

Responsiveness Mediates Accountability and Transparency for Stakeholder Participation in Pondok Pesantren

Munir Is'adi¹, Abdur Rakhman Wijaya²

^{1,2} State Islamic University of Kiai Haji Achmad Siddiq Jember

*Corresponding Author: munir@uinkhas.ac.id, abdurrahmanwijaya@lecturer.uinkhas.ac.id

Article History

Received: 19-04-2026

Revised: 21-04-2026

Published: 30-04-2026

ABSTRAK

This study investigates how perceived accountability (PA) and perceived transparency (PT) shape stakeholder participation (PP) in Pondok Pesantren, with perceived responsiveness (PR) as a mediator. Using a quantitative, causal design and Partial Least Squares-Structural Equation Modelling (PLS-SEM), data were collected from 89 stakeholders (students, parents/guardians, alumni, local community, and donors) across several Pesantren in Jember. The measurement model shows strong reliability and validity (CR = 0.922—0.964; AVE > 0.50; all loadings > 0.70; VIF < 5). The structural model explains 81.5% of the variance in participation (R-square = 81.5%) and 77.3% in responsiveness (R-square = 0.773), with high predictive relevance (Q-Square PP = 0.595; Q-Square PR = 0.558). Key paths indicate that PR → PP is the strongest predictor (O = 0.539; p < 0.001), PT → PR (O = 0.331; p = 0.0012) are significant. Mediation tests confirm full mediation of PR in the PA → PR (O = 0.313; p = 0.002) and partial mediation in the PT → PP link (O = 0.178; p = 0.026). The findings suggest that accountability and transparency foster participation when they are experienced as responsiveness, offering a governance pathway aligned with amanah, ihsan, and shura..

Keywords:

Responsiveness, Accountability, Transparency, Participation, Pondok Pesantren

INTRODUCTION

In the contemporary landscape of Islamic education management, the governance of Pondok Pesantren increasingly requires a balance between traditional charismatic authority and modern administrative accountability. As one of the oldest forms of indigenous education in Indonesia, particularly in “Santri cities” such as Jember, the Pesantren is undergoing a paradigm shift. It is no longer sufficient for these institutions to rely solely on the spiritual

prestige of the Kiai; they must now adopt professional governance standards to maintain stakeholder trust (Amanah).

The concept of Amanah in Islamic management is closely linked to perceived accountability and transparency. Accountability is not merely a secular administrative burden but a divine obligation. As stated in the Qur'an:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا ﴿٥٨﴾

Indeed, Allah commands you to render trusts to whom they are due – (QS. An-Nisa: 58)

However, a significant problem arises when a formal system of accountability and transparency does not automatically translate into active stakeholder participation. In the context of Pesantren in Jember, stakeholders—including students, parents/guardians, teachers, and committees—often perceive governance as a one-way street. While financial reports might be available (transparency), the community may still feel hesitant to participate if they perceive the institutions as unresponsive to their feedback or needs.

This research identifies a “missing link” in the governance chain: Perceived responsiveness. While transparency and accountability are structural, responsiveness is behavioral. It reflects the institution's agility in addressing the concerns of its Ummah. Without responsiveness, the principles of Shura (mutual consultation) cannot be fully realized. Participation in Islamic education management should not be passive; it should be a manifestation of Shura, where every stakeholder feels their contribution matters to the institution's growth.

Previous studies on educational governance often focus on public or private schools, frequently neglecting the unique socio-religious dynamics of Pondok Pesantren. Furthermore, the mediating role of responsiveness in this specific ecosystem remains underexplored. This study fills this gap by utilizing systematic equation modelling (SEM) to analyze how 89 stakeholders in Jember perceive these governance variables. The primary objective of this article is to determine whether perceived responsiveness is the critical factor that enables accountability and transparency to drive meaningful participation. By understanding these dynamics, Pesantren leaders can better implement management strategies that are both professionally sound and spiritually grounded..

METHOD

This study employs a quantitative research design using a descriptive-causal approach to examine the governance dynamics within Islamic educational institutions. The research was conducted at several Pondok Pesantren in Jember, East Java, focusing on key stakeholders' perceptions of institutional management.

