-examine their orientation. Sallis points out that educational institutions that fail to transform themselves will experience a systemic decline in quality, even if they symbolically appear to continue functioning (Sallis, 2019). This is where transformation becomes an existential necessity, not a cosmetic option.

Organizational transformation demands leadership capable of anticipating the future, not simply managing the present. Bush and Coleman emphasize that strategic leaders act as "architects of change" who connect long-term vision with day-to-day operational dynamics (Bush & Coleman, 2019). Without this kind of leadership, transformation can easily become trapped in slogans rather than concrete action.

In the Indonesian context, Sutrisno points out that changes in educational organizations often fail because they stop at the structural level, without addressing the cultural dimension and collective consciousness (Sutrisno, 2021). Organizations change charts, alter nomenclature, and even draft new documents, but continue to operate with old patterns. Transformation that fails to address culture only creates the illusion of renewal.

Authentic transformation is always intertwined with resistance. It disrupts old stability, challenges historical comfort, and forces individuals out of routine. This is where strategic management plays a crucial role as a mechanism for managing tension. Transformation is not simply a change of direction, but rather a safeguarding of the shift in meaning so that change is not perceived as a threat but as a collective endeavor.

Mastuhu cautioned that in values-based institutions, change not linked to meaning will trigger cultural resistance (Mastuhu, 2018). Transformation must be translated into a language understood by the organizational culture. Without it, change will be perceived as a foreign intervention that disrupts the old order.

Successful organizational transformation is characterized by alignment between vision, structure, systems, and culture. It is not a momentary event, but rather a multi-layered process that takes place over the long term. Each stage of change must be connected to strategic objectives, so that the organization does not move haphazardly. Transformation that loses direction actually breeds institutional fatigue.

Within this framework, transformation can be understood as a collective journey. It is not simply a management project, but an organizational learning process. Every change becomes a space for reflection, every failure becomes data for correcting direction. Organizations capable of transforming themselves are those that learn to read themselves.

Thus, organizational transformation is not a betrayal of the past, but a new way of fostering sustainability. It enables institutions to move from merely preserving heritage to the ability to actualize it in new contexts. Transformation does not sever roots, but rather grows branches so that the tree remains alive in changing seasons.

Islamic Boarding Schools as Socio-Religious Organizations

Islamic boarding schools are not simply educational institutions, but rather socio-religious ecosystems that grow from relationships of values, moral authority, and cultural ties. They exist not only through physical buildings and formal structures, but also through a network of meanings that connect the kiai, the students, and the community. Dhofier describes pesantren as "scholarly and spiritual communities" built on obedience, exemplary behavior, and blessings (Dhofier, 2019). Within this framework, pesantren are more like cultural organisms than bureaucratic machines.

The leadership of the kiai is the central axis of pesantren life. Their authority stems not solely from their structural positions but from moral and spiritual legitimacy. Azra emphasizes that the kiai is not merely an administrative leader but a symbolic figure who shapes the ideological direction and ethos of the institution (Azra, 2017). This leadership pattern creates stability, but also creates a highly centralized structure.

Social relations within pesantren are built on the principles of kinship and devotion. Students are not merely students, but also part of a community that lives with shared values. Mastuhu describes Islamic boarding schools as "spaces for the socialization of values that integrate education, worship, and daily life" (Mastuhu, 2018). Consequently, change in Islamic boarding schools is never merely technical, as it always touches on deeply rooted networks of meaning.

This socio-religious character makes Islamic boarding schools relatively resilient to external shocks. Traditions, rituals, and religious symbols serve as anchors of identity. However, this same strength can become a burden when the environment changes drastically. Hasbullah noted that many Islamic boarding schools struggle to adapt because change is perceived as a threat to the purity of tradition (Hasbullah, 2020). It is at this point that Islamic boarding schools face a paradox: the stability that maintains continuity can actually hinder renewal.

As organizations, Islamic boarding schools operate in two worlds simultaneously: the symbolic world of values and the technocratic world of

management. Muhaimin emphasized that modern Islamic boarding schools are required to manage their institutions professionally without losing their Islamic spirit (Muhaimin, 2021). This means that Islamic boarding schools can no longer rely solely on cultural spontaneity; they must build a system that is conscious of direction.

The transformation of Islamic boarding schools cannot be understood as a process of secularization. It is more appropriately seen as an effort to reformulate how tradition operates in a new context. Sulaiman and Wibowo point out that Islamic boarding schools that successfully adapt are those capable of translating classical values into modern institutional forms (Sulaiman & Wibowo, 2020). Tradition is not abandoned, but rearticulated in the language of management.

