

Kiai Leadership Model In Development Strategy Islamic Boarding School

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Abstract: The purpose of this study is to know and analyze how the leadership models of KH. Abdul Ghofur and his strategy to lead and develop the Pesantren of Sunan Drajat, Paciran, Lamongan, East Java. This study used the qualitative method by studying the phenomenon in the boarding school. The informants in this study are KH. Abdul Ghofur and his sons and daughters, the Alumni of Pesantren Sunan Drajat, boarding school administrators, the Headmasters, teachers and the people who know about the history of this boarding school. And to get the data it is used the interview, observation and the literature study. Be used for the analysis of data reduction, data display and drawing a conclusion. In this study, it was found that KH. Abdul Ghofur has greatly varied according to leadership model of the circumstance and conditions encountered between democratic, authoritarian and assertive. This is the same with the Fiedler Theory, contingency. But on the other side, Abdul Ghofur's leadership has special different models with the Fiedler's theory, he has the great charismatic and spiritualistic. And from the other side, researchers have found the great strategies applying in the developing process of boarding school of Sunan Drajat. The strategies are strengthening educational facilities, setting up the radio and television stations, strengthening people participation, strengthening of leadership policy and expanding cooperation with others. Last but not least can be offered, in the development of Pesantren effectively must be conceptualized by Al Imam At-Tablwar,

Keywords: Boarding School, Model Leadership, strategy development, Al-Imam At-Tablwar

Date of Submission: 18-01-2019

Date of acceptance: 02-02-2019

I. INTRODUCTION

Islam pesantren as an educational institution The indigenous (native) Indonesia has long survive with all its contributions. Pesantren has proven to play a role not only as a locomotive Indonesian Islamic education, but also often synonymous with efforts to build up the intellectual vigor in improving the quality of human resources (human resources) that is closely related to the moral dimension (akhlakul karimah).

In that context, kiai and pesantren are two variables that can not be separated. True, that the boarding institution bound by an explicit formulation of traditional Islam, but scholars who are part of the real life of this nation. Kiai's position as quite unique, and the core of the dominant kualitasnya. Although the position was often a problem and difficult for him. However, precisely herein lies the grandeur Kiai. Kiai is a creative leader that strives to develop schools in new dimensions, and panoramic faced plural pesantren life today, an indication of a genius creation Kiai.

Kiai leadership in schools is one of the key elements that influence the success in achieving the objectives pesantren. Leadership understood is nothing but mental readiness was expressed in a person's ability to give guidance, to direct and regulate and dominate others so that they would do something matters relating to a desired destination by boarding educational institutions. Readiness and ability to play the role of the leader as a draftsman interpretation or giving an explanation of the interest, interest, willingness, ideals or goals they'd achieved by a group of individuals.

As well as the boarding school in general, in the development of Pondok Pesantren Sunan Drajat, in addition to establishing variations formal educational institutions and business units, have appeared no other supporting factors were dominant, namely the nature or character owned by caregivers who are not a lot owned by a caregiver other schools, between nature and his character is the open nature of the development of the times and never ceases to innovate, based on the open soul and spirit strong broadcast the Islamic religion through economic development and education. With his life motto "Life is a must mean, by way of organizing the economy and public education and students, this is the ultimate perpetual charity".

The purpose of this study, was to determine and menganalisa models kiai leadership in the development of PondokPesantrenSunanDrajat in Lamongan district, East Java province and to identify and analyze strategies kiai leadership in the development of PondokPesantrenSunanDrajat in Lamongan district, East Java province.

II. LITERATURE REVIEW

Leadership theory

Leadership skills, the ability to lead, influence, directing people (SDM) to be raised recognition, compliance, obedience and has the ability and awareness to perform activities (take measures) for tecapainya purposes. Many variables or factors that influence the effectiveness of management and administration in addition organization affected the ability of the leader, was also influenced by the style of leadership. Although, according to the contingency approach, there is no leadership style is best for the whole of the circumstances, not least the democratic leadership style should be highlighted by the national leadership of the authoritarian leadership style and Laize faire (free). The most important thing a leader has a number of advantages compared with subordinates.

