



Transformation Strategy of Pesantren Wali Songo Ngabar in Responding to Modern Education

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Abstract

Pesantren can now play a role and compete with educational institutions in general, especially in trying to adapt to the development and progress of the times. On the other side, manypesantren can stand on equal footing with general educational institutions in terms of mastery of science and technology. It is evidently an added value because, on the one hand, it remains a center for Islamic studies by trying to maintain old traditions that are still relevant, while on the other hand, it remains inclusive of various issues of change that occur outside the pesantren. The efforts of Pesantren to gain public trust are carried out in earnest to provide satisfaction to the community as "graduate users" at Pesantren and Wali Songo Ngabar. The research method used qualitative with a case study approach. The results achieved began with formulating a strategy to increase public trust carried out by Wali Songo through several stages, namely planning, organizing, actuating and controlling, related to strategies to gain public trust. Its implementation includes strategies in managerial, economics, and leadership. The implications for increasing public trust are in the form of economic, psychological-social, and academic regulatory implications, all of which increase the existence of pesantren in the eyes of society.

Keywords: Education, Pesantren, Islamic Education

A. Introduction

The existence of an Islamic boarding school (hereinafter referred to as pesantren) as an institution capable of guaranteeing the continuity of scientific transmission in Islam is

increasingly prominent. Although it cannot be denied, as stated by Hefner (2009) and Bull (2010) that people's interest from day to day exhibits a significant graphic increase, especially if they concentrate on mastering bilingual and even multilingual-based teaching materials Zulfiqar (2015). Part of the classic reasons for sending children to pesantren is to maintain morals and avoid an uncondusive environment, Sari (2017) and nowadays, the prospects for pesantren are increasingly promising Zakaria (2010).

Initially, the main reason for the emergence of pesantren was to transmit traditional Islam as contained in classical books written centuries ago Bruinessen (2012). In further developments, pesantren focuses on its three main functions: teaching or disseminating Islamic teachings, producing scholars, and planting Islamic traditions in society Nata (2012). Until the early 20th century, the learning system in pesantren emphasized understanding the book as it was and provided a distinction between learning and education directions based solely on categorizing different books Asegaf (2007). According to Azyumardi Azra, pesantren not only play these three roles but also become centers for health counseling, centers for developing appropriate technology for rural communities, centers for efforts to save and preserve the environment, and, more importantly, centers for economic empowerment of the surrounding communities (Azra, 2001).

Pesantren can currently play a role and compete with educational institutions in general, especially in trying to adapt to the development and progress of the times (Djaelani, 1982). Further, several pesantren can stand on equal footing with general educational institutions in terms of mastery of science and technology (Majid, 1997). It is clearly an added value because, on the one hand, it remains a center for Islamic studies by trying to maintain old traditions that are still relevant, while on the other hand, it remains inclusive of various issues of change that occur outside the pesantren. In fact, in subsequent developments, pesantren was not only intended for santri (pesantren students) but also general students, even though they were still shrouded in various classical problems (Bull, 2001).

Efforts to develop pesantren from time to time in Indonesia have been carried out by many kiai (pesantren leaders) who wish to address the backwardness of education in pesantren (Wahid, 1999). and the government has also pushed for various policies to promote pesantren. The government's acknowledgment of the existence of pesantren is getting stronger, with the issuance of Minister of Religion Regulation Number 30 of 2020 concerning the Establishment and Implementation of Pesantren, promulgated on December 3, 2020. This regulation stipulates the classification of pesantren. The first is a pesantren that provides education by reviewing the Yellow Book. The second is the pesantren, which organizes education in Dirasah

Islamiah with the Muallimin education pattern. The third is pesantren, which organizes education in other forms integrated with general education.

Like other educational institutions, the existence of pesantren requires efforts to disseminate accurate information regarding the Islamic education services offered. Pesantren is also now more open to making various efforts to introduce themselves like other educational institutions. If non-pesantren educational institutions try to recruit students, Pesantren also does the same thing to bring prospective santri who will study there Hidayat (2018).

Specifically, Pesantren Wali Song Ngabar Ponorogo is an Islamic educational institution that combines modern and traditional scientific traditions in facing the challenges of the global future. This pesantren is one of the oldest and largest in the Ponorogo region. In the next generation, the pesantren leadership is elected through an election mechanism every five years. This pesantren not only emphasizes the direction of education on aspects of intellectual intelligence but what is more important is teaching religious knowledge (*tafaqquh fi al-din*) and mental attitude education as a provision to serve in society. Unsurprisingly, the running education system involves the totality of pesantren life for 24 hours straight. What is heard, seen, and felt at this pesantren is the educational value and adds insight to the santri Diantoro (2020).

