

## Leadership Caderization Development at Pesantren Darunnajah Jakarta

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### ABSTRACT

This research was motivated by the writer's anxiety about the weaknesses of pesantren institutions in educating successive leaders because pesantren rarely survived more than a century. As a form of effort toward realizing ideal leadership capacity development, the writer chose Pesantren Darunnajah Jakarta as a subject of research. This type of research is qualitative according to the Case Study Research Theory. Based on the results, the researcher found that the concept of leadership cadre is delegation, transformation based on the values of Islamic teachings that involve all pesantren staff in the educational process from the pesantren leadership, and implementation of leadership cadre development at the pesantren Darunnajah Jakarta, which is contained in the guidance and coaching system, namely the Total Quality Management system, for 24 hours so that prospective cadres of leaders always receive supervision, guidance, and coaching.

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## **INTRODUCTION**

Education is an effort to change students' thinking patterns, attitudes, and behaviors from negative ones to positive ones. These changes can be observed in everyday life to the extent that a person can think, behave and behave positively in solving life's problems and his presence can benefit as many people as possible, He not only lives but lives moving and moving to fight and fight (Abdullah Syukri Zarkasyi, 2011)

Education is the most important element in building a civilization. This is evident in the history of the Greeks who managed to become the center of civilization in ancient times because of the institute of academia built by Plato. Islamic civilization had reached its peak during the Abbasid Dynasty with Baitul Hikmah as the center of intellectual activity. And from the Renaissance era in France until now the West has shown itself as the qibla of world civilization because of leading universities such as Oxford, Harvard, and the Sorbonne. (Saiful Falah, 2012)

Educational institutions that play their role in Indonesia, when viewed from the internal structure of Islamic education and educational practices carried out, there are four categories. First, pesantren education, which is traditionally organized as Islamic education, starts from the teaching of the Qur'an and Hadith and designs every educational activity to teach Islamic students a way of life. Second, madrasa education is Islamic education which is held in Western-style institutions that use classical teaching methods and try to instill Islam as the foundation of life into students. Third, Islamic-based Public Education is Islamic education that is carried out through the development of an Islamic educational atmosphere in educational institutions that carry out general education programs. Fourth, Islamic religious studies are held in general education institutions only as a subject. (Yasmadi, 2002)

Pesantren or Pondok is an institution that can be said to be a fair process of the development of the National education system. Historically, pesantren is not only synonymous with Islamic meanings but also contains the meaning of Indonesian authenticity. Because institutions that are similar to these pesantren have existed since the time of the Hindu-Buddhist rule. So that Islam can only continue and Islamize existing educational institutions. Of course, this does not mean reducing the role of Islam in pioneering education in Indonesia. (Nur Cholis Masjid, 1997)

Based on the history of Indonesian Islamic education the pesantren as a traditional Islamic education system has played an important role in shaping the quality of Indonesian human resources.

There are countless numbers of scholars who have been born from pesantren, we know names like Imam Nawawi Al-Bantani, HOS Tjokroaminoto, Hamka, KH. Imam Asy'ari, KH. Ahmad Dahlan and KH. Imam Zarkasyi. One characteristic of Islamic boarding school graduates is that they not only have extensive knowledge but also high morals. Secondly, the pesantren is the center of the spread of Islam, because of its success in creating scholars who are also preachers, it is not surprising that later the pesantren also became the center of the spread of Islam, the santri who had graduated then

traveled to teach Islam to the corners of the country. Third, Pesantren is the preserver of the religious life of the people. Besides giving lessons to the students the pesantren usually opens general recitation for the surrounding community. (Shahwa, 2011)

In the pesantren education context, a conducive learning milieu must be supported by the performance of Kiai, Ustadz (teachers), santri, and guardians of santri in synergy according to their respective capacities and capabilities. The realization of such a milieu clearly demands the performance of Kiai in such a way that it can develop educational leadership and approaches that stimulate the motivation of teachers and students to work earnestly, students learn and teachers teach.

It must be recognized that pesantren have various weaknesses that must be eliminated, revised, and even reached the stage that must be abandoned. The issue of regeneration is considered one of the weaknesses of a large number of educational institutions including the pesantren institution (Mustaqim, 2003) which is historically the oldest indigenous institution in Indonesia. This negative assumption is rooted in the tradition of centralistic leadership patterns adopted by a large number of pesantren which are original educational institutions (indigenous) in Indonesia (Kelembagaan, 2003), especially in the salafiyah pesantren.

So, it needs to be addressed in the world of pesantren, one of which is leadership development management. As has been done by traditional Islamic boarding schools in the hope that these cadre leaders can absorb the scientific and behavioral capacity carried out by the seniors, they follow to maintain the development of their pesantren. However, in reality, there are many gaps between expectations and reality, there are some cadre leaders who are unable to meet the expectations of the cadre, and many leaders cannot fulfill these expectations, so the longer the quality of the pesantren decreases along with the relay of new cadres.

Usually, this regeneration is done by the method of "imitation", meaning that students who are considered capable and selected are included in the process of pesantren activities carried out by their seniors (M. Sulthon & Khusnurdilo, 2004). Ideally, the current condition must be better than the previous conditions. Such demands must be welcomed by a reorientation in the leadership development system in pesantren without sacrificing the noble values of pesantren that have been upheld.

