

An Analysis of the Social Competence of Pesantren Leaders in Strengthening Positive Relationships with Santri at Madani Ikhwanul Hasanah Islamic Boarding School, Deli Serdang

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Abstract

This study aims to analyze the social competence of pesantren leaders in fostering positive relationships with students at Madani Ikhwanul Hasanah Islamic Boarding School, Deli Serdang. This study employed a qualitative method using a case study design and a descriptive approach. The research was conducted at Madani Ikhwanul Hasanah Islamic Boarding School in Deli Serdang. The data sources consisted of primary and secondary data. Primary data were obtained from the pesantren leader, male and female religious teachers, pesantren administrators, and students, while secondary data were collected from institutional documents, regulations, activity records, and relevant literature. Data were collected through observation, in-depth interviews, and document analysis. The data were analyzed using the Miles, Huberman, and Saldaña interactive model, which comprises data condensation, data display, and conclusion drawing. Data validity was ensured through source and methodological triangulation. The findings indicate that the social competence of pesantren leaders plays a significant role in establishing positive relationships with students. This competence is reflected in courteous communication, empathy, openness, exemplary conduct, and the ability to resolve problems wisely. The strategies implemented include personal approaches, regular dialogue, religious guidance, deliberation, and the provision of educational advice. Positive relationships are established when students feel heard, respected, and guided with compassion. Supporting factors include the religious culture of the pesantren, the involvement of religious teachers and administrators, and clearly established regulations. Meanwhile, the obstacles include differences in students' personalities, communication limitations, and the process of adapting to the pesantren environment.

Keywords: *Social Competence; Leadership; Islamic Boarding School; Students.*

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Introduction

Pesantren are Islamic educational institutions that play a strategic role in shaping students' character, knowledge, spirituality, and personality. As educational institutions deeply rooted in strong religious and social traditions, pesantren function not only as centers for the transmission of Islamic knowledge but also as environments for cultivating morality, discipline, independence, leadership, and social relationships (Muhammad Rouf, 2016). Within this context, pesantren leaders occupy a central position, as the success of the educational process is strongly influenced by the quality of leadership, communication patterns, exemplary conduct, and social competence in establishing positive relationships with all members of the pesantren community, particularly the santri (Mukti et al., 2022).

The social competence of pesantren leaders is particularly important because pesantren operate as residential educational environments that require intensive interaction among leaders, teachers, administrators, and santri. The relationship between pesantren leaders and santri cannot be established solely through structural authority; rather, it must also be strengthened through emotional closeness, humane communication, empathy, openness, exemplary behavior, and the ability to understand the needs of the santri. Pesantren leaders who possess strong social competence are better able to create a conducive educational environment, reduce the psychological distance between leaders and santri, and encourage santri to feel respected, heard, and appropriately guided (Aufin, n.d.).

Empirically, life in pesantren frequently involves various social dynamics. Santri come from diverse family backgrounds, regions, personalities, and levels of emotional maturity. These differences may present challenges in the educational and mentoring process, including a lack of confidence among santri in expressing their problems, communication gaps between santri and pesantren leaders, difficulties in adapting to pesantren regulations, and the potential for conflict among santri (Harahap et al., 2023). Under such circumstances, the social competence of pesantren leaders becomes an essential factor in creating a dialogical, wise, and constructive mentoring environment. Pesantren leaders are expected to serve not merely as decision-makers but also as mentors who are capable of understanding the psychological and social conditions of the santri (Herman Wicaksono, 2022).

The theoretical issue addressed in this study concerns the importance of social competence as an integral component of educational leadership competence. Social competence theory emphasizes an individual's ability to communicate, collaborate, demonstrate empathy, adapt to different situations, and establish effective interpersonal relationships. Within the context of pesantren, the social competence of leaders cannot be separated from Islamic values such as noble character, deliberation, compassion, exemplary conduct, and moral responsibility toward students. Nevertheless, studies examining the social competence of pesantren leaders in relation to the development of positive relationships with santri remain in need of further contextual exploration, particularly within specific pesantren institutions that possess their own distinctive organizational characteristics and cultures (Jumiat et al., 2019).