In this context, Islamic boarding schools are spaces where the past and the future meet. They do not exist in a historical vacuum, but neither can they freeze themselves in the romanticism of tradition. Every institutional decision is always at the crossroads of loyalty and renewal. Islamic boarding school organizations walk a fine line between preserving heritage and designing the future.

Therefore, the implementation of strategic management in Islamic boarding schools is not simply the adoption of modern techniques, but rather a cultural process. Strategy must speak the language of values. Change must be interpreted as part of the religious mandate. Without this process, management will be perceived as a foreign logic that disrupts community harmony.

Islamic boarding schools, as socio-religious organizations, require a transformational approach that does not separate rationality from spirituality. They require strategies that are not only administratively effective but also morally legitimate. Successful transformation is understood as a collective worship, not simply a managerial project.

Thus, Islamic boarding schools cannot be treated as ordinary organizations. They are living spaces of values that move with the flow of time. Any renewal effort must understand the inner structure of its community. This is where strategic management finds its most complex testing ground: managing change without severing meaning, organizing systems without stifling the spirit, and building the future without betraying its origins.

METHODOLOGY

This research employed a qualitative approach with a case study design. This approach was chosen because the objective of the research was not to measure relationships between variables, but rather to deeply understand the process of implementing strategic management as an instrument of organizational transformation in the real-life context of Islamic boarding schools. Case studies allow researchers to explore the internal dynamics of institutions in a contextual, comprehensive, and meaningful manner.

The research focus was the Ashiddiqiyah Islamic Boarding School in Karawang, which was purposively selected because it demonstrates relatively systematic and sustainable institutional transformation practices. The study population encompassed all elements of the Islamic boarding school's management. Subjects were purposively selected, including the Islamic boarding

school leadership, managers of educational institutions under the boarding school's auspices, and educators directly involved in the management and institutional change process.

Data were collected through three main techniques: in-depth interviews, participant observation, and documentation study. Interviews were conducted to explore the perspectives, experiences, and strategies of key actors related to the planning, implementation, and evaluation of change. Observations were used to capture institutional practices and organizational dynamics in their natural context. Documentation study was conducted on the vision and mission, strategic plan, policies, and relevant institutional archives. Data analysis was conducted thematically through the stages of data reduction, data presentation, and conclusion drawing. The collected data was coded, grouped, and interpreted to identify strategic patterns in the organizational transformation process. Data validity was maintained through triangulation of sources and methods, ensuring adequate credibility and reliability of the research findings.

RESULTS

The research results indicate that the organizational transformation at the Ashiddiqiyah Islamic Boarding School in Karawang took place through relatively systematic strategic stages. This process did not occur spontaneously, but rather through a series of planned steps, starting with an assessment of internal and external conditions, formulating strategic direction, implementing changes, and continuing evaluation.

The initial stage of the transformation began with institutional reflection by the boarding school leadership. During this phase, the leadership and management team identified the challenges facing the boarding school, both external and internal. These initial findings were summarized in the form of an institutional problem map, covering aspects of leadership, management systems, educational service quality, and organizational sustainability. A summary of the identification results is presented in Table 1.

Table 1. Mapping of Strategic Problems at the Ashiddiqiyah Karawang Islamic Boarding School

(The table contains problem categories, their sources, and their impact on the institution)

No	Institutional Field	Major Issues Found	Source of the Problem	Impact on Institutions
1	Leadership	Centralization of decisions on the figure of the kiai	Traditional leadership patterns	Slow operational decision making
2	Organizational Governance	The work structure is not formally documented	Oral and personalistic traditions	Overlapping roles and functions

3	Education System	The curriculum is not yet systematically integrated.	Formal-Divine Dualism	Fragmentation of learning programs
4	Human Resources	The competencies of administrators and teachers are uneven.	Lack of Ongoing Training	Inconsistent quality of educational services
5	Administration and Services	The administration system is still manual.	Limited Digital Literacy	Low efficiency and prone to data errors

Based on this mapping, the Islamic boarding school then entered the strategic direction formulation stage. This process was conducted through a deliberation forum involving the main leadership, institutional administrators, and internal figures within the Islamic boarding school. The vision and mission were reformulated to be more responsive to the challenges of the times without abandoning the Islamic boarding school's core values. The results of this formulation not only produced a new vision and mission document but also established medium- and long-term strategic priorities.