Based on the above phenomenon, this research is directed to find a new role model for fostering leadership caderization development. In addition, this research was also directed to prove the truth of the leadership caderization development concept that was presented by Garry Yukl. So the authors are interested in examining more deeply the implementation of leadership caderization development through delegation and transformative leadership and Total Quality Management where Pesantren Darunnajah is the subject of the author's research.

The selection of research subjects above is not without reason. Because Pesantren Darunnajah Jakarta has a good caderization system and pattern to

prepare and educate leader who will continue and develop their pesantren. We can see this fact from several branches that have been born by the Pesantren Darunnajah Jakarta in Indonesia, Darunnajah 2 (Bogor), Al-Manshur Darunnajah 3 (Serang), Tsurayya Darunnajah 4 (Serang), An-Nakhil Darunnajah 5 (Serang), An-Nahl Darunnajah 6 (Bengkulu), An-Nur Darunnajah 8 (Bogor), Al-Hasanah Darunnajah 9 (Pamulang), Darunnajah 10 (Bintaro), Nurul Ilmi Darunnajah 14 (Serang), Darunnajah 15 (Bengkulu Kota), Darunnajah 16 (Lampung), Darunnajah 17 (Serang). This inevitability is inseparable from one of the ideals of Kiai Mahrus Amin the Founder and Leader of the Pesantren Darunnajah Jakarta to establish 100 schools in Indonesia and the world.

Meanwhile, the reason the writer chose Pesantren Darunnajah Jakarta as the location of the research is: First, Darunnajah is one of the leaders' kaderization institutions with the totality of life built on the soul and philosophy of life laid out by sunah and discipline and driven by the term and high ideals "Building world civilization". Second, in the concept of leadership in Darunnajah the cadres must unite themselves with the spirit and philosophy of idealism and the orientation of the Pondok. Third, Darunnajah lays down the standards and basics of leadership through long experience with certain qualifications that have been tested for loyalty, dedication, and certainly without defects. Fourth, the leadership cadre is not necessarily from parties that have blood relations with the founders of Pondok. Even the family of the genealogy who has the family of the founder of Pondok but does not help directly defend, fighting for Pondok is not included in the category of Pondok's cadre.

## THEORETICAL REVIEW

### *Operational Definition*

**Leadership**, according to Edy Sutrisno (2009: 213) leadership is a process of one's activities to move others to lead, guide, influence others, to do something to achieve the expected results. Leadership comes from the word leader which means someone who can influence others to do what he wants. Kaderization, according to Veithzal Rivai and Deddy Mulyadi (2003: 96) kaderization is the process of education and preparation of human resources so that later they become substitute leaders who can build better organizational roles and functions.

**Delegative Leadership**, a variety of different forms and degrees of power-sharing with individual subordinates. Major aspects of Delegative include the variety and magnitude of responsibilities, the amount of discretion or range of choice allowed in deciding how to carry out responsibilities, the authority to take action and implement decisions without prior approval, the frequency and nature of reporting requirements, and the flow of performance information (Sherman, 1996; Webber, 1981).

**Transformational Leadership**, (Bass, 1985, 1996). They define transformational leadership primarily in terms of the leader's effect on followers, and the behavior used to achieve this effect. The followers feel trust,

admiration, loyalty, and respect toward the leader, and they are motivated to do more than they originally expected to do.

**Total Quality Management**, according to M. Nur Nasution, it is defined as a combination of all management functions, all parts of a company, and everyone into a holistic philosophy that is built on the concepts of quality, teamwork, productivity, and customer satisfaction. Another definition says that Total Quality Management is management that raises quality as a business strategy and is oriented to customer satisfaction by involving all members of the organization.

**Pesantren**, according to Zamkhsyari Dhofier the term Pondok, is actually from the Arabic word, which is funduk, which means simple lodging house, sleeping room, dormitory, or guesthouse. In the Indonesian context, the word pesantren is often understood as a simple shelter for students or students who are far from their place of origin. As for the term pesantren, it comes from the word santri with the beginning of the "pe" and the ending of "n" which means the residence of the santri.

## METHODOLOGY

This type of research is qualitative. This research takes place in a natural setting, meaning researchers do not attempt to manipulate the leadership regeneration concept of Pesantren Darunnajah Jakarta or intervene in educational activities at Pesantren Darunnajah Jakarta by providing certain treatments. However, researchers try to understand the phenomena perceived by the subject as they are.

This research was conducted by Case Study Research Theory because the purpose of this research is to develop an in-depth description, understanding, and analyzing several things and it is significant for some reason. First of all, this study contributes to an understanding of the model of leadership development at Pesantren Darunnajah Jakarta through data collection by using Documentation, Interview, and Observation. Secondly, this study contributes to an understanding of the implementation of leadership development at Pesantren Darunnajah Jakarta

This whole research objective was done by using Documentation, Interview, and Observation. These three ways are used in Case Study Research Theory.

Simons (2009) created the following definition of a case study based on a critical review that sought commonalities of various case study definitions: "Case study is an in-depth exploration from multiple perspectives of the complexity and uniqueness of a particular project, policy, institution, program or system in a real-life" (ibid., p. 21). She also emphasized that a case study should not be seen as a method in and of itself. Rather, it is a design framework that may incorporate several methods. Stake agrees; he stated that a case study is not a methodological choice, but rather a choice of what is to be studied – by whatever methods we choose to study the case. In so doing, we can study it analytically, holistically, hermeneutically, culturally, and by mixed methods, but we concentrate, at least for the time being, on the case (Stake 2005, p. 443).