Relevant studies have demonstrated that leadership in Islamic educational institutions influences organizational culture, student discipline, learning motivation, and character formation (Manshuruddin, 2020). Other studies have also shown that open and empathetic communication patterns adopted by educational leaders can strengthen psychological closeness between leaders and students. Furthermore, studies on pesantren emphasize that the kiai or pesantren leader plays a significant role as an educator, caregiver, moral guide, and role model for santri. Nevertheless, research specifically examining the social competence of

pesantren leaders in enhancing positive relationships with santri remains an area that requires more in-depth investigation (Lubis & Gusman, 2022).

Based on the aforementioned background, the research questions of this study are as follows: What forms of social competence are demonstrated by pesantren leaders in enhancing positive relationships with santri at Madani Ikhwanul Hasanah Islamic Boarding School, Deli Serdang? What strategies are employed by pesantren leaders to establish communication and social interaction with santri? What factors support and hinder the social competence of pesantren leaders in creating positive relationships with santri?

This study aims to analyze the social competence of pesantren leaders in enhancing positive relationships with santri, describe the communication and social interaction strategies implemented by pesantren leaders, and identify the supporting and inhibiting factors involved in the development of such relationships. The significance of this study lies in the need to strengthen the social competence of pesantren leaders as a foundation for more humane, communicative, and character-oriented student development. The findings are expected to make a theoretical contribution to the development of pesantren leadership studies and provide practical benefits for pesantren leaders in improving the quality of educational relationships with santri.

LITERATURE REVIEW

2.1 Social Competence of Pesantren Leaders

Social competence refers to an individual's ability to establish social relationships effectively, courteously, communicatively, and responsibly. In the context of educational leadership, social competence is not limited to communication skills but also encompasses the ability to understand others, demonstrate empathy, foster cooperation, resolve conflicts, and create harmonious relationships. An educational leader with strong social competence is able to position himself or herself as a director, mentor, and role model for all members of the educational institution (Zakki et al., 2023).

Pesantren leaders possess distinctive leadership characteristics because they serve not only as institutional managers but also as moral and spiritual figures. Within the pesantren tradition, leaders are often regarded as central figures who serve as references in matters related to education, religion, social life, and the moral development of santri. Therefore, the social competence of pesantren leaders includes the ability to communicate effectively with santri, understand their needs and problems, foster discipline wisely, and establish relationships based on compassion and responsibility (Hafidh & Badrudin, 2019).

The social competence of pesantren leaders can be identified through several indicators (Kirana, 2021):

- a.1.1 Interpersonal communication skills, namely the ability to convey messages, instructions, advice, and reprimands using language that is clear, courteous, and easily understood by santri.
- b.1.2 Empathy, namely the ability to understand the emotional conditions, difficulties, and needs of santri.
- c.1.3 Openness, namely the willingness of pesantren leaders to accept suggestions, listen to complaints, and provide opportunities for dialogue with santri.
- d.1.4 Social role modelling, namely the ability to demonstrate behaviour consistent with Islamic values in everyday life.
- e.1.5 Conflict-resolution skills, namely the ability to address differences, violations, or problems among santri in a fair and educational manner.

From the perspective of Islamic education, the social competence of pesantren leaders is closely related to *akhlakul karimah*, or noble moral character. Pesantren leaders are expected not only to possess administrative competence but also to demonstrate friendliness,

patience, wisdom, fairness, and concern for santri. These values are consistent with the principles of Islamic education, which regard interpersonal relationships as part of the social dimension of worship (Panggabean et al., 2021). The Qur'an emphasizes the importance of social relationships based on mutual understanding, respect, and the promotion of goodness, as stated in Surah Al-Hujurat, verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Translation: "O humanity, indeed We created you from a male and a female and made you into peoples and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous among you. Indeed, Allah is All-Knowing and All-Aware" (Agama, 2019).