In its historical trajectory, Pesantren Wali Songo Ngabar has experienced a downturn. It is almost "closed" because this pesantren experienced bleak times compared to its heyday. As an illustration, if in the 1993-1994 school year, the number of santrireached 3,843, in the 2008-2009 school year, only 728 santriremained. However, the latest statistical data for 2019-2020 exhibited a significant increase in the number of santriof 2,160 santri. Dokumentasi di Pondok Pesantren Wali Songo Ngabar.

According to the observations of researchers, there are at least several factors causing the decline in the number of santri. It includes, first, historically, the existence of the Pesantren Wali Songo Ngabar, which was originally a temporary shelter for prospective Pesantren Modern Gontor santri who did not pass the entrance exam. Tolchah (2019). Therefore, the santriture and equip themselves at this pesantren to take the Pesantren Modern Gontor entrance exam test the following year. Thus, this pesantren rarely ran out of prospective santribecause, at that time, Pondok Modern Gontor always failed to graduate many prospective santri. Second, Pesantren Wali Songo Ngabar had experienced demonstrations by several santriwho were dissatisfied with the management of the pesantren, so at that time, almost all senior year santridecided to leave and not continue their studies at this pesantren. This event occurred in

1995 when the leader and founder of KH. Ibrahim Thoyib still led the pesantren. (Ihsan, 2019)

The third factor is the proliferation of Islamic educational institutions like the Pesantren Wali Songo Ngabar in the areas where the santri come from so that parents tend to send their children to that pesantren instead of having them live far away. Fourth is the lack of alumni support in maintaining the sustainability of the pesantren. As a result, the community is also affected by this phenomenon, with the basic assumption of how to place their children in the pesantren if the alumni themselves do not recommend it.

Then, one of the efforts of the Pesantren Wali Songo to revive public interest in accommodating their children in this pesantren is to make various breakthroughs. The result is socializing the pesantren to the community and efforts so that the community can give trust to the Pesantren Wali Songo Ngabar. Ust. Zulfikar, Wawancara, 2 Februari 2019. Several excellent programs have also become innovations. These programs aim to improve the quality of pesantren's services to the community and as a form of quality assurance of education held by these pesantren. Hopefully, implementing these programs will have significant implications, especially for their interest in accommodating their children in this pesantren.

The pesantren makes these efforts to gain the community's trust in a serious, structured, and systematic way. It is so that pesantren can provide hope, which gives satisfaction to the community as "users of pesantren graduates (Haryanto, 2015). Furthermore, when the community has gained trust, the pesantren will obtain various positive responses from the community. This belief can also be actualized in the form of people who are more likely to donate their time, give alms, be tolerant of others, and support the policies of those they trust Uslaner (2001).

For that reason, this study seeks to describe and analyze the strategy implemented by Pesantren Wali Songo Ngabar in increasing community trust – in this context, what is meant by the community are the guardians of santri, alumni, and the society around the pesantren) - so that the community is interested in enrolling their children and synergizing with Pesantren Wali Songo Ngabar.

B. Method

Research on applying these values used a qualitative approach since the data collected are qualitative in nature (in the form of writing and words) (Sugiyono, 2015). With this

approach, researchers could explore and gain an in-depth understanding of the problem to be studied (Creswell, 2015). Primary data sources consisted of key informants and supporting informants. According to the researchers, the key informants for primary data collection in this study were the leaders of Pesantren Wali Songo Ngabar. In contrast, the supporting informants were people directly related to the strategy implementation process to increase public trust, from the guardians of santri, alums, and the community around Pesantren Wali Songo Ngabar. Meanwhile, secondary data came from archives, documentation, books, mass media articles, and other sources related to the problem under study.

In this study, many informants were interviewed to collect as much data as possible regarding the strategy implemented to increase public trust and the implications for public trust in Pesantren Wali Songo Ngabar. The informants of this study included kiai, foundation administrators, pesantren business unit managers, ustadz and ustadzah (teachers), workers, the community around the pesantren, guardians of santri, alums, and others closely related to the research theme.