The next step was restructuring the organizational structure. The Islamic boarding school established work units with clearer functions and authorities. The division of roles was no longer solely focused on a central figure but rather distributed among the management team based on competency. This structural change aimed to create a more accountable and sustainable work system. A schematic of the organizational structure changes is shown in Figure 1.

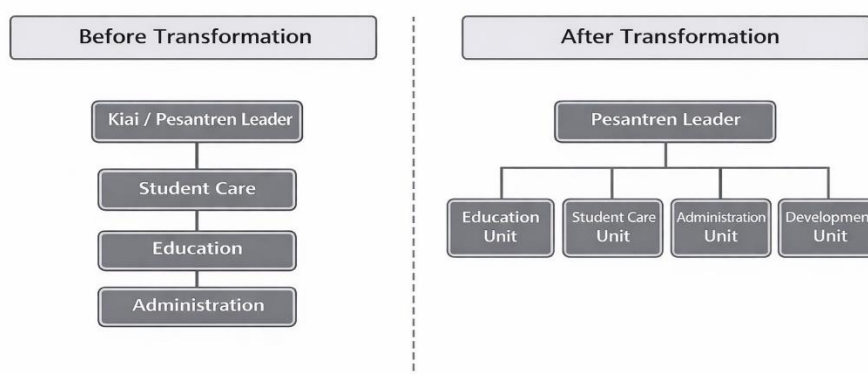


Figure 1. Comparison of Organizational Structure Before and After Transformation

In the implementation phase, strategies are translated into concrete programs. The most prominent changes occurred in the education sector, including the integration of religious and formal curricula, improving teacher competency, and modernizing the academic administration system. Each

program was designed with clear success indicators for regular monitoring. A summary of the strategic programs is presented in Table 2.

Table 2. Strategic Program for Islamic Boarding School Transformation

No	Strategic Areas	Main Programs	Strategic Objectives	Achievement Indicators
1	Governance	Organizational Structural Restructuring	Creating an accountable work system	Formal work units established
2	Education	Integration of Islamic and Formal Curriculum	Integrating religious and general competencies	Integrated curriculum implemented
3	Human Resources	Teacher Training and Cadre Development	Improving educator professionalism	Teachers participate in regular training
4	Administration	Digitalization of the Academic System	Improving service efficiency	Computerized data system
5	Organizational Culture	Strengthening Collective Values and Work Ethic	Maintaining the identity of Islamic boarding schools amidst change	Establishment of regular reflection forums

The implementation of change did not occur without resistance. Some administrators initially viewed the new system as a form of "excessive modernization." However, this resistance was managed through a cultural approach, dialogue, and leadership role models. This process demonstrated that transformation in Islamic boarding schools cannot be achieved solely through instructive logic, but must be accompanied by symbolic and persuasive approaches.

The evaluation stage is conducted periodically through internal deliberation forums. The evaluation not only assesses program achievements but also considers the alignment of changes with the Islamic boarding school's values. This mechanism serves as a check to ensure the transformation does not deviate from the institutional identity. The evaluation results serve as the basis for strategic improvements in the following period.

Overall, the research findings show that organizational transformation at the Ashiddiqiyah Islamic Boarding School in Karawang occurred as a structured, gradual process. Each step is interconnected: problem identification, direction formulation, program implementation, and ongoing evaluation. Transformation is not understood as a single event, but rather as a continuously evolving organizational learning process.

DISCUSSION

Research findings indicate that the organizational transformation at the Ashiddiqiyah Islamic Boarding School in Karawang did not occur as a reactive response to external pressures, but rather as a conscious and planned strategic process. This process demonstrates a paradigm shift in Islamic boarding school management from a personalistic approach to a more structured institutional system. This change signals that the Islamic boarding school is no longer solely reliant on charismatic authority but is beginning to develop sustainable organizational mechanisms.

The initial stage, which involves mapping strategic issues, demonstrates the leadership's reflective awareness of the institution's internal conditions. This awareness is a crucial prerequisite for change. From a strategic management perspective, an organization's ability to identify weaknesses and challenges is the foundation for developing relevant strategies. The Islamic boarding school in this study did not begin its transformation out of a "desire to imitate modernity," but rather out of an internal need to organize itself to survive amidst changing times.

The participatory formulation of its vision and mission demonstrates that transformation is not positioned as an elitist project of the leadership, but rather as a collective agreement. This reinforces the finding that change in value-based institutions can only take place when it gains cultural legitimacy. The vision is no longer merely a symbolic slogan, but functions as a horizon of meaning that guides all institutional programs.