Institutions Development Strategy Education

The word strategy comes from the Greek words strategos, which means "a general set of maneuvers cried autover come a enemyduring combat" a kind of knowledge the generals to win battles. There are some other opinions on the definition of strategies, among others: Strategy is defined as an outline of state policy action to achieve the goals set. H. M Arifin, Med. provide an understanding of the strategy is as any attempt to deal with a particular target under certain conditions to achieve the maximum hasil. The strategy is a careful plan of the activities to achieve certain goals. Art education strategy is to utilize a factor to achieve the target by looking at the situation and condition of the existing society is also concerned about the problem of physical barriers and non-physical.

According to Iskandar Wiryokusumo, development is the educational efforts of both formal and non-formal held consciously planned, directed, organized, and responsible in order to introduce, cultivate, guide and develop a basic personality that is balanced, whole and harmony, knowledge and skills appropriate with talent, desire and capabilities, as a preparation for the next on their own initiative add, improve and develop themselves, others, and the environment towards the achievement of dignity, quality and optimal human capability and pribadi independent. Prof. Dr. HM Arifin, Med.

Structural functionalism theory

The basic assumption of the structural functionalism theory is a theory of building the greatest influence in the social sciences in the present century. Characters who first coined the functional ie August Comte, Emile Durkheim and Spencer Herbert. Functional structural thinking is strongly influenced by biological thinking that considers society as a biological organism is composed of organs interdependence, this dependence is the result or consequence that these organisms can survive. As with other approaches structural-functional approach also aims to achieve social order. Structural-functional theory was originally set of ideas Emile Durkheim, Durkheim's where thinking is influenced by Auguste Comte and Herbert Spencer.

Social Interaction Theory

This concept was originally introduced by Blummer (1969: 5), which states that man is an actor and the actor itself will choose, check, thinking, classifying and transforming meaning in relation to the situation in which and where the direction of his actions. And actually, the interpretation should not be considered only as a meaning-makana application that has been set, but as the process of meanings in which meaning dipakai and perfected as an instrument for guidance in the formation of action.

According to Francis Abraham in *Modern Sociological Theory* (1982: 1), symbolic interactionism is essentially a social-psychological perspective that is relevant for sociological inquiry. This theory is closely related to social structures, concrete forms of individual behavior or inferior mental traits, symbolic interactionism focuses on the nature of the interaction, on dynamic patterns of social action and social relations.

III. RESEARCH METHOD

Research Approach

Planresearchused in this research is the design of the external and internal criticism. Ary, et al (2002: 450) suggests "the concept of external criticism (or criticism lower) and internal criticism (or criticism of the high level)". Basically external criticism is used if the facts or evidence whose authenticity can be considered, possibly also including the techniques used as proof of authenticity.

Research Focus

Based on the description of the background of the problem and formulation of the problem, then the focus of his research as follows:

1. Model kiai leadership in the development of Pondok Pesantren Sunan Drajat.
 - 1) leadership style
 - 2) Kiai leadership culture
 - 3) Obedience
 - 4) community support
 - 5) commitment of leadership
2. Kiai leadership strategy in the development of PondokPesantrenSunanDrajat in Lamongan district, East Java province
 - 1) Facilities provided
 - 2) Society participation
 - 3) Loyalty administrators and students
 - 4) Policy leaders
 - 5) Cooperation is done

Data Analysis Technique

According to Patton cited Moleong (2002), data analysis is the process of arranging the order of the data, organize them into a pattern, category, and a basic description. The data analysis was first intended to organize data. All data collected consisting of field notes and comments the researcher, images, photographs, documents such as reports, biographies, articles, and so organized, sorted, grouped, coded, and then categorized. Organizing and managing the data of at least able to find themes and propositions as substantive theory. Given the approach of this study is a qualitative approach, then the data collection and analysis of data may not be separated from one another, take place simultaneously and continuously (Muhajir, 1990), before, during and after data collection.