C. Result and Discussion

Strategy Planning to Build Community Trust in Pesantren Wali Songo Ngabar, Ponorogo

In this context, as implemented in Pesantren Wali Songo Ngabar, all components (both leaders and subordinates) played a role and contributed to creating good institutional changes to achieve Pesantren's vision, mission, and objectives to increase public trust. The theory of management and the main functions of management can be linked to the analysis of educational institutions' strategies to increase trust. This management theory is urgently needed to read complex conditions in the field. In this case, the researchers refer to George R. Terry's theory as the primary foundation of the theory, i.e., POAC (Planning, Organizing, Actuating, and Controlling). Several stages of strategic planning to increase public trust in Pesantren Wali Songo Ngabar were carried out in stages, with the following explanation:

1. Planning

The strategic planning of educational institutions tended to be inspired not only by the vision of the leadership and administrative staff but also by the feedback received from other stakeholders. It benefited policymakers at Pesantren Wali Songo Ngabar, which would further increase institutional commitment to education continuously and gradually. A coherent and

comprehensive planning process would determine the results of institutional policy improvements at Pesantren Wali Songo Ngabar. The researchers found several strategic plans to gain public trust in Pesantren Wali Songo Ngabar, with the following stages:

a. Exploring Institutional Commitment

This stage was conducted by exploring all stakeholders in Pesantren Wali Songo Ngabar. The planning process to foster public trust requires the commitment of the leadership of an institution to ensure the availability of all the resources needed for its implementation. To maintain the community's trust in Pesantren Ngabar, the leadership prepared the best teaching staff proficient in technological developments, science, Arabic, English, public speaking, and opinion competence. Institutional commitment to the best education encouraged pesantren leaders to prepare their eyes special budget for institutional development and improvement. This institutional commitment also involved stakeholders, leaders, teachers, and the community. Thus, Pesantren Wali Songo has tried to provide elements that could make people put their trust. In this case, the pesantren provided what was expected by the santri-guardians.

b. Development Team Formation

An effective planning process was to increase community trust from the development team initiated by the pesantren leadership. For mutual progress, development excavations were carried out randomly from the most basic scope, starting from the bottom up or even from the top down. Several related parties at Pesantren Wali Songo Ngabar were responsible for implementing strategies to increase public trust, including the leadership of the pesantren, the heads of institutions, and all asatidz and ustadzah. All these components would later become internal social capital for the development of the strategic planning of the pesantren.

At Pesantren Wali Songo Ngabar, small groups of developers or sub-developers appeared, focusing on a small scope and growing bigger, like the snowball technique. Then, the development of institutions explored from the internal social capital of pesantren, for example, was in the areas of improving the quality of learning, administrative management, economic development, fostering santri, improving facilities and infrastructure, and forming special groups, which determined the direction of pesantren's policies. An effective planning process was explored by the development team initiated by the pesantren leadership.

c. Developing Strategic Plans and Conducting Validation

Each development group at Pesantren Wali Songo Ngabar conducted a SWOT (strengths, weaknesses, opportunities, and threats) analysis independently and set strategic

goals and strategies concerning the overall goals of the institutional strategic process. There were three stages. First, the leadership held an internal meeting to discuss strategies to increase public trust. This meeting was held in a democratic forum; in the open meeting room, the leaders of the pesantren and their staff gathered and discussed. None sit above or below. The leadership of the pesantren realizes that all stakeholders in the development of Pesantren Wali Songo Ngabar had their duties and functions, which should be carried out independently and professionally. In this democratic forum, various development policies would emerge to develop pesantren to gain the people's trust.

The second was gathering elements of institutional leadership, including foundations, MPS, TMI officials, MT's heads, and MA heads. After the leadership and staff held meetings and discussions about the development of the pesantren. The results of this meeting were sent down again to a lower level to be conveyed to each sub-developer, in this case, the head of the madrasah under the auspices of Pesantren Wali Songo Ngabar. The big ideas of the main developers are not necessarily in accordance with the facts that occur in the field, which better understand all of their potential. Therefore, it was necessary to meet again in this forum.

Third, from the meeting results, several strategic priorities were formulated from the many strategies proposed by several elements of the institution's leadership. Of course, many development options and alternatives were formulated by the developers. By looking at the existing resources, opportunities, challenges, obstacles, and support can be seen, which can finally be decided on the priority scale that the institution must work on. The forums used in validating the priorities of this trust-based development strategy included 1) Annual Work Meetings at the end of the academic year and 2) Institutional internal plenary meetings.