The research subjects comprise 89 respondents, selected using purposive sampling to ensure comprehensive representation of the Pesantren community. These stakeholders include students (santri), parents or guardians, teachers (ustadz/ ustadzah), and members of the Pondok Pesantren committee. By involving multiple layers of the school community, the study captures a holistic view of how accountability and transparency are perceived across different functional roles.

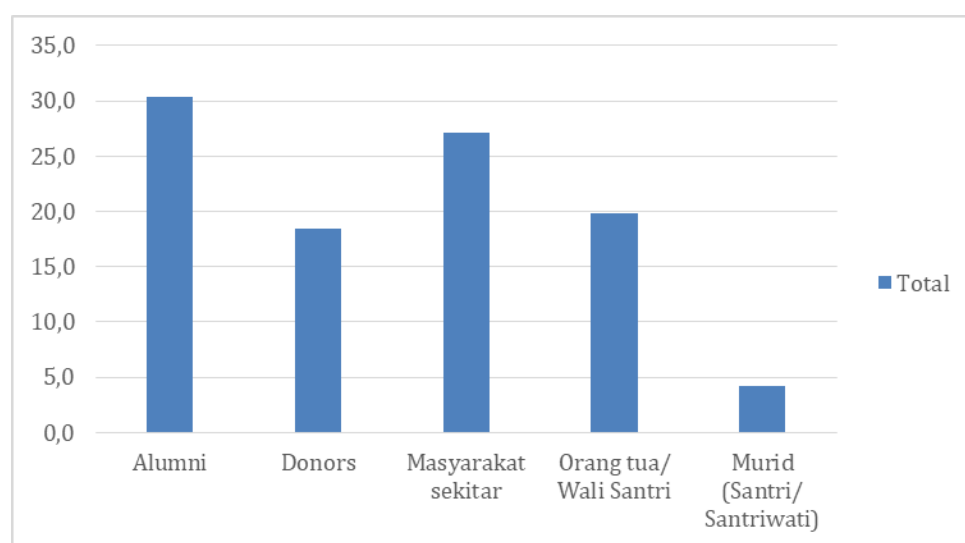
Data collection was carried out using a structured questionnaire as the primary instrument. The instrument measured four key variables: Perceived Accountability (PA), Perceived Transparency (PT), Perceived Responsiveness (PR) as the mediator, and Perceived Participation as the dependent variable. Each item was designed to reflect management practices within the specific socio-religious context of the Pesantren.

The data analysis procedure utilized Systematic Equation Modelling (SEM), specifically Partial Least Squares (PLS-SEM), to test both direct and indirect effects within the proposed model. Following Kock & Hadaya's inverse square root method for minimum sample size, we set $\beta_{\min}=0.331$ (the smallest non-zero hypothesized path, PT \rightarrow PR) and obtained $N > (2.486/0.331)^2 \approx 57$; thus our sample of 89 exceeds the power-adequate threshold for $\alpha=0.05$, power ≥ 0.80 . We first evaluated the outer model (reliability, convergent validity, and VIF) and then estimated the inner model to assess path significance and the mediating role of perceived responsiveness..

RESULT And DISCUSSION

RESULT

Overview of Respondents



Gambar 1. Distribusi Kategori Responden (%)

The 89 respondents represent the everyday community of the Pondok Pesantren. They include students who live and learn in the institution, parents who entrust their children’s education, alumni who maintain long-standing ties, local community members who interact with the Pesantren, and donors who support its programs. This blend of voices provides a balanced picture of how governance is perceived across different stakeholder groups.

Measurement Model (Outer Model).