The verse explains that human beings were created as different peoples and tribes so that they might know one another. This verse is relevant to life in a pesantren because santri come from diverse backgrounds. Therefore, pesantren leaders need to possess the social skills required to foster unity, brotherhood, and mutual respect (Shihab, 2007).

2.2 Pesantren Leadership in Islamic Education

Pesantren leadership is the process of influencing, guiding, and directing members of the pesantren community toward the achievement of Islamic educational goals (Dhoifier, 2011):

- a.2.1 Pesantren leaders are responsible for safeguarding the institution's vision, developing its curriculum, supervising teaching personnel, managing the daily lives of santri, and ensuring the continuous implementation of religious and character education. In a pesantren, leadership is measured not only by the ability to formulate policies but also by the quality of the leader's exemplary conduct and the social relationships established with santri (Sulaiman, 2019).
- b.2.2 Pesantren leadership has a strong religious dimension. Pesantren leaders are expected to embody the values of knowledge, sincerity, simplicity, independence, and devotion. These values provide the foundation for relationships between leaders and santri. Santri learn not only from the subject matter taught to them but also from the behaviour, manner of speaking, decision-making practices, and interpersonal treatment demonstrated by pesantren leaders. Thus, pesantren leadership is educational and transformative because it aims to develop the santri as whole individuals (Suradi, 2017).
- c.2.3 According to educational leadership theory, effective leaders are those who can create a healthy organizational climate, motivate institutional members, establish open communication, and manage conflicts constructively. This principle is consistent with pesantren leadership, which requires leaders to maintain a balance between firm enforcement of regulations and a compassionate approach. Firmness is necessary to ensure that pesantren life remains orderly, whereas compassion is essential so that santri feel guided rather than merely supervised or punished.
- d.2.4 Pesantren leaders also serve as caregivers. This caregiving role requires social closeness with santri. Santri who reside in the pesantren environment need figures whom they can approach to ask questions, express concerns, and seek guidance. When pesantren leaders are socially and emotionally present, santri are more likely to accept advice, comply with regulations, and develop respect and trust. Conversely, when the relationship between leaders and santri is excessively rigid, closed, or purely instructional, the educational and mentoring process may encounter obstacles (Syiraj, 1999).

2.3 Positive Relationships Between Pesantren Leaders and Santri

A positive relationship between pesantren leaders and santri is established on the basis of mutual respect, trust, effective communication, healthy emotional closeness, and an orientation toward education and personal development. A positive relationship does not mean

eliminating the boundaries between leaders and santri. Rather, it places the relationship within a humane and meaningful educational framework. Pesantren leaders retain their authority, but such authority is exercised with wisdom, exemplary conduct, and concern for the well-being of santri (Sabiq, 2020).

Positive relationships are particularly important in pesantren education because santri live in an environment characterized by high levels of discipline, social adaptation, and character development. Santri who have positive relationships with pesantren leaders are more likely to develop trust, a sense of attachment, and motivation to comply with pesantren regulations. Positive relationships can also help santri cope with personal difficulties, social conflicts, learning fatigue, and the pressures associated with adapting to residential life (Danny Abrianto, Tumiran, 2024).

From a psychological perspective, positive relationships between educational leaders and students can strengthen feelings of safety, acceptance, and belonging within an educational institution. In the pesantren context, feelings of safety and acceptance are particularly important because santri follow daily routines governed by schedules, regulations, and intensive social interaction. When pesantren leaders establish warm and supportive communication, santri perceive the pesantren not merely as a place of learning but also as a nurturing environment that supports their personal development. Positive relationships can be developed in several ways (Ma'arif, 2015):

- a.3.1 Pesantren leaders need to establish dialogical communication with santri through regular meetings, direct guidance, deliberative forums, and personal approaches.
- b.3.2 Pesantren leaders need to demonstrate concern for the conditions of santri in relation to academic development, religious practices, health, and social life.
- c.3.3 Pesantren leaders need to enforce regulations fairly so that santri understand that pesantren discipline is intended to educate rather than oppress them.
- d.3.4 Pesantren leaders need to acknowledge and appreciate the positive behaviour of santri so that they feel valued and motivated.