Choice of a method, then, does not define a case study. It is the analytical eclecticism that is essential<sup>6</sup> (Thomas 2011, p. 512). Flyvbjerg (2011) shares a similar opinion, saying that if we decide to use a case study in our research, this does not mean the selection of a method, but rather a selection of what will be explored (ibid., p. 301). An individual case can be studied from different perspectives – both qualitative and quantitative.

### *Population and Sampling*

This study uses purposive sampling and snowball sampling. Purposive sampling is used to assist researchers in deciding on research samples independently with logical considerations. The snowball sampling is used to get data rolling so that the research data obtained by the author is saturated. This sample is intended to obtain in-depth data and it is hoped that the sample that has been determined is a sample that truly understands, experiences, and participates in the process of leadership in the Pesantren Darunnajah Jakarta.

This population is all employees or employees of the Darunnajah Islamic Boarding School Foundation in Jakarta, which total of 377 people. While the sample (informant) is a portion of the population who are considered competent in their duties, both as owners, leaders, managers, branch managers, and Kyai which amount to + - 100 people.

## **RESULTS AND DISCUSSION**

### **A. The Concept of Caderization Development at Darunnajah**

KH. Abdul Manaf Mukhayyar in his speech on the Pledge of Waqf handover of land and buildings to the *Dewan Nadzir* Darunnajah Council conveyed the concept of leadership caderization of the Pesantren Darunnajah Jakarta. Several points regarding the development of Darunnajah's leadership cadre that he conveyed were as follows:

*First*, KH. Abdul Manaf Mukhayyar has aspirations to build a school that can provide scholarships to Muslims to study Islamic law. This is the vision of the Darunnajah Islamic Boarding School in Jakarta, which is to produce cadres of *mutafaqqih fiddin* community leaders. This ideal is based on the Qur'an Surah At-Taubah verse 122:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ  
وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ١٢٢ - ٤

And the believers should not all go out to fight. Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in religion, and that they may warn their folk when they return to them, so that they may beware.

*Second*, Darunnajah Islamic Boarding School is an Islamic boarding school that has formally donated its land and buildings to the Ummah, *lillahi ta'ala* to be a place to fight and foster cadres of Islamic fighters. The land and buildings are owned by Muslims and are not owned by the heirs, children of the founders, grandchildren of the founders, or only one group of Muslims. This land becomes an Islamic waqf, meaning that it has been released or the

date of ownership of the person who is waqf. The descendants of the founders are not entitled. This is in line with the guidance of the Qur'an which was exemplified by Prophet Ibrahim a.s in the verse:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا — الفرقان

٧٤ -

And who say: Our Lord! Vouchsafe us the comfort of our lives and our offspring, and make us patterns for (all) those who ward off (evil).

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۗ قَالَ وَمِنْ ذُرِّيَّتِي ۗ  
قَالَ لَا يَنْأَلُ عَهْدِي الظَّالِمِينَ — البقرة - ١٢٤

And (remember) when his Lord tried Abraham with (His) commands, and he fulfilled them, He said: Lo! I have appointed thee a leader for mankind. (Abraham) said: And of my offspring, (will there be leaders)? He said: My covenant includes not wrongdoers.

*Third*, the formation of the *Nadzir* Council to manage the land and buildings that are waqf. Members of the *Nadzir* Council are people who are trusted and appointed by the *wakif* to manage, develop and realize the ideals of the *wakif* and founders. The purpose of holding the *Nadzir* Council is so that if the *kyai* (*wakif*) dies, this institution, the pesantren that have been initiated, do not die and disband, because no one continues, and also with the aim that the successors do not deviate from what the *wakif* ideas.

*Fourth*, prepare cadres to succeed the pesantren struggle. This is KH. Abdul Manaf did this by sending his cadres, namely his second son Saifuddin Arief and his younger siblings to deepen Islam at Pondok Modern Gontor. From here, KH. Abdul Manaf Mukhayyar with KH. Imam Zarkasyi and KH. Ahmad Sahal as the founder of Gontor is more closely intertwined. Even Pondok Modern Gontor sent a cadre of teachers who graduated from KMI and IPD to help pioneer the history of the Darunnajah Islamic Boarding School in Jakarta.

## B. The System of Caderization Development at Darunnajah

The development of the leadership cadre at the Darunnajah Islamic Boarding School in Jakarta has taken place in all the dynamics and activities of education and teaching of students and teachers in Islamic boarding schools. The development of a leadership cadre is inherent in every activity and existing dynamics. The steps for developing a leadership cadre include *Uswah hasanah*, direction, approach, motivation, assignment, debriefing, evaluation, and physical and spiritual development given to teachers and students of grades 1 to 5 TMI and new teachers and old teachers. This is expected to be able to form trained and tested cadres.

The cadre development system of the Darunnajah Islamic Boarding School Jakarta is integral, namely the integration of curricular, co-curricular, and extracurricular education patterns in an educational environment that can

consistently integrate the family education environment, school education environment, and community education environment as three educational centers that do not can be separated. In addition, the leadership cadre development system is also comprehensive, which is comprehensive and complete, honing all human potential, namely intellectual potential, spiritual potential, mentality potential, and physically towards perfection. This is expected to be able to produce superior cadres. So that cadres who are recruited to occupy institutional posts both structurally and functionally are taken from the best cadres who have been educated and developed by the Pesantren itself.