In its application, strategic planning adopted by Pesantren Wali Songo Ngabar included a). Guaranteeing the quality of every educational and non-educational service; b). Quality control was done by the leaders of each institution; for example, the quality of education at Pesantren Wali Songo Ngabar was controlled by the director and his deputies, and the quality of education for MI, MTs and MA was supervised by each school principal and his deputies; c). Striving for educational and non-educational services towards zero defects; d). Receiving criticism and input openly from the public; e). Learning from the experiences of various other educational institutions; F). Being responsive to change; G). Trying to encourage all stakeholders to move together to achieve the vision and mission set.

2. Organizing

The process at Pesantren Wali Songo included dividing each activity, dividing the work into each specific task, and determining who had the right to carry out some of these tasks. Another major aspect of organizing was grouping activities into departments or other subdivisions. For example, the staffing section of Pesantren ensures the adequacy of quality human resources to achieve organizational goals. Hiring people to work is a typical staffing activity. Staffing is also a primary activity, sometimes classified as separate from organizing.

Organizing means preparing existing resources for the development of trust-based institutions, synchronizing programs to unite, and preparing existing resources to carry out plans that have been prepared previously. With synchronization, all lines are hoped to become one voice to support planning. In this case, the timetable is in the form of a time setting containing the time sequence of activities and descriptions of activities, then decided in the strategic planning plenary of all institutions. Thus, it became the basis for the development of Pesantren Ngabar. Also, the organizing was performed in external institutions, i.e., socializing the results of the Annual Work Meeting of each institution to stakeholders (teachers, santri, santri guardians, and staff/employees). According to Porras, Porras, "Pengembangan Organisasi: Teori, Praktek, dan Penelitian", 719-822. Improving individual development and organizational performance is essential by modifying the organizational framework.

Mechanisms for synchronization and socialization of the strategic plan can be carried out in various ways: 1. Biweekly cadre meetings, 2. Institutional leadership meetings, 3. Internal institutional meetings, and 4. Inter-agency meetings. The organizational process at Pesantren Wali Songo Ngabar could be carried out efficiently because the leadership had certain guidelines to make decisions and act appropriately. According to the work principle, all attention should be divided among the subordinates based on qualifications, abilities, and skills. This process through the division of labor could be achieved, resulting in an effective organization. This division of labor was also carried out to break down a complex task into its components so everyone, be it kiai, ustadz, and everyone involved, was responsible for a limited number of activities, not the overall task.

3. Actuating

Actuation is the implementation of the formulated plan. In contrast to planning and organizing, actuating organizes plans into action in organizations, especially educational institutions. Actuating is also an effort to realize a plan. With various motivating directions, all pesantren residents can carry out activities within the organization, which are in accordance with each team's roles, duties, and responsibilities.

Based on data mining research, actuating action was related to strategies to gain high trust from the community. It was carried out by Pesantren Wali Songo Ngabar, which could be categorized as follows: a) Innovating in the field of learning, b) Improving administrative governance, c) Empowerment of economic assets, d) Improving the quality of santri, e) Development of educational support facilities, and f) Leadership of the kiai.

4. Controlling

The control here was undoubtedly carried out by elements of the leadership of the pesantren. In controlling Pesantren Wali Songo Ngabar, there were several processes and stages. The controlling process was performed in stages and systematically through the following steps: 1) Determining standards to be used as the basis for control, 2) Measuring implementation or results achieved, 3) Comparing performance or results with standards and determining deviations, if any, 4) Taking corrective action if there are deviations, so the implementation and objectives align with the plan, 5) Reviewing and re-analyzing the plan, whether it is realistic or not; if it is not realistic, it needs to be corrected. These activities were done to ensure the implementation of a planned strategy using zig-zag control, both vertically and horizontally. Thus, what was carried out by Pesantren Wali Songo was on track, meaning that it was consistent with the rules of the game that must be applied in management.

As Allison (2016) revealed, good planning can help an organization, in this case Pesantren Wali Songo Ngabar, focus its vision and priorities in response to a changing environment and ensure that members of the organization work towards the same goals; in this context, it can increase public trust. Planning a strategy to increase public trust in Pesantren Wali Songo Ngabar, as Robbin (2017) Said, is considered to have provided various advantages and benefits in the context of planning.

