# Management of the organisation of Arabic language course programs at the Islamic Boarding School-based Arabic Language Development Institute (LPBA), Sukorejo.

Moh. Aldi Fitrah[1], Depriyanto[2], Nuril Mufidah[3], Damhuri [4], Suharia Sarif [5]

[1,2,3] Universitas Islam Negeri Maulana Malik Ibrahim,Indonesia
[4,5] IAIN Sultan Amai Gorontalo, Indonesia
Email Author: aldihamunta@gmail.com[1], depriyanto714@gmail.com[2], nurilmufidah86@uin-malang.ac.id[3], damhuriiaingorontalo.ac.id[4], suhariasarif@iaingorontalo.ac.id[5]

Abstract: The management of Arabic language education within the *pesantren* environment has frequently been characterised by a dichotomy between preserving traditional values and meeting the demands of modern structural efficiency. This study was conducted to explore the dynamics of organisational management at the Arabic Language Development Institute (LPBA) Sukorejo, aiming to understand the harmonisation between professional course governance and *pesantren* culture. A qualitative case study approach was employed, wherein data were extensively gathered through in-depth interviews, participant observations, and documentation involving caregivers and instructors. It was revealed that LPBA implemented a unique hybrid organisational model, integrating precise participant competency stratification (grading) and functional departmental specialisation with the hierarchical obedience characteristic of the *pesantren*. Through this structure, flexible delegation of authority and responsive trust-based reorganisation mechanisms were facilitated. It was concluded that organisational effectiveness in the *pesantren* was not derived from rigid bureaucracy, but rather from a "Value-Based Functional Structure," where managerial accountability was driven by spiritual commitment. Theoretical contributions regarding adaptive management were made by this study, demonstrating that traditional institutions can achieve professional agility without forfeiting their cultural identity.

*Keywords: Organisational Management, Arabic Language Education, LPBA Sukorejo, Pesantren Culture, Hybrid Management.*

Abstrak : Manajemen pendidikan bahasa Arab di lingkungan pesantren sering kali menghadapi dilema antara mempertahankan nilai tradisi dan menuntut efisiensi struktural modern. Penelitian ini bertujuan mengeksplorasi dinamika manajemen pengorganisasian di Lembaga Pengembangan Bahasa Arab (LPBA) Sukorejo, guna memahami harmonisasi antara tata kelola kursus profesional dan kultur kepesantrenan. Melalui pendekatan kualitatif jenis studi kasus, data digali secara mendalam lewat wawancara, observasi partisipan, dan dokumentasi yang melibatkan pengasuh serta pengajar. Temuan utama menunjukkan bahwa LPBA menerapkan model pengorganisasian hibrida yang unik; memadukan stratifikasi kompetensi peserta (*grading*) yang presisi dan spesialisasi departemen fungsional dengan kepatuhan hierarkis khas pesantren. Struktur ini memungkinkan pendelegasian wewenang yang fleksibel dan mekanisme reorganisasi responsif berbasis kepercayaan. Penelitian menyimpulkan bahwa efektivitas

organisasi di pesantren tidak lahir dari birokrasi kaku, melainkan dari "Struktur Fungsional Berbasis Nilai" di mana komitmen spiritual menjadi penggerak akuntabilitas manajerial. Studi ini memberikan kontribusi teoretis mengenai manajemen adaptif, membuktikan bahwa institusi tradisional mampu mencapai agilitas profesional tanpa kehilangan jati diri kulturalnya.

**Kata Kunci** : Manajemen Pengorganisasian, Pendidikan Bahasa Arab, LPBA Sukorejo, Budaya Pesantren, Manajemen Hibrida.

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## INTRODUCTION

In the contemporary educational environment, the success of an institution is no longer solely dependent on the sophistication of the curriculum or the pedagogical competence of the educators. Instead, it relies on the effective management of the institution's internal operations through strategic organisational functions. Organising serves a crucial role as a bridge that connects conceptual planning with practical implementation. The failure to effectively organise task structures and authority often constitutes the primary cause of stagnation in educational quality.[1] This phenomenon constitutes a fundamental foundation in understanding the dynamics of Islamic academic institutions, as affirmed by Ari Pratama and Others (2024) in their study of management functions. They conclude that without a clear and adaptable division of labour structure, the noble objectives of Islamic education will be challenging to realise through effective operational practices.[2]