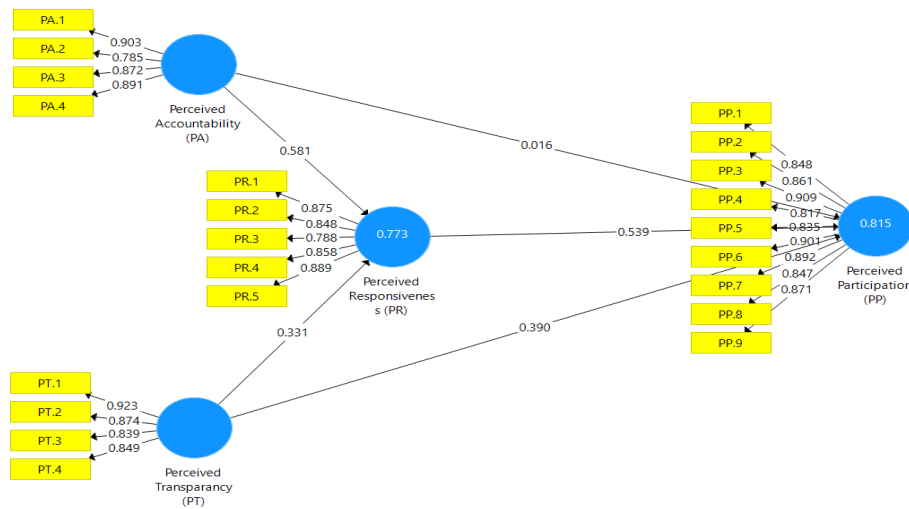


Figure 2. Measurement Model of the Research Constructs

The measurement model was evaluated using assessments of convergent validity, internal consistency, and collinearity. All indicators demonstrated outer loadings above 0.708, confirming strong convergent validity. The Average Variance Extracted (AVE) values for all constructs were above 0.50, indicating that more than half of the variance of each construct is explained by its indicators.

Composite Reliability (CR) ranged from 0.922 to 0.964, signifying excellent internal consistency among the constructs. VIF values across indicators were below the threshold of 5, showing no multicollinearity issues. These results confirm that the constructs—Perceived Accountability (PA), Perceived Transparency (PT), Perceived Responsiveness (PR), and Perceived Participation (PP)—are valid and reliable for further structural analysis.

Structural Model (Inner Model)

The structural model evaluated the direct effects among the constructs related to Islamic educational governance:

Tabel 1. Hasil Model Struktural: Pengaruh Langsung, R-Square, f-Square, dan Q-Square

Path	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	P Values
Direct effect on PP ($R^2 = 0.815$, Adj. $R^2 = 0.808$, $f^2 = (PR \rightarrow PP 0.358, PT \rightarrow PP 0.200, PA \rightarrow PP = 0.000)$, $Q^2 = 0.595$)					
PA -> PP	0.016	0.011	0.1	0.159	0.874
PT -> PP	0.39	0.389	0.121	3.23	0.001
PR -> PP	0.539	0.542	0.118	4.579	0.000
Direct effect on PR ($R^2 = 0.773$, Adj. $R^2 = 0.767$, $f^2 = (PA \rightarrow PR 0.313, PT \rightarrow PR 0.134)$, $Q^2 = 0.558$)					
PA -> PR	0.581	0.552	0.132	4.404	0.000
PT -> PR	0.331	0.357	0.131	2.531	0.012

The inner model paints a clear sequence: accountability and transparency first shape responsiveness, then unlock participation. In numbers, responsiveness is the strongest direct driver of participation ($PR \rightarrow PP$, $O = 0.539$; $p < 0.001$), while transparency also contributes positively ($PT \rightarrow PP$, $O = 0.390$; $p < 0.001$). By contrast, accountability does not move participation on its own ($PA \rightarrow PP$, $O = 0.016$; $p = 0.874$). Instead, accountability feeds into responsiveness ($PA \rightarrow PR$, $O = 0.581$; $p < 0.001$), and transparency does the same ($PT \rightarrow PR$, $O = 0.331$; $p = 0.012$). Together, these paths explain a very large number of outcomes: R-square = 0.815 for participation and R-square = 0.773 for responsiveness. The model is not only explanatory but predictively relevant (Q-Square: $PP = 0.595$; $PR = 0.558$). Effect sizes align with this story: responsiveness has a large effect on participation (f-square = 0.358), transparency has a medium effect (f-square = 0.200), accountability has no direct effect on participation (f-square = 0.000), but strongly boosts responsiveness (f-square = 0.313), with transparency adding a small-to-medium push (f-square = 0.134). In short, participation in pondok pesantren increases when accountability and transparency are perceived as responsiveness—and the statistics show that is exactly what stakeholders believe.

DISCUSSION

The aim of this study was to examine how perceived accountability (PA) and perceived transparency (PT) influence stakeholder participation (PP) in Pondok Pesantren, with perceived responsiveness (PR) serving as a mediating variable. The findings provide significant insights into the dynamics of Islamic educational governance, highlighting the central role of responsiveness as a behavioural mechanism that links structural governance principles to participatory outcomes.