Implementation of the Strategy to Increase Public Trust in Pesantren Wali Songo Ngabar

As a developing institution, it is not enough for Pesantren Wali Songo Ngabar to rely solely on outside assistance to advance the institution. However, they must think together and take the best steps to overcome this problem by mobilizing all their potential and resources for developing the pesantren. Hence, social capital in this context emphasizes the need for independence in overcoming all social problems, while external assistance is deemed a complement to trigger initiatives and productivity toward progress that emerge from within the educational institution itself.

The social capital possessed by Pesantren Wali Songo Ngabar to build public trust was the existence of Pancajiwa, the vision and mission of a good institution, and strategies to increase public trust, which were then mixed in various ways. With this social capital, hopefully, trust will increase or at least recover like when this pesantren was experiencing its golden age. The strategies implemented at Pesantren Wali Songo to increase public trust are as follows:

1. Strategy in the Managerial Field

This strategy was related to developing pesantren in the field of pesantren governance. This strategy included reforming the pesantren administration and developing educational facilities. One of the fundamental weaknesses of pesantren is that they often revolved around administration and management, which were still managed carelessly. Departing from this mindset, Pesantren Wali Songo is trying to pay full attention to this aspect by launching a breakthrough in management and administration by initiating a program called the Islamic Boarding School Administration Information System (SIAP). This application allows guardians of santri to find out the latest information about their sons and daughters at the pesantren, containing information on pesantren activities and values, extracurricular organizational activities and values, achievements, permits, violations, and lesson schedules through the provided santri portal.

As for the implementation of strategies to improve administrative governance, when referring to Robert Putnam's *Robert Putnam, Bowling Alone: Keruntuhan dan Kebangkitan Komunitas Amerika*, 142. opinion, it was more inclined to the aspect of rationality. This strategy is strategic and calculative because the community believes Pesantren Wali Songo Ngabar to have special expertise, which is the argument for the community to give trust to this pesantren more to the aspect of rationality. Meanwhile, from the perspective of Tschannen-Moran, (Moran, 2018) three domains form the basis for the community to give trust to Pesantren Wali Songo Ngabar: aspects of competence, kindness, and openness.

Meanwhile, to construct educational support facilities, one of the programs to increase public trust was to provide guarantees for adequate physical infrastructure for santri. It is crucial to support various activities by santri, both academic and non-academic. One of the considerations is the pesantren facilities or infrastructure, which directly or indirectly will greatly influence the growth of a sense of comfort and security so that santri can study well and optimally. According to Colquitt (2019) this factor creates trust, namely disposition-based, in which a trustor tends to have high expectations regarding the reliability of individual and group words, promises, and statements. The educational support facilities built by this pesantren included 1) renovation of the mosque, which is important, bearing in mind that along with the

increasing number of santri and for the sake of convenience in worship, renovations are needed; 2) Renovation of santri dormitory rooms; 3) Renovation of santri bathrooms and clothesline; 4) Renovation of santri kitchens (Ngabar Food Production). Moreover, as stated above, the implementation of the strategy for developing educational facilities, referring to the opinion of Robert Putnam, Robert Putnam, *Bowling Alone: Keruntuhan dan Kebangkitan Komunitas Amerika* (New York: Simon & Schuster, 2000), 142. was more inclined to the rationality aspect because Pesantren Wali Songo was more concerned with the rationality aspect in meeting the needs of the santri.

2. Strategy in the Economic Field

This strategy was related to the development of pesantren in the economic aspect, including its development of business units involving increasing the capacity of human resources in entrepreneurship and others. One of the keywords for an independent pesantren is the economic sector. The more the pesantren has the power of economic independence, the more it shows the quality of the pesantren itself.

Likewise, Pesantren Wali Songo Ngabar has established various economic businesses that touch almost all the livelihoods of the Pesantren residents and society in general. Therefore, it is not surprising that Pesantren Wali Songo Ngabar has dozens of businesses in the economic field, including Rice Mills, Men's Charity Warungs, Women's Charity Stalls, Women's Wartel, Elf Transport, NBC Mini Market, NBC Depot, NBC Guest Inn & Meeting Hall, Photos Copy, Elf Trucks and Transport, "Firja" Convection, Furniture, Men's Ngabar Mart, Women's Ngabar Mart, Women's Laundry (Rent Irons), Women's Ngabar, Al-Azhar Amal Warung, Ngabar Distro, BMT Ngabar, Ngabar Farm, Waste Management (Bank), Demineral Water from Ngabar, and Songkok Ngabar. According to Moran (2017) five factors made the community trust Pesantren Wali Songo Ngabar, which can be seen in aspects of kindness, reliability, competence, honesty, and openness.