The urgency of this organisational management becomes increasingly complex yet essential when considered within the context of Arabic language course institutions in Indonesia, which bear the dual responsibility of safeguarding religious traditions and meeting academic standards. Arabic is no longer merely regarded as a scriptural language; it is now also recognised as a modern language. However, it is also recognised as a global competence that necessitates professional management to ensure students achieve proper mastery.[3] In this regard, Sihaloho and colleagues (2024) conduct research on the Course and Training Institute (LKP), offering a compelling perspective that indicates a direct correlation between management professionalism and students' skill output. Specifically, the findings suggest that a more organised course institution yields a higher success rate in language acquisition among its students.[4]

The discourse concerning the administration of Arabic education has attracted significant scholarly attention from researchers with various specialisations. On a macroeconomic level, Duclos and Hirata (2023) emphasise the strategic importance of language centres within academic institutions, demonstrating that language units managed under a modern managerial framework can evolve into vital support systems for educational progress, rather than solely fulfilling administrative roles.[5] These findings are reaffirmed by Haroun's (2023) study, which investigates learning strategies in the digital era. The study emphasises that managerial readiness in adopting new technologies and methodologies is essential for the sustainability of language programs amid global educational disruptions.[6] Meanwhile, regarding methodological approaches, Irsad et al. (2024) provide insights into how variations in media and structured classroom management can enhance students' intrinsic motivation in learning Arabic, a language often regarded as challenging.[7]

Conversely, the scholarly literature addressing language management within the pesantren ecosystem also demonstrates substantial progress. Fudhaili and colleagues (2022) explicitly emphasised that, in the context of Islamic boarding schools, management encompasses not merely administrative concerns but also the engineering of the linguistic environment (bi'ah lughawiyah), which necessitates extensive and consistent organisation of human resources.[8] This perspective aligns with the research conducted by Mukmin and

colleagues (2025), which indicates that the effectiveness of maharah kalam learning in pesantren is highly contingent upon the discipline exercised by language facilitators in supervising daily regulations of students.[9] Furthermore, Kholis (2017) complements this study by dissecting the management strategies of intensive programs for new students, concluding that language matriculation programs necessitate a rigorous and measurable curriculum design.[10] Finally, Aresy (2020) incorporated the dimension of kyai leadership, wherein the charismatic authority of pesantren leaders frequently serves as a decisive factor in the effectiveness of language policies within the dayah or cottage environment.[11]

Although the aforementioned studies have offered broad insights into Arabic language management, significant theoretical and empirical gaps remain, particularly concerning institutional hybridity. Most research tends to focus on two distinct perspectives: examining course management through stringent corporate frameworks or analysing pesantren education solely from a traditional standpoint. There has been limited research that comprehensively explores how organisational functions are enacted within an institution that embodies a dual identity - as a professional course requiring high standards of quality, yet operating within a paternalistic pesantren culture steeped in spiritual values. The lack of sufficient literature addressing the dialectic between the demands of modern professionalism and traditional adherence underscores the necessity for a qualitative approach to investigate the underlying meanings of such organisational structures thoroughly.[12]

This gap is crucial to examine because pesantren have unique organisational cultural characteristics, such as prioritising obedience (*sami'na wa atha'na*), sincerity, and simplicity, which theoretically are often considered to be at odds with modern management principles based on specialisation, transparent employment contracts, and rigid bureaucratic structures. The fundamental question that has not been answered is how an Arabic course unit within a pesantren makes managerial compromises; how they divide duties and authorities without violating the hierarchy of honour within the pesantren, yet still maintain performance accountability. Without understanding these dynamics, the language development model in pesantren will continue to be trapped in the dichotomy between preserving tradition and pursuing modernity, even though the two may be synergised through a distinctive organisational pattern.[13]

This research primarily advances in its exploration of the Sukorejo Arabic Language Development Institute (LPBA) as the focal site of investigation. Unlike publicly operated course institutions, LPBA Sukorejo functions under the auspices of Salafiyah Syafiiyah Islamic Boarding School, one of the most prominent Islamic boarding schools in East Java. It serves a strategic role as a centre of candradimuka for students aspiring to continue their studies at the university level, such as Ma'had Aly or other universities. The innovative aspect of this research resides not only in the distinctive location but also in its analytical perspective. Specifically, it moves beyond mere assessment of learning outcomes to analyse the internal managerial processes, elucidating how pesantren values are negotiated within the formal organisational structure of the institution.[14]