Accountability alone does not stimulate participation

One of the most striking findings is that perceived accountability does not directly influence participation, as indicated by the insignificant direct path ($p = 0.874$). This suggests that stakeholders within the Pesantren context do not necessarily equate formal accountability mechanisms—such as financial compliance, reporting systems, or administrative procedures—with opportunities or motivations to contribute to institutional decision-making. This reflects a broader phenomenon in faith-based institutions, in which accountability is often understood as a moral obligation (*amanah*) rather than as a tool of participatory governance. Stakeholders may acknowledge the importance of accountability but still feel detached from governance processes unless they see that accountability results in tangible, responsive actions. Therefore, accountability becomes meaningful only when it is experienced relationally rather than merely structurally.

Transparency positively encourages participation

The significant effect of perceived transparency on participation ($p = 0.001$) suggests that openness, access to information, and clarity of institutional processes foster a sense of trust and empowerment among stakeholders. In the Pesantren ecosystem—where leaders traditionally exercise centralized authority—transparency plays a corrective role by reducing information asymmetry and inviting stakeholders to take part in institutional development. This finding aligns with modern public governance literature, which consistently shows that transparency increases citizen involvement by making governance processes more understandable and accessible. In an Islamic educational context, transparency resonates with the principle of *tabyin* (clarity and openness), which is crucial for strengthening community engagement.

Responsiveness is the most influential driver of stakeholder participation

Perceived responsiveness is the strongest predictor of participation ($O = 0.539$; $p = 0.000$), indicating that stakeholders are more likely to participate in institutional affairs when they perceive that the Pesantren listens to and responds to their needs, concerns, and aspirations. Responsiveness embodies that essence of *Ihsan* (excellence) and *Shura* (consultative decision-making), both of which emphasize empathy, attentiveness, and collaborative leadership. In the cultural landscape of Pesantren, where relational dynamics are highly valued, responsiveness signals respect and recognition. When leaders respond promptly and sincerely, stakeholders feel their voices matter—resulting in higher participation.

The central role of responsiveness as a mediator

A key contribution of this study lies in demonstrating the mediating effect of responsiveness. The mediation analysis shows:

- Responsiveness fully mediates the relationship between accountability and participation, as $PA \rightarrow PP$ is not significant, but $PA \rightarrow PR \rightarrow PP$ is significant ($p = 0.002$).

- Responsiveness partially mediates the link between transparency and participation, as both direct and indirect effects are significant ($p = 0.026$). This means that:

Accountability contributes to participation only when translated into responsive behaviour

Stakeholders do not participate simply because a Pesantren adheres to rules or fulfills formal obligations. Instead, they participate when accountability results in meaningful responsiveness—such as addressing complaints, acknowledging input, or improving services.

Transparency boosts participation both directly and indirectly

Stakeholders engage when they have access to clear information, and even more when transparency is accompanied by responsiveness from leaders. This validates the theoretical argument that responsiveness is the “missing link” connecting structural governance principles to community involvement in Islamic institutions.

CONCLUSION

The conclusion summarizes the research results and contributes to the development of Islamic Education Management. Conclusions must align with the problem formulation and the research objectives. This study examined how perceived accountability (PA) and perceived transparency (PT) shape stakeholder participation (PP) in Pondok Pesantren, with perceived responsiveness (PR) as the mediating mechanism. The structural results show that participation is driven primarily by responsiveness and, to a lesser extent, by transparency, while accountability alone does not directly increase participation. Specifically, $PR \rightarrow PP$ is the strongest path, $PT \rightarrow PP$ is positive and significant, and $PA \rightarrow PP$ not significant. At the same time, accountability and transparency both strengthen responsiveness, positioning PR as the behavioral bridge that translates governance qualities into participatory outcomes.

The practical implication for Pesantren leaders is clear: invest in responsive systems (e.g., feedback channels, complaint handling, timely follow-ups, regular shura/consultation forums) and institutionalize transparency beyond financial reporting (e.g., publish decisions, program progress, and timelines in accessible formats). Accountability mechanisms should be communicated and enacted in ways that are felt by stakeholders—turning compliance into visible service improvements that invite participation. This study is limited by its sample size ($N = 89$) focus on several Pesantren in Jember, which may constrain generalizability. Future research can broaden the sample across regions, compare different types of Islamic educational institutions, and test additional mediators or moderators (e.g., perceived trust, leadership style, digital communication practices). Longitudinal designs would also help assess whether improvements in responsiveness translate into sustained participation over time. In sum, participation grows when accountability and transparency are experienced as responsiveness. Strengthening this behavioral link aligns managerial professionalism with Islamic values of amanah, ihsan, and shura, offering a practical roadmap for more inclusive and trusted Pesantren governance.