3. Strategy in the Field of Leadership

This strategy was related to the pattern of direction in the development of pesantren, comprising strategies to improve the quality of learning, enhance the quality of santri, and increase the capacity and leadership quality of heads of education units within the pesantren (kiai leadership), with the following explanation:

a. Improving Learning Quality

Teacher development efforts covered four competencies, i.e., pedagogic, professional, personality, and social, and were oriented towards increasing teachers' capacity, capability, and quality in teaching and educating, containing one of the values of sincerity. In addition, the slogan of Pesantren Wali Songo Ngabar departed from the desire to make innovative and smart changes to face the challenges of change and disruption. As of August 2016, after seeing the stagnant conditions in Tarbiyatul Muallimin/Muallimatal-Islamiyah (TMI), there was encouragement and motivation to develop from the leadership.

These reforms encompassed reviewing the vision and mission of the pesantren, which is directed at those stated in the Pancasila and the direction and objectives of pesantren education, leading to three areas of improvement: curriculum, teacher human resources, and organizational governance. It is considered vital because, with various improvements, it is hoped that the community will put their trust in it. Curriculum development took place at Pesantren Wali Songo Ngabar. The institute aims to focus on three competencies: Islamic education (Quran lessons), foreign languages (Arabic-English), and science. The three focuses were stratified with different weights, and the demands differed between the existing levels. The number of study hours was simplified to six hours per day. In addition, teacher handbooks, such as *Insha'* and *Imla'*, were revised. Still in the framework of improving the quality of learning was the development of teachers focusing on increasing the capacity, capability, and quality of teaching through various trainings trained by experts.

b. Enhancing the Quality of Santri

At least five programs to improve the quality of santriat Pesantren Wali Songo Ngabar included 1) the Tahfidz program; 2) Establishment of Markazal Lughah in Arabic and English in collaboration with competent external parties according to their fields; 3) Language celebration: character education instilling events packaged in Arabic and English competitions; 4) English camp: activities to improve the quality of santri's language mastery, packaged in the English camp event. This activity was carried out for a week with the guidance of an IBEST Pare English tutor, Kediri; 5) Spectacular performances and human arts: art performances involving santriof class III Intensive and IV, assisted by santriof class VI under the guidance of the male Santri Advisory Council (MPS).

This activity emphasized providing a vehicle for team practice building, i.e., building synergy between santribefore becoming a santriadministrator in the following year. Apart from these incidental activities, there were daily programs to improve bilingual mastery, such as teaching Arabic-English vocabulary, *tashji'* lughah, daily conversations, daily prayers, and others.

In addition to the right to freedom, the above santricoaching activities are also a form of realization of the implementation of santriindependence.

c. Kiai Leadership

Pesantren Wali Songo Ngabar views leadership as a source of benefit for the people. Through the vision and mission of the institution, the pesantren want to produce and form leaders who have strong integrity, own a noble soul and philosophy of life, hold fast to true religious teachings, and have loyalty and totality in serving the people. The leadership of the kiai of Pesantren Wali Songo Ngabar is a tangible result of the crystallization of the five souls of modern pesantren.

The presence of the kiai among the pesantren community, especially the 24-hour full-time santri, manifests the realization of the spirit of sincerity. Day and night, Kiai fosters, educates, and supervises teachers, santri, and all kinds of activities in the pesantren with full loyalty and totality. In this context, kiai also often put aside individual and even family interests and prioritize the interests of their santri. Kiai also devoted his whole life to serving the people. In this case, the Javanese philosophy often echoed is "bondho bahu mengira lek membutuhkan belahan jiwa."

Leadership applied at Pesantren Wali Songo Ngabar was a strategy to generate public trust. It is not without reason because the charisma of the Kiai leadership in Pesantren is still a reality, which is one of the attractions of Pesantren. In the context of leadership at Pesantren Wali Songo Ngabar, strategies that could trigger trust from the community included: 1) The leadership of the pesantren is available 24 hours a day; 2) The leadership of the pesantren consistently holds regular meetings with the asatidz; 3) The leadership of the pesantren will hold your sharp object with asatidz; 4) The leadership of the pesantren takes a cultural approach to santri, ustadz, and the surrounding community.