The restructuring of the organizational structure marked a significant shift from informal work patterns to a more rational system. The distribution of roles and the formation of work units created clarity of functions and the flow of responsibilities. However, this change did not eliminate the authority of the kiai. Instead, the kiai remained the center of values, while managerial functions were delegated in a measured manner. This finding suggests that modernization of Islamic boarding schools does not necessarily involve the elimination of charismatic leadership but can be realized through a recontextualization of roles.

The implementation of strategic programs, particularly in the areas of education and administration, demonstrates that change does not stop at the structural level. Curriculum integration, teacher competency enhancement, and service digitization demonstrate that the transformation touches the operational dimension. Islamic boarding schools are moving from habit-based management patterns to systems-based ones. This marks the emergence of a more measurable work culture without abandoning the ethos of service.

The resistance that emerged during the change process demonstrates the unique character of tradition-based organizations. The resistance stems not from mere technical incomprehension, but from concerns about the loss of meaning. The cultural approach employed by the leadership demonstrates that transformation in Islamic boarding schools cannot be forced through instructive logic. It must be nurtured through dialogue, role models, and symbols of values familiar to the community.

A deliberation-based evaluation mechanism serves as a tool to control the direction of change. Evaluation not only assesses program achievements but also

the alignment of changes with the pesantren's values. This demonstrates that strategic control in pesantren is both rational and normative. Change is judged not only for its efficiency but also for its moral validity.

Conceptually, these findings demonstrate that strategic management in the context of Islamic boarding schools operates as a bridge between the world of values and the world of systems. Strategy does not appear as a foreign logic, but is translated into the language of Islamic boarding school culture. In this way, change is not perceived as a threat to identity, but rather as a collective effort to maintain the continuity of the mandate.

The ongoing transformation also demonstrates that Islamic boarding schools can function as learning organizations. Each stage of change becomes a space for institutional learning. Mistakes are not read as failures, but as data for correcting course. This pattern marks a shift from organizations that merely maintain tradition to organizations capable of self-reflection.

From a theoretical perspective, the results of this study enrich our understanding of values-based organizational transformation. Islamic boarding schools demonstrate that structural and systemic change does not have to be synonymous with secularization. Strategic management can operate as a cultural practice rooted in spirituality and tradition.

The novelty of this research lies in the empirical mapping of how strategic management operates contextually within Islamic boarding schools. This study not only demonstrates that Islamic boarding schools can change, but also explains the mechanisms of such change: from internal reflection, direction formulation, structural restructuring, program implementation, and value-based control. Thus, this research offers a model for the transformation of Islamic boarding school organizations that does not rely on imitation of modern institutions, but rather on strategic integration between the management system and the spirit of Islamic boarding schools.

CONCLUSIONS AND RECOMMENDATIONS

This research demonstrates that strategic management effectively functions as an instrument of organizational transformation at the Ashiddiqiyah Islamic Boarding School in Karawang. Transformation does not occur as a reactive response to external pressures, but rather as a conscious process that begins with internal reflection, formulation of institutional direction, structural restructuring, implementation of strategic programs, and ongoing, values-based evaluation. The research findings confirm that institutional change in Islamic boarding schools does not necessarily result in the loss of identity. Instead, transformation can strengthen the position of Islamic boarding schools when managed within a framework of Islamic boarding school values. The leadership of the kiai remains the moral axis, while managerial functions are systematically distributed to ensure organizational sustainability.

Strategic management in the Islamic boarding school context has proven to be a bridge between tradition and modernity. Strategy does not appear as a foreign logic, but is translated into the language of the Islamic boarding school's culture and spirituality. In this way, change is understood as a collective effort to safeguard the educational mandate, rather than as a threat to inherited values.

Theoretically, this research enriches the discourse on values-based organizational transformation. Islamic boarding schools serve as examples of religious organizations capable of undertaking structural and systemic reform without becoming trapped in secularization. Transformation does not cut roots, but rather grows branches so that the institution remains alive amidst changing times.

Recommendations

For Islamic boarding school managers, the results of this study demonstrate the importance of developing strategic awareness in institutional management. Transformation should not be understood as a one-time project, but as a continuous process that begins with internal reflection and is rooted in the values of the Islamic boarding school. Islamic boarding school leaders need to strengthen their managerial capacity without sacrificing moral authority. Charismatic leadership can remain a central value, but it must be accompanied by a structured work system so that the institution does not become dependent on a single figure. Delegation of roles and the formation of work units are key to organizational sustainability.