ACKNOWLEDGMENTS

We would like to express our gratitude to all parties who assisted in this research, both directly and indirectly, so that this research could be completed and produce optimal results...

BIBLIOGRAPHY

- Adnan, M. I., and R. Mulyany. "Accountability of Islamic Boarding School: A Comparative Insights from Modern and Traditional Pesantren in Aceh, Indonesia." *Int. Conf. Sustain. Islam. Bus. Financ., SIBF*, 2023, 246–50. Scopus. <https://doi.org/10.1109/SIBF60067.2023.10379865>.
- Afendi, A. R. "The Integration of Local Wisdom Values and The Improvement of Santri's: A Study on the Pesantren in East Kalimantan." *Ulumuna* 29, no. 1 (2025): 365–97. Scopus. <https://doi.org/10.20414/ujis.v29i1.1522>.
- Baharun, H., M. Ilyasin, M. A. Duraesa, P. F. Dinda Maulida Thohir, and A. W. Zaini. "The Role Of The Kiyai in Shaping Community Preferences: Mediating The Impact of Service Quality and Teacher Commitment." *Jurnal Pendidikan Islam* 11, no. 2 (2025): 344–61. Scopus. <https://doi.org/10.15575/jpi.v11i2.44827>.
- Buanaputra, Vogy Gautama, Destri Astuti, and Slamet Sugiri. "Accountability and Legitimacy Dynamics in an Islamic Boarding School." *Journal of Accounting & Organizational Change* 18, no. 4 (August 2021): 553–70. <https://doi.org/10.1108/JAOC-02-2021-0016>.
- Bustomi, A. A., K. Saiban, Z. Rozikin, S. Suadi, and A. Armiah. "Media Literacy, Digital Exposure, Governance and Trust in Pesantren Sustainability: The Moderating Role of Management Openness in the Post-Truth Era." *Management and Accounting Review* 24, no. 2 (2025): 417–46. Scopus. <https://doi.org/10.24191/MAR.V24i02-16>.
- Byon, K. K., and W. W. Jang. "Partial Least Squares Sem." In *Encyclopedia of Sport Management*, Second. Edition, 702–4. Edward Elgar Publishing Ltd., 2024. Scopus. <https://doi.org/10.4337/9781035317189.ch408>.
- Chen, J., M. C. Dyball, and G. Harrison. "Stakeholder Saliency and Accountability Mechanisms in Not-for-Profit Service Delivery Organizations." *Financial Accountability and Management* 36, no. 1 (2020): 50–72. Scopus. <https://doi.org/10.1111/faam.12217>.
- Evermann, Joerg, and Mary Tate. "Assessing the Predictive Performance of Structural Equation Model Estimators." *Journal of Business Research* 69, no. 10 (October 2016): 4565–82. <https://doi.org/10.1016/j.jbusres.2016.03.050>.