The focus of the development of the leadership cadre carried out by Pesantren Darunnajah Jakarta is all students, teachers, and resources who fight directly at Pesantren Darunnajah Jakarta. People who fight directly in Darunnajah and fully understand the principles, values , and philosophy of Islamic boarding schools are referred to in the Darunnajah Standards as the Darunnajah Family. The Darunnajah family does not have to be from those who have blood relations with the founders of the Darunnajah Islamic Boarding School. Even families that genealogically have descendants of the founders of the Islamic boarding school, but do not directly help, defend, and fight for the pesantren, are not included in the Darunnajah Family category.

There are two types of cadres in the rules of the leadership cadre development system in Darunnajah:

a. Darunnajah Cadre (Kader Darunnajah)

Darunnajah cadres are people who are prepared and appointed by the Darunnajah Foundation to continue the interests and continuity of educational institutions under the auspices of the Darunnajah Foundation.

b. Ummah Cadre (Kader Umat)

Ummah Cadre Are People who are prepared by the Darunnajah Foundation or representatives of other institutions for the benefit of the people, in general, are obliged to return and serve the institution that sent them.

### **C. The Implementation of Leadership Caderization Development through Delegative Leadership**

Based on research conducted by researchers. The leadership of the Darunnajah Islamic Boarding School carries out Delegative leadership in developing a leadership cadre at the Islamic Boarding School. We can see this from the application of task delegation to pesantren cadres through the following approaches:

1. *Power is transferred to the team members*

Team members are deemed experts in their fields and the leader trusts them to carry out their roles correctly. However, the leader is still the head of the team and accepts full responsibility for the team's decisions and actions. In other words, the leader still shoulders the responsibility although team members act independently. Not all leaders can handle being this trusting.



Based on research conducted by researchers. The leadership of Darunnajah gives confidence to the cadres to carry out their duties in managing Islamic boarding schools. This is done with several stages of the approach, namely;

*First*, giving direction to students, teachers, or other resources before carrying out Islamic boarding school activities is absolute and important to do. The briefing aims to make students and teachers who carry out these activities understand the substance of these activities. Knowing what to carry out the activity, how the implementation technique is, why it must be carried out, and what is the basis and philosophy of the activity to be carried out.

*Second*, training that aims to provide skills and broad insight as well as a lot of experience. So that students, teachers, and other supporting resources have leadership skills and can face life's challenges. With this training, it will also form a mindset of good attitude and behavior as capital to become a leader. The forms of various training at the Darunnajah Islamic Boarding School Jakarta are skills training, organizational training in dormitories, OSDN, and teachers, community training, leadership, and training in the sacrifice of time, energy, mind, patience in educating, simplicity in life, and practicing live together.

*Third*, assignment. This is a very effective means of leadership development, with assignments to students, teachers, and other resources, they will be trained to do everything, controlled and motivated.

*Fourth*, is habituation. Habituation at the Darunnajah Islamic Boarding School in Jakarta is a means of education and enforcement of discipline as capital for leadership development. Examples of habituation at the Darunnajah Islamic Boarding School in Jakarta, among others: The habit of going to the mosque on time with absent discipline, the habit of reading the Koran, the habit of living together by helping each other, and getting used to the culture of queuing.

*Fifth*, control. The escort at the Darunnajah Islamic Boarding School in Jakarta is assistance and guidance. So that all activities, both academic activities, and non-academic activities, get control and evaluation that can be directly identified. For example, all student activities in the dormitory receive a 24-hour escort from the dormitory administrator, OSDN administrator, and teachers, both learning activities, language activities, as well as sports, and so on.

*Sixth*, *uswatun hasanah*. This is a very important matter, starting with the *kiai*, Islamic boarding school leaders, deputy caregivers, teachers, and even fellow students giving examples to each other. Exemplary in all things good in attitude, behavior, deeds, even in terms of sacrifice.

*Seventh*, approach. There are three kinds of approaches that are taken in the implementation of the education and learning process at Pesantren Darunnajah Jakarta 1) Humane approach. This is an approach

that is taken to find out more about thoughts, attitudes, and behavior in depth. The human approach at Pesantren Darunnajah Jakarta is carried out by fostering, providing direction, and in-depth evaluation to students, teachers, and other supporting resources. 2) Program approach. The approach is taken by giving assignments, both to students, teachers, or support resources. This approach is carried out to determine the extent of the work ethic in carrying out the tasks given. Besides that, it also provides a lot of experience, so that it can train and grow the spirit of sincerity, militancy, and trust in doing various jobs. 3) The idealistic approach. The purpose of this approach is to provide understanding, spirit, philosophy, and teachings of Pesantren Darunnajah Jakarta behind all the activities carried out. With an idealistic approach, it is hoped that students, teachers, and supporting resources will know the substance of the work and the values and wisdom in it.

Before giving trust to the cadres to carry out the duties of the pesantren. The leadership of the Islamic Boarding School also provides the stages of Darunnajah's features in carrying out their duties so that they are by the vision, mission, and values of the Darunnajah Islamic Boarding School. Darunnajah features as follows:

*First, Fikrah* (Idea). This is the initial basis for all the implementation of Islamic boarding school activities. The cadres must first understand what the basis is and why the activity must be carried out. Must understand the intent and purpose of the activity. So that in its implementation it will be by the vision, mission, and values of the Darunnajah Islamic Boarding School and by the initial goals that have been determined.