Furthermore, the originality of this research is also evident in the effort to develop an adaptive organisational model that integrates Salaf culture with modern management practices. While previous research has primarily focused on the nature of teaching methods, this study offers a new perspective on roles, responsibilities, and the development of coordination within a culture that highly values seniority and blessings. This constitutes a significant contribution to the body of knowledge in Islamic educational management, offering best practices for how traditional institutions can maintain relevance and competitiveness without compromising their original identity through the strategic design of an appropriate organisational framework.[15]

Building upon this foundation, the primary objective of this study is to explore and provide a comprehensive description of the management of Islamic boarding school-based

Arabic language course programs at LPBA Sukorejo. This research aims to understand how the institution translates the overarching vision of the pesantren into an operational organisational framework, as well as how it maintains quality consistency amid fluctuating student dynamics. The overriding goal is to obtain a holistic view of institutional governance that harmonises two significant strengths: the sincerity and dedication inherent in the pesantren tradition and the professionalism characteristic of the course institution.

This research is specifically aimed at addressing fundamental questions concerning internal organisational mechanisms, with particular emphasis on understanding the meanings underlying the division of labour and authority structures. The primary objective is to analyse how activities are classified to prevent overlap with those of the primary school, how the delegation of authority is executed among administrators who concurrently serve as students or ustadz, and how mechanisms for monitoring and reorganisation are implemented to ensure the effectiveness of the program. It is hoped that this investigation will facilitate the development of a typical management pattern that can serve as a reference for the advancement of similar institutions in the future.

## METHODS

To analyse the intricacies of governance within distinctive educational institutions, this research employs a qualitative methodology utilising a case study approach. This choice of design is predicated on the necessity to thoroughly investigate managerial programs, procedures, and activities within a real-world context that is inherently interconnected with its environment.[16] The primary focus of this research is on the dynamics involved in managing Arabic language course programs at the Arabic Language Development Institute (LPBA) in Sukorejo. This location was deliberately selected (purposive sampling) due to its hybrid characteristics, which integrate the professional course system with the values inherent in a boarding school environment. The research subjects were chosen using purposive sampling techniques, which included key informants such as institutional managers, teaching staff, as well as musyrifs and musyrifahs, who are considered to possess the most comprehensive understanding of the operational and cultural intricacies of local organisations. As elucidated by Naila Iqbal Khan (2022), the employment of case studies enables researchers to holistically capture complex social phenomena by positioning both the researcher and an interpreter of the meaning behind the interactions of the subjects under investigation.[17]

In an effort to gather comprehensive data, the researcher positioned himself as the primary instrument, actively engaging in the field with the support of interview guidelines, field record sheets, and recording devices. The data collection process was conducted through three primary methods: in-depth interviews to explore the subjective perspectives of managers and teachers regarding the division of duties and authority; participant observation to directly observe the daily conduct of the learning process and organisational activities; and document analysis to examine curriculum archives, organisational structures, and operational guidelines of the institution.[18] This research methodology is implemented in an iterative and adaptable manner, beginning with the preliminary pre-field stage, progressing to field engagement, and continuing until saturation is achieved. During this process, the researcher persistently cross-validates the information provided by informants with observed events in the field, aligning with the methodological principle highlighted by Ijzendoorn and Miedema (2025), which states that the validity of qualitative data is significantly contingent upon the depth of interaction between the researcher and the data source.[19]

Once the data has been collected, the analysis process is conducted concurrently rather than awaiting the completion of data collection. This process employs an interactive model that encompasses data reduction, presentation, and the formulation of conclusions or verification. The primary strategy for ensuring the validity of the data involves the use of triangulation

techniques, including both source triangulation and additional methods.[20] In this context, the researcher compared the results of in-depth interviews with musyrif and musyrifah with the findings from direct classroom observations and the study of relevant documents about the course program. This approach is undertaken to mitigate subjectivity bias and to ensure that the findings related to organisational management at LPBA Sukorejo accurately represent the empirical reality, in accordance with the authoritative literature on methodology, which affirms that triangulation is the primary safeguard for credibility in qualitative research.