- Faizah, A., W. A. Syaifei, and R. Rizal Isnanto. "Total Quality Management of Information System for Quality Assessment of Pesantren Using Fuzzy-SERVQUAL." In *E3S Web Conf.*, vol. 31, edited by Maryono null, Hadiyanto null, and Sudarno null. EDP Sciences, 2018. Scopus. <https://doi.org/10.1051/e3sconf/20183110011>.
- Harjawati, T., S. Aisjah, and K. Ratnawati. "Integrated Business Strategies in Islamic Boarding School-Based Businesses: A Qualitative Phenomenological Study on Human Resource Management, Cooperation, Marketing, Production, and Finance." *Cogent Business and Management* 13, no. 1 (2026). Scopus. <https://doi.org/10.1080/23311975.2025.2607801>.
- Hayat, A., and M. A. A. Rao. "An Analytical Discourse on Islamic Precept of Ihsān and Labour Productivity." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 136–55. Scopus. <https://doi.org/10.32350/jitc.101.07>.
- Kock, N., and P. Hadaya. "Minimum Sample Size Estimation in PLS-SEM: The Inverse Square Root and Gamma-Exponential Methods." *Information Systems Journal* 28, no. 1 (2018): 227–61. <https://doi.org/10.1111/isj.12131>.
- Mubin, M. N., A. Maghfuri, M. W. Achadi, and S. A. Widodo. "Navigatiing Existence and Community Harmony: a Case Study of Pondok Pesantren in Muslim Minority Ende Nusa Tenggara Timur." *Jurnal Ilmiah Peuradeun* 12, no. 3 (2024): 1335–56. Scopus. <https://doi.org/10.26811/peuradeun.v12i3.1152>.
- Mundiri, A., N. Najiburrohman, H. Jali, and D. F. Putri. "Beyond the Motive: Lessons Learned from Work Commitment Based on Pesantren." *Jurnal Ilmiah Peuradeun* 14, no. 1 (2026): 97–122. Scopus. <https://doi.org/10.26811/peuradeun.v14i1.1825>.
- Murdayanti, Y., and D. Puruwita. "Transparency and Accountability of Financial Management in Pesantren (Islamic Education Institution)." *Advanced Science Letters* 23, no. 11 (2017): 10721–25. Scopus. <https://doi.org/10.1166/asl.2017.10138>.
- Nguyen, M., A. Alshamari, and D. Wills. "Stakeholder Engagement and Nonprofit Organizations' (NPOs) Accountability: A Social Media-Based Study of the Australian 2019/2020 Bushfire Crisis." *Meditari Accountancy Research* 32, no. 6 (2024): 2221–60. Scopus. <https://doi.org/10.1108/MEDAR-09-2023-2158>.
- Nurkhin, A., A. Rohman, and T. J. W. Prabowo. "Accountability of Pondok Pesantren; a Systematic Literature Review." *Cogent Business and Management* 11, no. 1 (2024). Scopus. <https://doi.org/10.1080/23311975.2024.2332503>.
- Ozili, P. K. "The Acceptable R-Square in Empirical Modelling for Social Science Research." In *Soc. Res. Methodol. and Publ. Results: A Guide to Non-Nativ. Engl. Speak.*, 134–43. IGI Global, 2023. Scopus. <https://doi.org/10.4018/978-1-6684-6859-3.ch009>.
- Rizkina, F. D., N. Takenouchi, and H. Kasamatsu. "Strengthening Supply Chain Management Through Human Capital Development in Isolated Community-Based Fisheries." In *E3S*

- Web Conf., vol. 665, edited by Rozaki Z., Triyono null, Widodo null, Susanawati null, Senge M., Aziz A.A., Tjale M.M., et al. EDP Sciences, 2025. Scopus. <https://doi.org/10.1051/e3sconf/202566501031>.
- Rostandi, U. D., B. Busro, and A. Wasik. "From Tradition to Tolerance: Menyama Braya as a Model for Multicultural Education in Islamic Boarding Schools." *Acta Scientiarum - Education* 48 (2026). Scopus. <https://doi.org/10.4025/actascieduc.v48i1.75776>.
- Ruhullah, M. E., and T. Ushama. "Tawhidic Leadership in the Modern World: Bridging Islamic Governance with Universal Values for Peace and Integrity." *Al-Shajarah* 29, no. 2 (2024): 329–64. Scopus.
- Samsu, S., M. Kustati, D. D. Perrodin, M. Ritonga, M. Kosim, R. Rusmini, and S. Suwendi. "Community Empowerment in Leading Pesantren: A Research of Nyai's Leadership." *International Journal of Evaluation and Research in Education* 10, no. 4 (2021): 1237–44. Scopus. <https://doi.org/10.11591/IJERE.V10I4.21833>.
- Setiawan, A. I., Y. Z. Abidin, R. Rustandi, A. Sarbini, and R. Aziz. "Transforming Religious Education Through Inclusivity: How Indonesian Pesantren Cultivate Moderate Islamic Values and Da'wah Practices." *Nazhruna: Jurnal Pendidikan Islam* 9, no. 1 (2026): 70–92. Scopus. <https://doi.org/10.31538/nzh.v9i1.406.del> Indeks Tunggal (Study kasus pada Saham Syariah di BEI). *jurnal Matematika*.