The social competence of pesantren leaders serves as the primary foundation for establishing positive relationships with santri. Strong social competence enables leaders to perform their leadership, caregiving, mentoring, and role-modelling functions in a balanced manner. The resulting positive relationships are expected to support the development of a pesantren culture that is religious, harmonious, disciplined, and oriented toward the moral development of santri (Abdi Syahril Harahap, 2022).

RESEARCH METHOD

This study employed a qualitative method using a case study research design (Sukmadinata, 2009). The qualitative method was selected because the study aimed to obtain an in-depth understanding of the social competence of pesantren leaders in strengthening positive relationships with santri. This approach was considered appropriate for exploring meanings, experiences, patterns of interaction, communication strategies, and social dynamics within the pesantren environment.

A case study design was employed because the research focused on a specific setting, namely Madani Ikhwanul Hasanah Islamic Boarding School in Deli Serdang. This design enabled the researcher to develop an in-depth, contextual, and comprehensive understanding of the phenomenon under investigation.

The data sources in this study consisted of primary and secondary sources (Kadir, 2003). Primary data were obtained directly from the research informants, including the pesantren leader, male and female Islamic teachers (*ustaz* and *ustazah*), pesantren administrators, and santri. The informants were purposively selected based on their involvement in pesantren life and their knowledge of the patterns of relationships between the pesantren leader and santri.

Secondary data were obtained from supporting documents, including the pesantren profile, organizational structure, santri regulations, records of mentoring activities, pesantren activity schedules, institutional records, and literature relevant to social competence, pesantren leadership, and the social relationships of santri (Moeleong, 2006). The data were analyzed using the Miles, Huberman, and Saldaña model, which consists of data condensation, data display, and conclusion drawing (Matthew B. Miles, A. Michael Huberman, 2014). The trustworthiness of the data was ensured through triangulation (Swendra, 2018).

RESEARCH FINDINGS

The findings of this study were organized based on three main research questions: the forms of social competence demonstrated by pesantren leaders in strengthening positive relationships with santri, the strategies employed by pesantren leaders to develop communication and social interaction with santri, and the supporting and inhibiting factors affecting the social competence of pesantren leaders in establishing positive relationships with santri. The findings indicate that the social competence of pesantren leaders is reflected not only in their ability to speak or provide direction, but also in the ways they understand the circumstances of santri, demonstrate exemplary conduct, establish emotional closeness, and resolve social problems arising within the pesantren environment.

4.1 Forms of Social Competence Demonstrated by Pesantren Leaders in Strengthening Positive Relationships with Santri

Based on the findings, the social competence of the leaders of Madani Ikhwanul Hasanah Islamic Boarding School in Deli Serdang was manifested in five main aspects: interpersonal communication, empathy, openness, social role modelling, and conflict-resolution skills. These five aspects constitute an important foundation for establishing positive relationships between pesantren leaders and santri.

Interpersonal communication was reflected in the leaders' ability to convey instructions, advice, reprimands, and motivation using courteous language that was easily understood by santri. Pesantren leaders did not rely solely on instructional communication patterns, but also sought to adapt their communication styles to the age, personality, and emotional condition of each santri. This approach enabled santri to accept guidance more readily because they felt that they were being mentored rather than pressured.

Empathy emerged as a particularly important form of social competence. Pesantren leaders demonstrated concern for the conditions of santri in relation to religious practices, learning, health, discipline, and social relationships within the residential environment. This empathetic attitude made santri feel cared for and prevented them from feeling that they had to face their problems alone. Consequently, the relationship established was not merely one between leaders and students, but also a nurturing and educational relationship.

The openness demonstrated by pesantren leaders was also an important finding. The leaders provided opportunities for santri to express complaints, ask questions, and seek advice. Such openness reduced the psychological distance between leaders and santri. As a result, santri became more confident in communicating the problems they encountered, including personal difficulties, peer-related issues, and challenges in adapting to pesantren regulations.