## DISCUSSION RESULTS

An extensive examination of the field data indicated that the management of the Arabic language course program at the Sukorejo Arabic Language Development Institute (LPBA) is not purely administrative but also reflects the strategic vision of the pesantren to establish a sustainable bilingual environment (*bi'ah lughawiyah*). The primary findings demonstrate that the formulation of institutional objectives serves as a fundamental basis, whereby LPBA defines autonomous institutional targets aligned with the mandate of KHR Ahmad Fawaid to designate at least half to two-thirds of the pesantren environment as a mandated Arabic-speaking area. This objective transcends mere passive academic proficiency; it aims to actively incorporate language skills into the daily lives of students, an approach recognised in contemporary Islamic education management studies as essential for the effective internalisation of values and competencies within boarding environments.[21], [22]

To translate these substantial objectives into effective operational processes, the research findings underscore the implementation of a precise job grading system based on class division according to competencies, specifically the *Mubtadi'* (beginner) and *Mutawassith* (intermediate) levels. This stratification does not constitute academic discrimination but rather serves as a strategy to enhance learning efficiency, enabling instructors to employ tailored methods according to the student's absorption capacity, ranging from *memorising key concepts* and reading the yellow book to mastering grammar (*nahwu-ṣarf*).[23], [24] This ability-based grouping mechanism has been empirically demonstrated to enhance students' focus and confidence, as evidenced by Mahmoud's (2024) research, which concluded that competency homogeneity in foreign language classes substantially diminishes students' anxiety and maximises cognitive achievement.[25], [26]

In addition to the classification of participants, the effectiveness of management at LPBA Sukorejo is also supported by a hierarchical yet flexible delegation structure of authority, which fosters synergy between caregivers, heads of subdivisions (KLPBA), daily administrators, and *asatidz*. This delegation pattern not only facilitates instruction from top to bottom but also grants autonomy to teachers to determine the methods of delivering material, provided they remain within the agreed-upon curriculum parameters. These findings affirm that an equitable distribution of authority, complemented by a clear delineation of written tasks, can foster a healthy and accountable organisational environment. This phenomenon aligns with modern management principles, emphasising that decentralisation of operational authority is essential for the responsiveness of non-formal educational institutions.[27], [28]

To ensure the systematic operation of the delegation and supervision mechanism, LPBA Sukorejo translates its managerial vision into a standardised structural design. This hierarchy functions not merely as an administrative formality but as a "navigation map" that highlights the flow of directives from the highest level of management to the technical implementers in the field. The formalisation of this structure is essential for effective management of contemporary Islamic education, as it helps prevent role ambiguity, which often impedes organisational performance.[29] Therefore, to visually represent the chain of command and the coordinating relationships established within the institution, the organisational structure of LPBA Sukorejo can be illustrated through the subsequent chart.
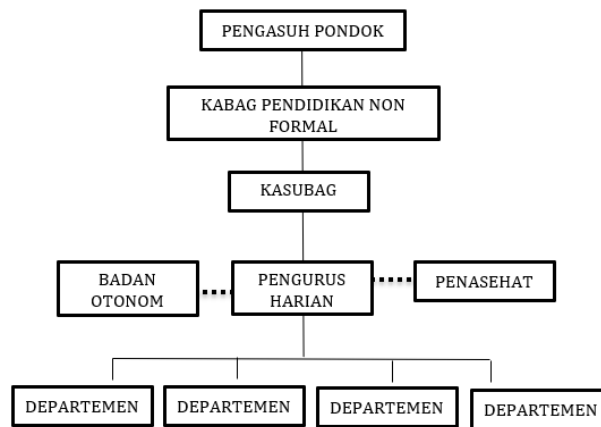
**Chart 1.** Organisational Structure of LPBA Sukorejo

The organisational structure chart above depicts a pattern of functional and centralised working relationships. The solid line from the Pondok Caregiver to the Department indicates the direct line of authority, whereby the'Head of Non-Formal Education' and Head of Sub-Division serve as managerial links connecting the macro policy of the pesantren with micro-operations in LPBA. Notably, the dotted line connecting the Daily Management with the Autonomous and Advisory Bodies signifies a relationship characterised by coordination and consultation rather than instruction. Specifically, the Advisor offers strategic guidance without possessing direct execution authority, serving as a mechanism to balance quality control with operational flexibility. Additionally, the existence of four departments at the base of the structure reflects a high degree of work specialisation, with each unit dedicated to its specific function to enhance the overall efficiency of the institution.[30]