Analysis data in this study using the method and Huberman Milles (1984). Arguing that in qualitative research data analysis cycles rather than linear shape. Analysis of this data can be illustrated in a diagram called interactive model as follows: reduction of data, display data, drawing conclusions.

IV. DISCUSSION

Kiai's Leadership Model in the Development of Islamic Boarding Schools in Sunan Drajat

Leadership Style

The author found several leadership styles attached to the figure of KH. Abdul Ghofur, among them is charismatic, democratic, authoritarian, assertive, and spiritual. Following this the author explained the analysis of KH's leadership style. Abdul Ghofur in the development of Islamic Boarding School Sunan Drajat:

1. Charismatic
KH. Abdul Ghofur's charisma is able to influence public confidence against him.
2. Authoritarian
Authoritarian nature of KH. Abdul Ghofur is the driving force strong for the progress of the Islamic Boarding School Sunan Drajat.
3. Democratic
Giving part of the authority to boarding school administrators has become a strength to build good *team work*.
4. Spiritual
Spiritual power is one cause of the emergence of charisma in the kiai
5. Assertive
The assertiveness of a kiai is important for creating stability and achieving the vision of a pesantren

Leadership Culture

Islamic boarding schools have many values which are taught at the same time practiced by all elements of Islamic boarding schools, starting from : kiai, ustadz, boarding school and santri. In fact, outsiders who did deliberately visit Islamic boarding schools had to adjust to the culture prevailing in the pesantren. However, it does not mean that the culture of the pesantren cannot be influenced by the culture that comes from outside the pesantren. In this context it is very possible for acculturation between the culture of pesantren and the culture outside the pesantren.

This acculturation cannot be avoided as a whole, and vice versa. Because, this acculturation is a consequence as well as a reality that must be accepted by Islamic boarding schools as educational institutions whose role is in the midst of society. KH Abdul Ghofur often exchange ideas with anyone, especially with

guests who have different backgrounds. With the frequency of KH. Abdul Ghofur exchanging ideas, of course there are things that according to KH. Abdul Ghofur positive so that it can be applied in the SunanDrajat Islamic Boarding School in hopes of being able to have a positive impact so that the SunanDrajat Islamic Boarding School can develop towards a better direction.

Obedience

Di Pesantren SunanDrajat there is one lesson that is categorized as compulsory to be taught to all santri, namely the book *Ta'limMuta'alim* (a way of learning for people who study). This is a mandatory material for all new santri, before the santri gets other subject matter. In general, the *Ta'limMuta'alim* book teaches santri about the importance of morality (respect) to the teacher as much as possible. In other words, santri are obliged to *tawadhu* ' (respect) and devote themselves to the teacher. Whatever the advice, orders and prohibitions of his teacher, santri are obliged to obey him without having to think long. Do not even let the santri protest against the teacher. So that it appears, as if the advice of the teacher is the absolute truth. In the end, the santri did not dare to oppose the teacher's attitude, let alone deny the teacher's orders.

Community Support

Existence The SunanDrajat Islamic Boarding School in the northern coastal region of Java Island, precisely in Lamongan Regency, is able to provide a significant contribution to the lives of people in socio-religious, especially in the education sector. Started in 1972, the initial process of re-establishing the SunanDrajat Islamic Boarding School by KH. Abdul Ghofur, until now continues to experience very rapid development. This is marked by at least four main indicators : 1).number of santri, 2). Islamic boarding school area, 3). education level, 4). facilities and other facilities.

According to Weber, charisma is applied to certain qualities of a person's personality based on what he deems extraordinary and treated as endowed with supernatural, superhuman, or at least specifically extraordinary strength or quality. This is like being inaccessible to ordinary people, but is considered a *divine* origin (God's gift) that deserves to be an example, and on that basis the individual concerned is treated as a leader. Based on Weber's explanation, charismatic cannot be created or conditioned so that the person becomes charismatic. Therefore, it does not work, if KH. Abdul Ghofur is believed by the community to have several advantages that others cannot have.