Social role modelling was the most prominent form of social competence within pesantren life. Santri learned not only from the leaders' words but also from the behaviours demonstrated by the leaders in their daily lives. Patience, fairness, courtesy, discipline, and concern for others served as concrete examples that santri could emulate. Within the pesantren context, role modelling has a considerable influence because santri live in close proximity to the pesantren leaders, Islamic teachers, and administrators.

Conflict-resolution skills also constituted an important aspect of the social competence of pesantren leaders. Minor conflicts among santri, violations of regulations, and difficulties in adaptation were addressed through educational approaches. Pesantren leaders sought to maintain a balance between firm enforcement of regulations and compassion. Reprimands were still given when necessary, but they were intended to help santri understand their mistakes and improve their behaviour.

No.	Forms of Social Competence	Research Findings	Impact on Santri
1	Interpersonal communication	The pesantren leader delivers instructions, advice, and reprimands using courteous and easily understandable language.	Santri are more receptive to advice and guidance.
2	Empathy	The pesantren leader pays attention to the religious practices, learning conditions, health, and social problems of santri.	Santri feel cared for and valued.
3	Openness	The pesantren leader provides opportunities for dialogue and listens to the concerns of santri.	Santri become more confident in expressing their problems.
4	Social role modelling	The pesantren leader demonstrates patience, fairness, discipline, courtesy, and concern for others.	Santri are provided with positive behavioural examples.
5	Conflict resolution	The pesantren leader addresses violations and conflicts wisely and educationally.	Santri understand discipline as part of the educational and character-development process.

Table Description: The table demonstrates that the social competence of pesantren leaders is directly associated with the development of positive relationships with santri. The more effectively the leaders demonstrate communication, empathy, openness, exemplary conduct, and conflict-resolution skills, the stronger the santri's sense of trust, closeness, and comfort within the pesantren environment.

4.2 Strategies Employed by Pesantren Leaders in Developing Communication and Social Interaction with Santri

The strategies employed by pesantren leaders to develop communication and social interaction with santri are implemented through direct, dialogical, religious, and educational approaches. These strategies are intended to ensure that santri not only comply with the rules but also understand the educational values that the pesantren seeks to instil.

Pesantren leaders establish communication through regular advice and guidance. Such advice is delivered during religious activities, meetings with santri, and particular situations in which santri require guidance. This strategy serves as an important means of conveying the values of morality, discipline, responsibility, and togetherness.

Pesantren leaders also adopt a personal approach toward santri. This approach is particularly applied to santri who experience difficulties, such as problems in adapting to the pesantren environment, disciplinary violations, conflicts with peers, or declining motivation to study. Through this personal approach, santri feel closer to the pesantren leaders because they receive direct and individualized attention.

Communication is also developed through deliberative forums and dialogue. These forums provide opportunities for santri, administrators, and male and female Islamic teachers to discuss issues arising within the pesantren environment. Through deliberation, problems are not resolved unilaterally but through collective consideration. This approach also teaches

santri the importance of listening to the opinions of others and resolving problems appropriately.

Pesantren leaders use religious guidance as a medium of social communication. Worship activities, religious study sessions, and moral development programs serve as means of strengthening relationships between leaders and santri. Through these activities, leaders do not merely impart religious knowledge but also establish moral and spiritual closeness with santri.

Pesantren leaders implement rules fairly and educationally. Pesantren regulations are understood not merely as a form of supervision but as an integral part of character formation. When santri commit violations, the leaders do not immediately impose severe punishment. Instead, they seek to provide an understanding of the consequences of such behaviour. In this way, discipline is not perceived as a form of pressure but as part of the educational process. The findings related to the second research question can be summarized as follows:

- a. Pesantren leaders employ courteous and dialogical communication when providing guidance to santri.
- b. Personal approaches are used to gain a deeper understanding of the problems experienced by santri.
- c. Deliberative forums serve as a medium for promoting openness and collective problem-solving.
- d. Religious guidance is used to strengthen moral, spiritual, and social relationships.
- e. Rules are enforced firmly while continuing to prioritize educational values and compassion.
- f. Social interaction between pesantren leaders and santri occurs not only during formal activities but also in everyday life within the pesantren environment.
- g. Humanistic communication strategies make santri feel more comfortable, valued, and motivated to improve themselves.