Based on the analysis of interview transcripts and field notes, the study emphasises three predominant themes that serve as the foundational pillars of LPBA's success, namely: "Coherence of Vision-Praxis, " "Pedagogical Stratification, " and "Organisational Agility. " The first theme, Coherence of Vision-Praxis, elucidates how every policy enacted by the daily management is consistently recalibrated in accordance with the overarching vision of the pesantren, thereby ensuring that no program diverges from salafiyah values. This is exemplified by the existence of a consensus-based deliberation mechanism that involves advisory boards in every strategic decision-making process- a collective leadership approach that recent scholarly research regards as effective in preserving organisational cultural stability within faith-based institutions.[31]

The second theme, Pedagogical Stratification, pertains to the findings concerning the explicit division of roles among technical departments such as *Qism Ta'lim wa At-Tarbiyah* and *Qism Ihya' Al-Lughoh*. Analysis indicates that this specialisation effectively prevents task overlap; Qism Ta'lim concentrates on delivering a formal curriculum within the classroom setting, whereas *Qism Ihya'* is tasked with bringing language to life beyond the classroom environment. This differentiation of functions is essential, given the complexity of language acquisition, which necessitates both formal and informal stimulation concurrently, as articulated by Ritonga and colleagues (2021). They emphasise that successful Arabic language management must distinguish between academic and environmental domains while ensuring their integration.[32], [33]

The third theme, Organisational Agility, emerged from the findings regarding responsive monitoring and reorganisation mechanisms, such as the implementation of emergency meetings

and the "Jaulah" refresher program. The data show that the LPBA is not rigid in its initial structure; when boredom or decline in student performance is detected, the management system responds immediately with tactical interventions, such as language games or surprise evaluations. The organisation's ability to self-correct along this path is an excellent indicator of management health, in line with Yugo's (2025) findings, which state that managerial flexibility is a key determinant of the resilience of Islamic educational institutions in the era of disruption.[34], [35]

Reinforcing the aforementioned findings, field data obtained from interviews with key informants offer a genuine depiction of the ongoing dynamics. A daily administrator (P1) stated that "Delegation here is not merely for tasks, but for trust contracts. In daily management, we are entrusted with full responsibility for handling the technical aspects of our operations. At the same time, the primary direction continues to originate from the Caregiver. If an issue arises in the classroom, we do not await central instructions but instead implement the solution directly at the Qism level." This assertion substantiates the presence of high trust within the LPBA's chain of command, which constitutes valuable social capital for the institution's seamless operation, a psychosocial aspect of management frequently highlighted in organisational behaviour literature.[36], [37]

Furthermore, concerning the effectiveness of supervision, a teaching staff member (Teacher A) shared his experience regarding the dual role he assumed. He stated, "Every class has its 'guardian'. We not only teach nahwu, but also monitor whether these students are present in their hearts or not. If the value drops, the system immediately detects it through a weekly report, and we immediately have an evaluation meeting." This statement affirms the findings regarding the stringent control within the LPBA, where supervision is conducted in layered and personalised manners. It demonstrates that the control function operates in real-time rather than as a mere end-of-semester formal procedure, consistent with the principle of continuous improvement in educational quality management.[38]

An additional account, derived from interviews with course participants, emphasised the influence of the "Jaulah" program. One participant stated, "When we were bored with memorising the book, the Jaulah program was like an oasis. We played, laughed, but still spoke Arabic. It made us realise that this language is alive, not just a theory." This statement affirms the effectiveness of the Qism Ihya' Al-Lughoh strategy in sustaining learning motivation. This recreative-educational approach demonstrates that curriculum management at LPBA Sukorejo prioritises the psychological aspects of student development. It is a strategy recommended by language education experts to preserve students' interest and engagement in learning.[39]

To provide a more comprehensive overview of the coordination flow that has been discussed, the following table presents a visualisation of the division of roles and responsibilities between elements in the organisational structure of LPBA Sukorejo. This table summarises the vertical and horizontal relationships between the existing work units.