Leadership Commitment

Every leader is committed to his leadership. Because, leadership commitment becomes an important thing that must be present in the soul of a leader. Whether or not an organization develops depends on how strong the leader has commitment to his leadership. Therefore, the figure of the kiai in a pesantren is required to have leadership competencies that go beyond the leaders of organizations or institutions outside the pesantren. From the results of the author's observation, about the leadership commitment possessed by KH. Abdul Ghofur, there are at least six leadership commitments, including : finding opportunities that are challenging, courageous to try and willing to take risks, lead the future, mobilize cooperation, demonstrate exemplary, and reward every success.

According to Tomatala (2010), leadership commitment is an important factor that affirms leaders and people led in an organization to carry out their responsible leadership responsibilities. This means, that with high leadership commitment it is felt that it will affect the development of institutions or organizations. Thus, it should be suspected that there is a strong influence and a positive relationship between leadership commitment and the development of pesantren, in this case the SunanDrajat Islamic Boarding School, Lamongan.

Kiai's Leadership Strategy in the Development of Sunan Drajat Islamic Boarding Schools in Lamongan Regency, East Java Province

Facilities provided

1. Persada's Radio and Television Facility

Sunan Drajat Islamic Boarding School also complements its facilities and infrastructure using mass media, namely in the form of Persada radio and television canals. The way that is fairly modern, because it has direct contact with information technology. Especially if you see the existence of radio and *c anal* television Persada is in a boarding school. Of course, this has become a special advantage of the Sunan Drajat Islamic Boarding School, because not all pesantren have this technology. The following is the information conveyed by the informant to the researcher.

Based on the observations of researchers, the impact of using mass media is quite effective in reaching people in remote areas and also for those who have busy activities. With the use of radio and television channels in this context, recitation activities are carried out by KH. Abdul Ghofur is able to reach various elements of society at large. In addition, there are also works of art from the santri of the Sunan Drajat Islamic Boarding

School in the form of music and singing with *the* modern Qasidah *genre* which are always broadcast widely on radio and broadcast by the Persada television canal.

2. Educational facilities

Education is the main mission carried out by the Pesantren Sunan Drajat. Therefore, Islamic Boarding School Sunan Drajat always strives to provide the best in meeting the knowledge needs of the community, both in the field of religion and in the general sciences. This can be seen from the level of education that is under the auspices of the Sunan Drajat Islamic Boarding School Foundation. Based on the author's observations, this is due to two main factors, namely : the big name Sunan Drajat and the figure of KH. Abdul Ghofur is a charismatic and very influential cleric. In addition, KH. Abdul Ghofur also consistent to always develop the existing education in the Islamic boarding school Sunan Drajat, even he did not hesitate to go down directly to promote to the community. And also, he always reminded all the elements of the Sunan Drajat Islamic Boarding School, both the *Ndalem* family , the lecturers, the teachers and the santri, that the *Thoriqot*Islamic Boarding School of Sunan Drajat was education.

Loyalty of Management and Santri

Dhofier (2011) argues, the thing that causes a kiai to successfully develop pesantren is basically his extraordinary knowledge on various branches of Islamic knowledge, his leadership ability in developing pesantren. In addition, most kiai also reinforce the impression that the kiai are extraordinary people who have spiritual advantages such as *karamah* (people who have the virtue of manners and charisma) who function as *agents of barakah* (mercy or gift of blessing) from Allah for their followers : in other words, people believe that the kiai can be a channel for God's holiness and mercy. Almost all *famous* kiai who developed a large boarding always respected as scholars who have *miracles* and *blessings* outstanding. However, according to Zamarkhasyari, this spiritual attribute was only identified or possessed by kiai after they became *famous* kiai , and this attribute was strengthened or recognized by other kiai to preserve the popularity of the pesantren so that it could continue to attract many santri to study at pesantren.