4.3 Supporting and Inhibiting Factors Affecting the Social Competence of Pesantren Leaders in Establishing Positive Relationships with Santri

The findings indicate that the social competence of pesantren leaders in establishing positive relationships with santri is influenced by several supporting and inhibiting factors.

The first supporting factor is the religious culture of the pesantren. Religious culture provides a strong foundation for developing social relationships characterized by courtesy, mutual respect, and an orientation toward moral conduct. Islamic values such as compassion, deliberation, exemplary behaviour, responsibility, and concern for others serve as guiding principles in interactions between pesantren leaders and santri.

The second supporting factor is the role of male and female Islamic teachers and pesantren administrators. They assist the leaders in guiding santri, supervising daily activities, and serving as intermediaries between pesantren leaders and santri. Their involvement strengthens the implementation of social competence because the development of santri is carried out not only directly by the leaders but also through cooperation among all members of the pesantren community.

The third supporting factor is the existence of structured regulations and activities. Pesantren regulations help santri understand the boundaries between acceptable and unacceptable behaviour. Meanwhile, scheduled activities enable santri to develop an orderly, disciplined, and purposeful way of life. Such regularity facilitates the efforts of pesantren leaders to provide social guidance and development.

Nevertheless, several inhibiting factors were also identified. The first is the diversity of the backgrounds and personal characteristics of santri. Santri come from different families, regions, habits, and levels of emotional maturity. These differences may create challenges in the mentoring process because each santri requires an approach that may not be equally effective for others.

The second inhibiting factor is that some santri remain reluctant to express their problems openly. Some santri feel embarrassed, afraid, or unaccustomed to communicating directly with pesantren leaders. This condition may prevent personal or social problems from being identified and addressed promptly.

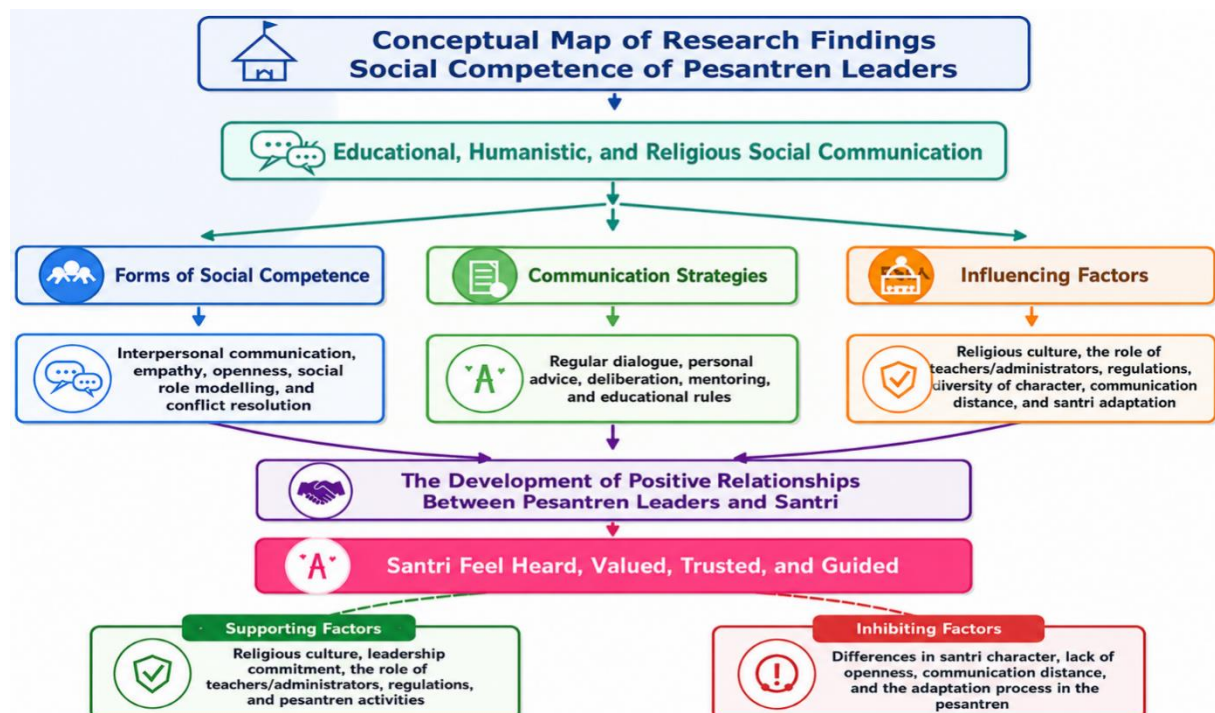
The third inhibiting factor is the process of adapting to the pesantren environment. Life in a pesantren involves rules, schedules, and patterns of interaction that differ from those experienced at home. New santri often require time to adjust to discipline, independence, and communal life in the dormitory. When this adaptation process is not properly supported, boredom, disciplinary violations, or social conflicts may arise.