**Table 1.** Matrix of Roles and Responsibilities of the Organisational Structure of LPBA Sukorejo

| Unit | Key Responsibilities | Nature of Authority |
|---|---|---|
| Pesantren Caregiver | Determine the direction of strategic policies, initiate the management, and receive the final report. | Strategic & Authoritative |
| KLPBA (Kasubag) | Oversee the suitability of the program in relation to the vision, serving as a bridge of communication to the Caregiver. | Managerial & Supervision |

| Daily Manager | Daily operational execution, interdepartmental coordination, and technical evaluation. | Operational & Tactical |
|---|---|---|
| Qism Ta'lim wa Tarbiyah | Management of curriculum, schedules, and KBM in the classroom (*Mubtadi/Mutawassith*). | Technical Educational |
| Qism Ihya' Al-Lughoh | Development of the language environment, extra activities (*Jaulah*, speeches). | Environmental Technical |
| Homeroom Teacher / Asatidz | Direct teaching, monitoring attendance and individual development of students. | Implementers & Supervisors |

The data visualisation presented in the aforementioned table clearly indicates that LPBA Sukorejo's organisational structure adopts an integrated functional model. Although a vertical hierarchy exists from Caregiver to Asatidz, operational responsibilities are explicitly distributed among the departments (Qism). The presence of supporting departments such as Qism Al-Iqtisodiyah (Finance) and Adawat wa Al-Lawazim (Infrastructure), despite their supportive roles, is crucial in ensuring the seamless execution of the primary educational functions. This structural model effectively reduces the risk of "bottlenecks" or decision-making deadlocks at the upper levels of leadership, as each departmental coordinator possesses the authority to resolve technical issues within their respective domains.[40]

Analysis of the structure and interview data also led to the finding that the "Responsive Reorganisation" mechanism largely determined the success of the LPBA. The research findings indicate that the structures depicted in the table are not static entities. When urgent obstacles arise, such as a drastic decrease in student motivation, the Emergency Meeting mechanism can temporarily realign the department's work focus. For example, *Qism Ta'lim* may work with *Qism Ihya'* to move classes outdoors or change evaluation methods. This structural flexibility represents a form of intelligent adaptation to the fluid dynamics of Islamic boarding schools, demonstrating that the management of modern Islamic education can be organically responsive to the needs of the times, rather than rigid.[41]

Overall, the results of this study indicate that LPBA Sukorejo has successfully established a hybrid management ecosystem, integrating the hierarchical compliance characteristic of pesantren with the professional functions of modern management. The incorporation of visionary objectives, systematic participant categorisation, explicit delegation, and ongoing evaluation mechanisms creates a closed-loop quality cycle. These findings challenge the notion that traditional institutions are inherently deficient in managerial practices; instead, LPBA Sukorejo demonstrates that, with appropriate organisation, traditional values can serve to enhance the efficiency and effectiveness of language education.[27]

The findings of this research empirically address the academic gap identified at the outset, specifically concerning how traditional educational institutions such as pesantren can adopt modern management practices without compromising their cultural identity. The results obtained from the study at LPBA Sukorejo demonstrate that the dichotomy between rigid "Western" management and traditional pesantren management can be reconciled through a hybrid organisational model. This institution does not reject modernity; instead, it incorporates modern elements through the application of work specialisation (division of labour), evident in the existence of Qism Ta'lim and Qism Ihya, while maintaining a hierarchical structure of obedience to Kyai. This phenomenon affirms that organisational effectiveness within the pesantren context is not achieved through uncritical adoption of corporate management theories but through the ability to translate pesantren values into a functional operational framework.[42]

Furthermore, the data regarding LPBA's independence in formulating its institutional goals provides insight into how institutional autonomy is managed amidst extensive national curriculum interventions. LPBA Sukorejo demonstrates that the success of the Arabic language program hinges on the institution's boldness to establish its own quality standards that surpass the minimum requirements set by the government, specifically aiming to create a language environment (bi'ah lughawiyah) covering up to two-thirds of the pesantren area. This elucidates that, within the context of faith-based non-formal education, a strong and focused internal vision is considerably more effective in advancing organisational progress than merely adhering to an external curriculum template, which often fails to meet the local needs of students.[43]

Furthermore, the findings concerning a responsive reorganisation mechanism address concerns regarding the rigidity of pesantren bureaucracy. To date, Islamic boarding schools are often perceived as slow to adapt to change due to their complex organisational structures and lengthy chains of command. However, the implementation of "Emergency Meetings" and various programs, such as "Jaulah," at the LPBA demonstrates otherwise; organisational structures founded on trust-based principles enable rapid tactical decision-making at lower levels without necessitating approval through convoluted bureaucratic procedures. This organisational agility is pivotal in explaining why the language program at LPBA remains viable and pertinent, thereby bridging a gap in the literature that has rarely examined management flexibility within traditional Islamic educational institutions.[44]