Meanwhile, the implementation of the Kiai leadership strategy, referring to Robert Putnam's Putnam, *Bowling Alone: Keruntuhan dan Kebangkitan Komunitas Amerika*,¹⁴² opinion, was more inclined to the relational aspect. Relational trust is rooted in good ethics and is based on one's kindness. Relational trust also has a value base agreed upon by the community, impulses, and common interests. In this case, the kindness of the Kiai, with all their dedication and totality, has helped build public trust. Meanwhile, from the perspective of (Moran, 2017) the implementation of the kiai's leadership strategy, which is a trigger factor among the five factors triggering existing trust, seemed to be that strategies to improve the quality of learning, which was more triggered by virtue, competence, and reliability.

Strategy Implications for Community Trust in Pesantren Wali Songo Ngabar, Ponorogo

The implications of Pesantren Ngabar's strategy could be mapped into three substantive matters: economic implications, socio-psychological implications, and regulative-academic implications, with the following description:

1. Economic Implications

It is related to the economic impact felt by pesantren and society. The strategy for empowering economic assets is oriented, first, so that this pesantren has a strong economic base and can be independent and not depend on assistance from outside the pesantren. Second, Pesantren wants to provide as wide opportunities as possible to the surrounding community, especially those related to job opportunities in the economic units owned by Pesantren Wali Songo Ngabar. The third is to provide opportunities for cooperation with the community regarding things that can be done between pesantren and the community in the economic and business fields. Fourth, the existing economic units are expected to become a kind of business laboratory, which can be used as a learning tool for students, university students, and anyone who wants to learn to develop a business in the economic field. Economic development, in fact, has significant implications.

The implications of public trust as a response to implementing this strategy include: first, the community feels helped economically. Second, people prefer to work in the pesantren, even with a small salary, to receive blessings. The third is the growth of a mutually beneficial relationship (mutualistic symbiosis) between the pesantren and the community, where the pesantren is assisted by community involvement in running the pesantren's economic wheels. Conversely, the community is assisted because the pesantren accommodates people who need jobs.

If the theoretical basis was traced, the form of public trust above aligns with what Lydia and Rosie (2017). In the extroversion/neuroticism level, looking at the strategy for developing the economic sector implemented at the Pesantren Wali Songo was carried out by fulfilling the element of openness. Likewise, participation in religion was evidenced by the participation of the community in making donations when Pesantren Wali Songo renovated the mosque. It is based on their belief in helping and participating in building the house of Allah, a place for santri and the community to carry out worship activities, and in this case, there is a strong sense of participation in religion.

On the other hand, from the aspect of family interaction, pesantren are assumed to be parents or respected parties as Islamic educational institutions, which have proven capable of

producing alums who have taken part in society, both academically and non-academically. Therefore, the community trusts Pesantren because of its ability to prove its success as an Islamic educational institution. Meanwhile, regarding the gender aspect, implementing Pesantren Wali Songo Ngabar's economic sector development strategy provides the widest possible opportunity for the community, both men and women, to be involved in various business units in the pesantren.

2. Socio-Psychological Implications

This implication is in the form of a social-psychological impact the community feels. In the context of the strategy's implications for public trust in the realm of psychological impact, it can be interpreted as the influence that is seen or will occur in a person or society. From this impact, it can be learned how the influence of psychological strategies in increasing public trust and understanding the involvement of behavior in one's personality and others can be learned. Meanwhile, social impact in the context of strategy implications for public trust includes all the social and cultural consequences for a certain group of people due to implementing strategies to increase public trust that can change how people work and interact with each other. In this case, the social impact could also be interpreted as a result of the strategy implemented by Pesantren Wali Songo Ngabar, including events, circumstances, and policies that produced positive changes to the social and environmental conditions of the community.

Furthermore, implementing the strategy to increase public trust in Pesantren Wali Songo targeted all community and social life aspects. Second, the managerial dimension was related to the development of pesantren in the field of pesantren management with an economic dimension. This strategy was related to developing pesantren in the economic aspect, including developing pesantren business units and increasing the capacity of human resources in entrepreneurship. In addition, the dimension of leadership was related to the pattern of direction in the development of pesantren carried out by kiai/leaders.