For Islamic educational institutions in general, these findings can serve as a reference that strategic management is not a threat to Islamic identity. Instead, it can be a means of preserving tradition in new contexts, provided it is interpreted culturally and normatively. Future research is recommended to examine the relationship between Islamic boarding school organizational transformation and graduate quality, institutional competitiveness, and the sustainability of the Islamic boarding school's social network. This way, the strategic impact of institutional change can be mapped more comprehensively, both internally and externally.

FURTHER STUDY

This research begins with a qualitative approach with a case study design, ensuring that the findings are contextual and tied to the dynamics of the Ashiddiqiyah Islamic Boarding School in Karawang. The strength of this approach lies in its depth of understanding, but it also limits the scope for generalization. The transformations depicted in this study cannot be considered representative of all Islamic boarding schools, as each has its own unique history, authority structure, and organizational culture.

This research also focuses more on managerial processes and institutional dynamics, rather than on measuring the quantitative impact of change. Consequently, the relationship between organizational transformation and concrete outcomes such as graduate quality, learning effectiveness, or institutional competitiveness has not been empirically mapped. These dimensions remain in the realm of inference, not verification.

Therefore, further research is needed to develop comparative designs across Islamic boarding schools to test the applicability of this transformation pattern in different contexts. A mixed approach that integrates qualitative analysis with quantitative measurements is also important to objectively assess the extent to which institutional transformation impacts educational performance. Theoretically, future studies can be directed toward formulating a

more systematic, values-based model of Islamic boarding school organizational transformation. This effort will enrich the treasury of Islamic educational management with a conceptual framework that not only explains “what has changed,” but also “how that change should be designed” in the landscape of religious institutions living in the midst of modernity.

REFERENCES

- Ansoff, H. I. (2019). *Strategic management*. Palgrave Macmillan.
- Azra, A. (2017). *Pendidikan Islam: Tradisi dan modernisasi di tengah tantangan milenium III*. Kencana.
- Bryson, J. M. (2018). *Strategic planning for public and nonprofit organizations* (5th ed.). John Wiley & Sons.
- Bush, T., & Coleman, M. (2019). Leadership and strategic management in education. *Educational Management Administration & Leadership*, 47(4), 517–533. <https://doi.org/10.1177/1741143218764172>
- David, F. R. (2020). *Strategic management: Concepts and cases* (17th ed.). Pearson Education.
- Dhofier, Z. (2019). *Tradisi pesantren: Studi tentang pandangan hidup kiai* (Edisi revisi). LP3ES.
- Hasbullah. (2020). *Sejarah pendidikan Islam di Indonesia*. RajaGrafindo Persada.
- Hitt, M. A., Ireland, R. D., & Hoskisson, R. E. (2020). *Strategic management: Competitiveness and globalization* (13th ed.). Cengage Learning.
- Mastuhu. (2018). *Dinamika sistem pendidikan pesantren*. INIS.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2020). *Qualitative data analysis: A methods sourcebook* (4th ed.). Sage.
- Mintzberg, H. (2017). *Managing the myths of health care*. Berrett-Koehler.
- Moleong, L. J. (2021). *Metodologi penelitian kualitatif* (Edisi revisi). PT Remaja Rosdakarya.
- Muhaimin. (2021). *Manajemen pendidikan Islam: Aplikasi dalam penyusunan rencana pengembangan sekolah/madrasah*. Kencana.
- Rahman, A., & Nurhayati, S. (2021). Strategic management in Islamic educational institutions: A case study of pesantren. *International Journal of Educational Management*, 35(6), 1213–1227. <https://doi.org/10.1108/IJEM-02-2020-0065>
- Robbins, S. P., & Coulter, M. (2021). *Management* (15th ed.). Pearson Education.
- Rokhayati Rosa, A. T. (2019). *Manajemen pendidikan berbasis nilai dan pembangunan karakter bangsa*. Refika Aditama.
- Sallis, E. (2019). *Total quality management in education* (4th ed.). Routledge.
- Sulaiman, A., & Wibowo, U. B. (2020). Transformasi manajemen pesantren dalam menghadapi tantangan globalisasi. *Jurnal Manajemen Pendidikan*, 12(2), 85–98.
- Sutrisno, E. (2021). Perubahan organisasi dan kepemimpinan strategik dalam lembaga pendidikan Islam. *Jurnal Pendidikan Islam*, 7(1), 45–60.
- Yusuf, M., & Anwar, S. (2022). Strategic leadership and organizational transformation in Islamic boarding schools. *Journal of Islamic Education Studies*, 5(2), 133–147.