Accordingly, these supporting and inhibiting factors demonstrate that the social competence of pesantren leaders must be exercised continuously. Positive relationships with santri are not formed instantly but develop through consistent communication, guidance, supervision, exemplary conduct, and problem-solving.

4.4 CONCEPTUAL MAP OF THE RESEARCH FINDINGS

The conceptual map of the research findings illustrates that the social competence of pesantren leaders constitutes the central element in the development of positive relationships with santri. This social competence is manifested through interpersonal communication, empathy, openness, social role modelling, and conflict-resolution skills. These forms of competence are then implemented through communication and social-interaction strategies, including regular dialogue, personal approaches, deliberation, religious guidance, and the educational enforcement of rules. This process is influenced by both supporting and inhibiting factors. When the supporting factors are optimized and the inhibiting factors are effectively addressed, positive relationships between pesantren leaders and santri will become stronger.

Figure 1. Conceptual Map of the Research Findings



The conceptual map illustrates that the social competence of pesantren leaders serves as the primary foundation for strengthening positive relationships with santri. The first research question addresses the forms of social competence demonstrated by pesantren

leaders. The second research question explains the strategies used to develop communication and social interaction, while the third research question identifies the supporting and inhibiting factors. These three components ultimately contribute to the development of positive relationships in which santri feel heard and valued, develop trust in the pesantren leaders, understand discipline as part of the educational and developmental process, and live within a religious and harmonious pesantren culture.

CONCLUSION

Based on the research findings, it can be concluded that the social competence of pesantren leaders plays an important role in strengthening positive relationships with santri at Madani Ikhwanul Hasanah Islamic Boarding School, Deli Serdang. Such competence is reflected not only in communication skills but also in empathy, openness, exemplary conduct, and wisdom in resolving problems. Through these competencies, pesantren leaders are able to create a more humanistic, respectful, and educational mentoring environment.

First, the social competence of pesantren leaders is manifested through courteous interpersonal communication, empathy toward the circumstances of santri, openness in receiving complaints, exemplary behaviour, and the ability to manage conflicts fairly. These forms of competence enable santri to feel valued, heard, and appropriately guided.

Second, the strategies employed by pesantren leaders to develop communication and social interaction include regular advice, personal approaches, deliberation, religious guidance, and the educational enforcement of regulations. These strategies strengthen the relationship between leaders and santri and help santri understand the values of discipline, responsibility, and moral conduct.

Third, positive relationships between pesantren leaders and santri are supported by the religious culture of the pesantren, the involvement of *ustaz*, *ustazah*, and administrators, and the existence of clear regulations. Meanwhile, the inhibiting factors include differences in the personal characteristics of santri, limited openness in communication, and the process of adapting to the pesantren environment. Therefore, the social competence of pesantren leaders needs to be continuously strengthened so that the guidance and development of santri can be implemented more effectively and harmoniously, with a strong orientation toward moral character formation.

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