Data in the field revealed that the implementation of strategies to increase public trust had a psychological-social impact, shown in several indicators as follows: 1). The greater the sense of belonging that grew in the community, both in the community around the pesantren, the guardians of santri, and alums of Pesantren Wali Songo Ngabar; 2). With greater public trust in the education system at the pesantren (the community participates in securing/helping), the pesantren regulations could be maintained; 3). The community contributed up to 60% of material donations in constructing the mosque; 4). The community was involved in community service in renovating the mosque; 5). The community obeyed every applicable regulation in the

pesantren;6). Strengthening the sense of responsibility in society; 7). The community also provided material assistance to the pesantren; 8). People felt their wish come true; 9). The community provided constructive input to Pesantren Wali Songo. 10). The number of new santri was dominated by alums' children, up to 40%; 11). The system implemented at Pesantren Wali Songo Ngabar inspired alums to apply the same thing at the pesantren they founded; 12). Increased public interest in entrusting their children to the pesantren; 13). The community trusted the education system implemented at Pesantren Wali Songo Ngabar.

Viewed from a theoretical point of view regarding the community's response to the strategy implemented by Pesantren Wali Songo Ngabar, Eric M. UslanerEric M. Uslaner, *Landasan Kepercayaan Moral*, 192.emphasized that when someone trusts another person, there are consequences for him, i.e., he will want to volunteer and even provide financial assistance to him. It is the biggest consequence.

3. Academic Regulatory Implications

The implications are related to the emergence of policy-related impacts on the pesantren education system. The regulative-academic impact focuses more on how the strategy to increase public trust in Pesantren Wali Songo Ngabar has implications for community obedience to the applicable regulations in the pesantren, both those related to its governance in the learning process, caring for santri, managing administrative governance, and other academic activities. Based on the facts above, according to Eric M. Uslaner,Uslaner, 190.because people devote their time and financial resources to improve the lives of others, in this case,Pesantren Wali Songo Ngabar, they also trust other people who are most likely to support the applicable moral code in their community.

Based on the data collected by the researchers, the regulative-academic impact of implementing the community trust strategy was manifested in several indicators, as follows. First, the community complied with every applicable regulation in the pesantren. Second, the community provided Pesantren Wali Songo Ngabar constructive input regarding implementing its education policy. Third, the system implemented at the pesantren inspired alums to apply it to their established pesantren. Fourth is the increased public interest in sending their children to pesantren. Fifth is public trust in the education system at pesantren.

D. Conclusion

Simipulan Pesantren Wali Songo Ngabar increased public trust through several stages, starting with planning: institutional commitment, forming a development team, preparing

strategic plans, and conducting validation. In this context, organizing included assigning each activity, dividing the work into specific tasks, and determining who was entitled to do some tasks. Actuation, a related strategy to gain public trust, could be done by improving the quality of learning, administrative governance, empowering economic assets, enhancing the quality of students, and developing educational support facilities and kiai leadership. Furthermore, the controlling process was conducted in stages and systematically through setting standards to be used as the basis for control, measurement, evaluation, and development.

Additionally, implementation comprised strategies in the managerial field. This strategy was related to developing pesantren in the field of pesantren governance. This strategy included improving the quality of learning, the quality of santri, the administration of pesantren, and developing educational support facilities. Also, the strategy in the economic field was associated with developing pesantren in the economic aspect, consisting of developing pesantren business units, increasing the capacity of human resources in entrepreneurship, and others. In addition, strategies in the field of leadership related to patterns of direction in the development of pesantren encompassed improving the coordination of unit heads within the pesantren and increasing the capacity and quality of leadership of education unit heads at pesantren.

On the implications of increasing public trust, the economic implications included 1) the community feels helped economically; 2) people preferred to work in pesantren, even with a small salary, to get blessings; 3) the growth of a mutually beneficial relationship between pesantren and the community. Further, the psychological-social implications were the greater the sense of belonging that grew in the community, be it alums, santri's guardians, and the community around the pesantren, towards the existence of the pesantren, increasing public trust in the education system in the pesantren; the willingness of the community to participate and in the efforts of the caretakers of Pesantren Wali Songo Ngabar; there is a growing concern for the community to help provide for the material needs of the pesantren; there is a concern for the community to contribute funds when renovating mosques and other physical facilities. Finally, the regulative-academic implications encompassed that the community obeyed any regulations applied at the pesantren, and the community provided constructive input to Pesantren Wali Songo regarding implementing its educational policies.

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