From a theoretical standpoint, the participant grouping pattern (job grading) employed by LPBA, which divides individuals into Mubtadi and Mutawassith, exhibits a strong alignment with contemporary educational management theories concerning class homogeneity. In contrast to the research conducted by Sholakhuddin and Kirana (2024), which indicates that numerous language courses continue to mix participants by age, LPBA Sukorejo implements a competency-based segregation method that has demonstrated an enhancement in instructional efficiency. This approach substantively supports the theory of Instructional Scaffolding, wherein learning support is more effective when provided within the appropriate proximal developmental zones. Such a practice suggests that pesantren have evolved beyond the traditional phase of management rooted solely in "origin path," moving towards a competency-based, data-driven management paradigm.[45]

The analysis of the delegation of authority within the LPBA additionally demonstrates a favourable deviation from the traditionally centralistic charismatic leadership model, which is often characterised as a one-person show. While Sudarsono's (2022) research frequently underscores the complete reliance on central figures at the language centre, the findings in the LPBA reveal a more equitable distribution of authority extending to the level of the Musyrif. Participatory management theory aligns closely with the concept of solemnity (devotion), wherein delegation of authority is not construed as a relinquishment of leadership responsibilities but rather as a division of charitable domains. This integration of delegate management theory with devotional theology fosters a significantly stronger bond of commitment than that typically found in a standard professional employment contract.[46]

Nevertheless, a considerable distinction exists between these findings and those of the study conducted by Hidayat and Mufidah (2022) regarding the language environment. While Hidayat and Mufidah accentuate the regulation of punishment within language enforcement, LPBA Sukorejo, via *Qism Ihya' Al-Lughoh*, underscores a persuasive-recreative methodology through activities such as Jaulah. Theoretically, this represents a paradigm shift in discipline management- from a behavioristic model (punishment and reward) to a humanistic model that emphasises the humanisation of students. This development indicates that contemporary management theories, which prioritise students' psychological well-being, are gradually permeating pesantren educational practices, despite their encapsulation in local terminologies.[47]

When analysing these findings within the socio-cultural framework of Islamic boarding schools, it is essential to recognise that the organisational structure of LPBA is inherently linked to the culture of *sami'na wa atha'na* (we hear, and we obey). The effectiveness of the hierarchy, extending from Caregiver to Asatidz, is not solely attributable to the clarity of the organisational chart but is also deeply rooted in the spiritual legitimacy embedded within the structure. In the Sukorejo ecosystem, managerial directives are regarded as a religious obligation, leading to minimal resistance from subordinates towards their superiors' policies. This cultural phenomenon acts as a natural "lubricant" for the organisation's functioning, thereby enhancing the efficacy of control mechanisms, which are grounded in internalised discipline rather than repressive external measures of supervision.[48]

The environmental factor of boarding schools also provides a unique context for implementing time and activity management functions. The existence of an intensive language program alongside the busy activities of reciting the yellow book requires precise time management. This is where the role of Qism Ta'lim becomes crucial as a "traffic regulator" of the curriculum, ensuring that there are no cognitive burdens for students. This interpretation confirms that management in the LPBA is the "art of balancing", in which managers must be adept at navigating priorities between language and shari'a, a dynamic rarely found in secular course institutions.[49]

Furthermore, the engagement of senior students as administrators and educators fosters an egalitarian yet respectful social environment. In pesantren culture, seniority represents an intrinsic social hierarchy, which LPBA harnesses as a management tool. When a senior student issues instructions or verbal reprimands, it is more readily accepted by juniors due to the emotional bond shared as members of the same community. This social dynamic renders HR management at LPBA highly efficient in terms of cost, being economical while maintaining substantial impact, as it is motivated by the spirit of brotherhood or ukhuwah.[50]

However, the challenge that arises from this model is the potential for burnout among administrators who serve dual roles as both managers and active students. The practical implications of these findings suggest the necessity for more rapid regeneration mechanisms and reward systems that encompass not only spiritual recognition but also other forms of appreciation to sustain motivation. If not addressed through periodic reorganisation, this saturation problem could become a vulnerability that undermines the sustainability of the program, representing a classic challenge in the management of volunteer-based organisations that warrants careful consideration.[51]