*Second, Sibghah* (Form/concept). Every activity in the Islamic boarding school should be by the culture and culture of the pesantren. Existing activities should be a reinforcement of all educational and teaching activities at the Darunnajah Islamic Boarding School in Jakarta. This is because the education and coaching curriculum at Darunnajah Jakarta is integral, meaning that it is interrelated between one activity and another.

*Third, Ansyithah* (Program). Cadres in carrying out the duties of the pesantren should understand the program well. This is because every program implemented in Islamic boarding schools should be continuous and uninterrupted. Each activity must be by the pesantren program in the form of Five Term namely: Education Quality Improvement, Physical Development, Fundraising, Cadreization, Community Service

*Fourth, Khutuwat* (Stages). The activities that will be carried out by the pesantren should be understood by the steps and stages by the cadres. By understanding the stages and steps of each activity, it will be easy to control and evaluate the activities carried out. With this control, it is hoped that there will be continuous improvement.

*Fifth, Tatbiq* (Evaluation). Evaluation is important and absolute for all activities carried out by cadres. With a good evaluation, the quality of

its implementation will be measured. That way it can be easily upgraded from time to time. This evaluation will be the basis for improving the quality of future activities.

2. *The Leader remains responsible for providing resources*

All leaders are expected to provide resources for their teams. However, the delegation leader's role is relegated almost exclusively to that function. The leader doesn't pretend to know what the team needs and the team isn't forced to make do with whatever is provided. Instead, the team tells the leader exactly what they need and the leader either uses his or her resourcefulness to find ways to use what the organization already has or quickly identifies where the resources can be procured. Again, in the unintentional version of Delegative Leadership, I doubt the leader will truly handle the resources needs.

Based on research conducted by researchers. In the system of approach to education and development of cadres of Pesantren Darunnajah Jakarta, All students and teachers are trained to regulate and organize the life of the Islamic boarding school as a whole "self-government" without involving other people. It is also a means of developing an effective leadership cadre for students and teachers.

The task of the pesantren leadership, in this case, is to provide as many resources as possible for students, teachers and all pesantren resources to be maximized in realizing pesantren activities. With this self-government approach, it will be able to provide a large space for cadres to improve the skills, insights, and experiences gained and felt directly in all activities.

3. *All decision-making is left to the team*

Team members essentially lead themselves. There is no deferral to the leader for decisions to be made. Therefore, decisions are often made quickly and depend solely on the team member's level of expertise. Team members are expected to solve problems on their own. A better approach would be democratic leadership which involves the team making decisions together with the leader.

Based on research from researchers. It can be concluded that the Darunnajah Islamic Boarding School Jakarta gives authority to its cadres to contribute to making the decisions of the Islamic Boarding School. This is done by involving an institutional team called Team 19 which consists of Directors and Heads of Departments and institutions of the Darunnajah Islamic Boarding School. Team 19 is the one who provides input to the leadership and is involved in deciding the policy of the pesantren.

Apart from that, the Darunnajah Islamic Boarding School in Jakarta also implements semi-decentralization in decision-making and institutional policies. This semi-decentralization is related to decisions

that are of course measurable and coordinated with the Pesantren Leaders.

#### **D. The Implementation of Leadership Caderization Development through Transformative Leadership**

Based on research conducted by researchers, it was found that Darunnajah Islamic Boarding School develops leadership caderization through transformative leadership that uses several approaches, namely:

##### *a. Attributed charisma*

Charisma is traditionally seen as inherent and only owned by world-class leaders. A leader who has these characteristics shows his vision, abilities, and expertise as well as actions that prioritize the interests of the organization and the interests of others (society) rather than personal interests.

Based on research conducted by researchers. Pesantren Darunnajah Jakarta uses several approaches to build leadership regeneration through understanding and transforming the vision and mission as well as institutional values.

The vision and mission of the Darunnajah Islamic Boarding School as stated in the AD/ART of the Darunnajah Foundation are: To become an institution that produces human beings who are *muttafaqah fiddin* to become a cadre of leaders of the people/nation. The mission of the Darunnajah Islamic Boarding School is: To prepare/educate human beings who; are (1) Faithful and devoted, (2) noble character, (3) knowledgeable, (4) healthy and strong, (5) skilled and tenacious, (6) independent, (7) able to compete, (8) critical, (9) Problem solver, (10) Honest, (11) Communicative, and (12) Fighting spirit

The philosophical values of the Darunnajah Islamic Boarding School in Jakarta are Five Souls (Spirit of Sincerity, Spirit of Simplicity, Spirit of Independence, Spirit of Ukhuwah Islamiyah, and Spirit of Freedom), Panca Bina (Faithful to Allah SWT, Noble Morals, Healthy Body, Knowledgeable, Creative and Skilled), Panca Dharma (Worship, Knowledge that is useful in society, Da'wah Islamiyah, and Love for the homeland and with an archipelago perspective), Panca Term (Improving the Quality of Education, Infrastructure Development and Maintenance, Funding and Funding, Cadre and Placement, Community Development).