Theoretically, these findings have implications for redefining the concept of "professionalism" in Islamic education management. Professionalism in pesantren does not have to be interpreted as full bureaucratisation in the style of a corporation, but the ability to achieve goals systematically by utilising existing social capital. The practical implications for other pesantren managers are the importance of forming small, autonomous units (such as departments in LPBA) to break down the enormous management burden, so that every aspect of language development, from the curriculum to the environment, has a specific and focused person in charge (PIC).[52]

Another challenge identified is maintaining the standardisation of teaching quality in the midst of rapid teacher rotation due to the graduation of senior students. This requires a robust documentation and knowledge management system to ensure that personnel turnover does not reset quality to zero. The managerial implication is the urgency of preparing a written and standardised operational guidebook (SOP), as pioneered by the LPBA, as a durable reference that does not rely on individual management memory.[53]

In conclusion, this study significantly advances the field of education management theory by presenting a model of "Pesantren-Based Functional Structure." This model enhances the existing body of literature, which has been predominantly focused on formal school

management paradigms, by demonstrating that organisational structures can be adaptively designed in accordance with local cultural contexts without compromising efficiency principles. This contribution is particularly valuable for scholars, as it encourages the perception of pesantren not merely as passive traditional entities but as dynamic and adaptable forms of a management laboratory.[54]

For practitioners and policymakers within the Ministry of Religion and Islamic boarding school foundations, these findings underscore the significance of granting curriculum autonomy to language institutions in Islamic boarding schools. The "one size fits all" policy has demonstrated limited effectiveness; conversely, support for local initiatives, such as LPBA Sukorejo's independent curriculum, yields more tangible outcomes. It is imperative to reinforce the recognition of this self-management model through regulations that enable accreditation based on the unique characteristics of each institution, rather than solely on administrative compliance.[55]

Ultimately, this research affirms that the future of Arabic language education in Indonesia largely relies on the capacity of institutions to implement "management hybridisation." The most significant contribution of this study is demonstrating that tradition and modernity are not mutually exclusive polarities. With proper organisation, the noble values of pesantren can serve as the guiding spirit that invigorates the modern management framework, resulting in an educational system that is not only intellectually rigorous but also spiritually and morally robust.[56]

## CONCLUSION

Substantively, this study concludes that organisational management at LPBA Sukorejo is not merely an administrative routine but a strategic manifestation of "management acculturation" that integrates the cultural adherence of the pesantren with contemporary structural efficiency. The primary answer to the focus of this study indicates that the success of LPBA resides in its capacity to translate Kyai's overarching vision into quantifiable operational outcomes through departmental specialisation (Qism) and precise stratification of participant competencies. The significant implication of these findings is that "order" in traditional Islamic education does not necessarily have to be synonymous with rigid bureaucracy; on the contrary, the organizational structure at LPBA demonstrates that the values of obedience (sami'na wa atha'na) are, in fact, the cohesive force that enables the effective delegation of authority and supervision without reliance on repressive external control mechanisms. This affirms that language management within pesantren is the art of harmonising secular academic requirements with spiritual reverence.

From a scientific perspective, these findings expand the horizons of Islamic education management theory by proposing a "Value-Based Functional Structure" model. This challenges traditional theoretical assumptions that often regard conventional management as the antithesis of professional management; instead, this research demonstrates that the two can coexist symbiotically and mutually reinforce each other. Practically, the implications of this study offer a blueprint for the management of non-formal educational institutions, highlighting that managerial autonomy- such as LPBA's independence in curriculum design and administrator recruitment- is crucial for the institution's ability to respond effectively to contemporary needs. The relevance of these findings to the future of Islamic education is of utmost importance, suggesting that the sustainability of pesantren depends not on their resistance to change but on their capacity to organise changes intelligently within a structured framework, all the while preserving their original identity.

This study advocates for a progressive transition from management based on oral and collective memory towards documented knowledge management. It is recommended that pesantren practitioners begin codifying their organising' local wisdom' into written Standard

Operating Procedures (SOPs) to ensure the stability of quality amidst rapid management rotations. Furthermore, future researchers are encouraged to explore the psychological aspects of the ' student-administrator' dynamic within this dual structure, aiming to understand the interplay between workload and motivation within the context of service delivery. Ultimately, LPBA Sukorejo demonstrates that the most effective management approach is one that prioritises people and values as the central focus, transforming the organisational structure from a restrictive cage into a ladder that facilitates the achievement of a higher vision.

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