The transformation of the vision and mission of this institution is carried out by the leadership to cadres in routine agendas, both meetings at Islamic Boarding Schools, namely Weekly Meetings (Thursdays, Team 19/Departmental Directors Meetings, and Saturday Morning Ceremonies), Monthly Meetings (Musyrif Evaluation Meetings (Advisors) Room, Homeroom Evaluation Meeting, Semester (Messages and Advice Ahead of the Holidays), Annual (Khutbatul Arsy/Introduction Week, Leader's Speech at PORSEKA Ceremony, Annual Work Meeting)

This is important to do so that the cadres of leaders who are educated and fostered in Islamic boarding schools understand the philosophical values

of Islamic boarding schools and understand the goals of Islamic boarding schools. (M. Sofwan, personal communication, June 29, 2022)

*b. Idealized Influence*

It is the emotional component of leadership (Antonakis, 2012). Idealized influence describes leaders who act as strong role models for followers; followers identify with these leaders and want very much to emulate them.

Based on research conducted by researchers. Pesantren Darunnajah Jakarta makes example and commitment an inseparable part of developing a cadre of students and teachers. One of the philosophies of pesantren is "There is no success without discipline, and there is no discipline without exemplary". Cadres who are good in skills and knowledge but do not have a good example and commitment to fight at the Darunnajah Islamic Boarding School in Jakarta will fail in carrying out the duties and responsibilities of the Islamic Boarding School. (M. Sofwan, personal communication, June 29, 2022).

*c. Inspirational Motivation*

This factor is descriptive of leaders who communicate high expectations to followers, inspiring them through motivation to become committed to and a part of the shared vision in the organization. In practice, leaders use symbols and emotional appeals to focus group members' efforts to achieve more than they would in their self-interest.

Based on research conducted by researchers. The leadership of Darunnajah approaches the development of leadership cadre for Islamic Boarding School cadres by providing good motivation in the form of assignments to run pesantren programs with high commitment, reward and punishment, and portfolios. The task was given as a measure and effort to form a superior cadre. With the assignment, you can read the abilities, types, and qualifications of the assigned cadres. The tasks given are related to Structural tasks in Islamic boarding schools as well as functional duties as teachers and administrators. (M. Sofwan, personal communication, June 29, 2022).

*d. Intellectual Stimulation*

Includes leadership that stimulates followers to be creative and innovative and to challenge their own beliefs and values as well as those of the leader and the organization. This type of leadership supports followers as they try new approaches and develop innovative ways of dealing with organizational issues. It encourages followers to think things out on their own and engage in careful problem-solving.

Based on research conducted by researchers. The leadership of Darunnajah Jakarta provides a great space for creativity and innovation for the development of existing cadres. The existing cadres are given the authority to carry out their duties in the structural and functional posts of the

pesantren. This is an effort to encourage new ideas and ideas for the progress of the pesantren. By the philosophy of the Darunnajah Islamic boarding school in Jakarta, namely "Freedom of Freedom". This means that cadres are given the freedom to express ideas in the form of educational and teaching activities at Islamic boarding schools as long as they are in harmony with the values of the lodge.

*e. Individualized Consideration*

This factor is representative of leaders who provide a supportive climate in which they listen carefully to the individual needs of followers. Leaders act as coaches and advisers while trying to assist followers in becoming fully actualized. These leaders may use delegation to help followers grow through personal challenges (Peter G. Northouse, 2010).

Based on research conducted by researchers. The leadership of the Darunnajah Islamic Boarding School Jakarta runs a communication pattern that supports leadership support to the cadres so that good organizational communication can be established as an effort to progress the pesantren. Communication is carried out formally, namely in coordination meetings and informally outside coordination meetings.

In addition to opening a communication room, the leadership of Darunnajah Jakarta also provides intense supervision and supervision to the cadres, either directly or indirectly. The leadership directly supervises the department and branch boarding schools by coming and discussing together at the location. Indirectly, the leadership provides supervision and direction through electronic media such as Telephone or Whatsapp Group.

## **E. The Implementation of Leadership Caderization Development through Total Quality Management**

Related to that, the researcher will provide several explanations about the principles of Total Quality Management (TQM) in developing leadership regeneration as follows:

*1. Focus on internal and external customers*

Based on the research results, to develop a leadership cadre. Darunnajah Islamic Boarding School Jakarta focuses on fostering and developing students and teachers who are future leaders. The coaching and development are carried out in totality in an integrated management system in all 24-hour Islamic boarding school activities, both academic and non-academic activities. The coaching is done through:

First, giving direction to students, teachers, or other resources before carrying out Islamic boarding school activities is absolute and important to do. The briefing aims to make students and teachers who carry out these activities understand the substance of these activities. Knowing what to carry out the activity, how the implementation technique is, why it must be carried out, and what is the basis and philosophy of the activity to be carried out.

Second, training that aims to provide skills and broad insight as well as a lot of experience. So that students, teachers, and other supporting resources

have leadership skills and can face life's challenges. With this training, it will also form a mindset of good attitude and behavior as capital to become a leader. The forms of various training at the Darunnajah Islamic Boarding School Jakarta are skills training, organizational training in dormitories, OSDN, and teachers, community training, leadership, and training in the sacrifice of time, energy, mind, patience in educating, simplicity in life, and practicing live together.

Third, assignment. This is a very effective means of leadership development, with assignments to students, teachers, and other resources, they will be trained to do everything, controlled and motivated.

Fourth, is habituation. Habituation at the Darunnajah Islamic Boarding School in Jakarta is a means of education and enforcement of discipline as capital for leadership development. As for examples of habituation at the Darunnajah Islamic Boarding School in Jakarta, among others: Are the habit of going to the mosque on time with absent discipline, the habit of reading the Koran, the habit of living together by helping each other, and getting used to the culture of queuing.

Fifth, control. The escort at the Darunnajah Islamic Boarding School in Jakarta is assistance and guidance. So that all activities, both academic activities, and non-academic activities, get control and evaluation that can be directly identified. For example, all student activities in the dormitory receive a 24-hour escort from the dormitory administrator, OSDN administrator, and teachers, both learning activities, language activities, as well as sports, and so on.

Sixth, *uswatun hasanah*. This is a very important matter, starting with the *kiai*, Islamic boarding school leaders, deputy caregivers, teachers, and even fellow students giving examples to each other. Exemplary in all things good in attitude, behavior, deeds, even in terms of sacrifice.

Seventh, approach. There are three kinds of approaches that are taken in the implementation of the education and learning process at Pesantren Darunnajah Jakarta 1) Humane approach. This is an approach that is taken to find out more about thoughts, attitudes, and behavior in depth. The human approach at Pesantren Darunnajah Jakarta is carried out by fostering, providing direction, and in-depth evaluation to students, teachers, and other supporting resources. 2) Program approach. The approach is taken by giving assignments, both to students, teachers, or support resources. This approach is carried out to determine the extent of the work ethic in carrying out the tasks given. Besides that, it also provides a lot of experience, so that it can train and grow the spirit of sincerity, militancy, and trust in doing various jobs. 3) The idealistic approach. The purpose of this approach is to provide understanding, spirit, philosophy, and teachings of Pesantren Darunnajah Jakarta behind all the activities carried out. With an idealistic approach, it is hoped that students, teachers, and supporting resources will know the substance of the work and the values and wisdom in it.

## 2. *Obsession with quality*

Pesantren Darunnajah Jakarta is very concerned about the quality of its education and learning services. Among these quality improvements, among others: 1) Improving the quality of learning activities, namely by controlling learning activities in classes so that learning activities run optimally, then supervision and evaluation of teachers are held regarding learning methods and materials being taught, conducting deepening of some materials lessons to teachers, control the cleanliness and readiness of learning instruments. 2) Improving the quality of coaching, namely by improving the quality of control, both for students, teachers, and other supporting resources. 3) Improvement of facilities and infrastructure to support education and learning, namely by adding classrooms and rooms for every additional number of students and teachers, equipping tools and materials that support education and learning, such as benches and tables, blackboards, student cupboards, 4) Improving the environmental quality of Islamic boarding schools, namely by painting buildings, sidewalks in the Islamic boarding school area, cutting grass.

## 3. *Using a scientific approach in decision making*

Based on the theory of total quality management (TQM) that decision-making and problem-solving must be based on data. At the Darunnajah Islamic Boarding School in Jakarta, the leadership of the pesantren as well as the deputy caregivers, in deciding the problem is always done using deliberation. Decisions are not dominated by the will of the leadership, but by empowering students and teachers to have opinions which are then discussed. The purpose of the deliberation carried out is to provide space to increase self-potential, and to train oneself to be able to tolerate and respect the opinions of others in an open and generous togetherness.

## 4. *Long Term Commitment*

Since the founding of the Darunnajah Islamic Boarding School, Jakarta, it has established a Panca Term or long-term commitment which is the operational foundation of the Islamic Boarding School and provides direction and guidance to realize the development of Islamic Boarding Schools. The Five terms include:

### a. Education Quality Improvement

All academic and non-academic activities are regulated by daily, weekly, monthly, mid-year, and annual schedules. This schedule is made by formulating and discussing it through deliberation and mutual agreement. It is intended that educational and learning activities run effectively and efficiently and optimally to improve the quality of pesantren education.

### b. Physical Development

Physical development and building facilities are primary needs. Pesantren Darunnajah Jakarta has a long-term program called a master plan, this is a design and development plan for the future. This is an



effort from the leadership to improve the quality of facilities and buildings so that students are comfortable in learning.

c. Fundraising

The funding system at the Darunnajah Islamic Boarding School in Jakarta uses the independent business method (protection economy) by creating pesantren economic business units. Among this business, units are student cooperatives, canteens, bakeries, laundry, travel, and plantations. All of these Business Units are managed by teachers and OSDN administrators. The principles in managing business units include the principles of religious management (honesty, sincerity, and responsibility, the principles of education, the principles of administrative order, and the principle of independence in togetherness).

d. Cadreization

Kaderisasi is a very important thing that is the vision of the Darunnajah Islamic Boarding School in Jakarta. The coaching methods in preparing cadres, both cadres of dormitory management organizations, OSDN, and Islamic boarding school cadres include direction, assignment, habituation, training, evaluation, approach, and *ukhuwah hasanah*.

e. Community Service

Community service is one of the important goals of the vision of the Darunnajah Islamic Boarding School. Santri who have been educated and fostered at the Darunnajah Islamic Boarding School are expected to be able to become cadres who move back to the community to preach and realize the broadest benefit.

5. *Teamwork*

Based on research related to the theory of Teamwork in Total Quality Management (TQM). Pesantren Darunnajah Jakarta, with an integrated education system between academic and non-academic activities, continues to synergize between institutions and departments to achieve the educational goals that have been set, based on the values and philosophy of the Five Souls. Cooperation is forged not only with internal institutions but also with externals in the form of cooperation with community leaders and government.

6. *Improve the process continuously*

In line with the theory of Total Quality Management (TQM), and to achieve the expected educational goals, as well as the implementation of long-term programs in terms of leadership cadre development. Pesantren Darunnajah Jakarta always makes improvements to the process. Efforts made for these improvements include guiding the implementation of all activities, both academic and non-academic activities. It is intended that the activities be carried out run by the values and teachings of Darunnajah's education. In addition, regular meetings are also held every Thursday afternoon (Kamis) which aims to evaluate the pesantren program carried

out by students and teachers for one week and convey the program for the next week.

7. *Organizing education and training*

To develop a leadership cadre, Pesantren Darunnajah Jakarta provides education and training in both academic and non-academic fields to increase the ability and broaden the knowledge and experience of students and teachers. Based on research and documentation review, the training carried out included: Training in the field of scouting, namely; Basic Advanced Course (KMD), Advanced Advanced Course (KML), and Basic Trainer Course (KPD). Training in the arts, namely; Training in writing calligraphy, painting, angklung, and band music. Training in the field of womanhood, namely; cooking, sewing, embroidering, bake bread. Training in the field of science, namely; National Seminar, writing training for scientific papers, and language improvement training. In addition, Islamic boarding schools also provide opportunities and support for teachers to continue their education in several universities.

8. *Provides controlled freedom*

Darunnajah Islamic Boarding School Jakarta, with various activities that are routinely carried out, always provides opportunities for students, teachers, and supporting resources to contribute to these activities, either as committee members or others. Santri and teachers are given the freedom in these opportunities to improve their quality and broaden their horizons and experience. In this case, it is based on the five souls of the Islamic Boarding School, namely the spirit of freedom, and also Darunnajah's educational philosophy, namely "As big as your Insanity is as big as your profit". This confirms that, whoever takes the initiative in many activities, it is he who will get more education and learning. This is a big asset in the development of the leadership cadre in Islamic boarding schools because it opens up space for students' creativity in fostering and training themselves to prepare for future leadership challenges.

9. *Have unity of purpose*

Based on research and document deepening, the unity of purpose at the Darunnajah Islamic Boarding School in Jakarta adheres to the Vision and Mission of the Darunnajah Islamic Boarding School in Jakarta which has been laid down since the beginning of this institution.

The vision of the Darunnajah Islamic Boarding School in Jakarta is to produce *Mutafaqqih fiddin* Humans to become cadres of community/nation leaders. Meanwhile, the mission of the Darunnajah Islamic Boarding School is to produce people who; are faithful and devoted, noble character, knowledgeable, healthy and strong, skilled and tenacious, independent, able to compete, critical, problem solver, honest, communicative, and fighting spirit.

10. *There is involvement and empowerment*

Pesantren Darunnajah Jakarta is a cadre Islamic boarding school as stated in its vision, namely to produce cadres of *mutafaqqih fiddin* ummah leaders. Based on research conducted by researchers, all students, and teachers, as well as Islamic boarding school support resources are involved in all Islamic boarding school activities. They are given the freedom to improve their quality and act based on the values and teachings of the Darunnajah Islamic Boarding School Jakarta.

The implementation of education and learning at Pesantren Darunnajah Jakarta is entirely based on the values and teachings of Pesantren Darunnajah Jakarta. These values are the spirit and soul that can move these activities of high value. So students and teachers are not just doing routines.

## CONCLUSIONS AND RECOMMENDATIONS

From the description of the analysis and discussion, in this study based on the theory of Delegative Leadership, Transformative Leadership, and Total Quality Management, it can be concluded that the Darunnajah Islamic Boarding School Jakarta can develop leadership regeneration through delegative leadership, transformative leadership, and Total Quality Management.

In the aspect of delegation leadership, Pesantren Darunnajah approaches three things: first, gives trust and assignments to cadres to participate in managing the pesantren with the following approaches: Direction, Training, Assignment, Habituation, Control, Uswatun Hasanah, and a humane and programmatic approach. Second, build self-government in carrying out Islamic boarding school activities both by students and teachers. Third, giving authority to cadres to make decisions and policies through the mechanism of deliberation and consensus.

Aspects of transformative leadership carried out by the leadership of the Darunnajah Islamic Boarding School Jakarta in developing leadership regeneration can be found in the following approaches: first, Transformation of the philosophy and values of the Islamic boarding school through the dynamics of activities in the pesantren. Second, build commitment and role models in educational and teaching activities in Islamic boarding schools to create a cadre of reliable leaders. Third, giving assignments for pesantren cadres to manage pesantren activity posts as a form of motivation and building commitment to struggle for pesantren cadres. Fourth, provide a large space for cadres of leaders to be creative and innovate for the progress and development of Islamic boarding schools. Fifth, build organizational communication both formally and informally and provide supervisory supervision for cadres.

As for the Total Quality Management aspect to develop a leadership cadre, Darunnajah Islamic Boarding School takes the following approach: First, education services in dormitories with a character-building model. Second, education services in the classroom with the direct method model. Third, educational services in the Islamic boarding school community with the model of creating an educational and independent milieu. Fourth, educational services in extracurricular activities with a 24-hour totality model of life. Fifth, educational

services within the organization with a self-governance model. Sixth, service facilities, and infrastructure with a centralized management model.

### **FURTHER STUDY**

This research still has limitations, so it is necessary to carry out further research related to the topic "Leadership Caderization Development" to perfect this research, as well as add information for readers. Future research can examine with different participants.

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