Therefore, the relationship between the kiai and the community is well established. Likewise, the relationship between kiai and santri is very close, in other words, the relationship between santri and kiai is very strong. The author agrees with Zamarkhasyari's opinion, that one reason for the community and santri to have strong loyalty to the kiai is more due to the spiritual attributes inherent in the figure of KH. Abdul Ghofur. Thus there is an expectation, that the figure of KH. Abdul Ghofur is highly trusted by his santri who have spiritual advantages such as *karamah* which functions as a distributor of *barakah* (mercy or gift of blessing) from God for them.

In the opinion of the author, there are two categories of santri loyalty to KH. Abdul Ghofur. First, is the loyalty of ordinary santri who are students. The form of loyalty is listening and carrying out all KH orders and prohibitions. Abdul Ghofur was contained in the cottage's order. Second, is the loyalty of santri who have status as board administrators and educators (teachers and lecturers). The form of their loyalty is to help KH. Abdul Ghofur in running all santri needs and educational activities. They petrified KH. Abdul Ghofur was in accordance with the mandate he had received. The duties of the board administrators lasted 24 hours. This is because to ensure that all santri are in good condition and all activities are going accordingly. All of these tasks are carried out responsibly and only expect *baraka* from KH. Abdul Ghofur. Even if they get *money* (salary), it's not big. Because the foundation's ability to give *bisyyarah* to board administrators was just that much.

Policy Leaders

In the author search, there are at least three ways that are often used KH. Abdul Ghofur in deciding any policy. First, KH. Abdul Ghofur using a bottom-up track, which absorb the aspirations of all the trustees and administrators of the cottage to give their opinion on an issue before the policy is issued. Almost all organizations use these features. Secondly, through the spiritual path (can be a prayer to seek guidance or special *wird*) that was intentionally done by KH. Abdul Ghofur in determining the policy to be-determined direction. This method is rarely used by more formal organization. But for KH. Abdul Ghofur, precisely by means of spiritual *lelaku* common thing for her figure as well as a *pemimpin*Ulamapesantren. Third, KH. Abdul Ghofur gets input from outside parties to implement something new, which previously did not exist at the schools. According to the author, in this way too common and often used by the organization in general. However, the authors assessed how the latter is frequently encountered problems in the field, especially in terms of synchronization with a program that has been established by the foundation. Thus denying the existing programs for the sake of implementing something new that comes from outside parties. The next obstacle is the human resources available in schools. Therefore, the human resources are not necessarily able to adjust (carry out) with input from external parties. While at the same time, KH. Abdul Ghofur determined to implement it. In this context, KH.

Cooperation is done

Cooperation is a must for an educational institution. This cooperation is broad in nature, and not just limited to education alone. However, cooperation in other fields also become important. Given, Pesantren Sunan Drajat is an independent institution, to meet such independence is needed the cooperation of various parties. Both the government and private sectors. As proposed by Francis Abraham in *Modern Sociological Theory* (1982: 1), that is essentially symbolic interactionism is a perspective that is social-psychological relevant for sociological inquiry. This theory is closely related to social structures, concrete forms of individual behavior or the properties of inner conjunctural,

KH. Abdul Ghofur interaction, the dynamic patterns of social action and social relations without borders. That is, anyone can collaborate with Pesantren Sunan Drajat. No matter the background of his business partners, including her religious background. Provided, can mutually benefit or *masalah*, such cooperation can be established properly in accordance with the collective agreement.

V. CONCLUSION

Islamic boarding schools as *indegenous* Islamic education institutions Indonesia has long *survived* with all its contributions, and has proven to play a role not only as a locomotive for Indonesian Islamic education, but also often synonymous with efforts to build intellectual zeal in improving the quality of *human resources* related closely with the moral dimension (*akhlakul karimah*).

Islamic boarding schools are an Islamic educational institution that grows and is recognized by the surrounding community, has a *pengajian* system or *madrassa* which is entirely under the sovereignty and leadership of one or several clerics with characteristics that are charismatic and independent in all respects. Djamaluddin & Abdullah Aly, (1998: 99).

Islamic scholars and *pesantren* traditions are two inseparable variables, and *pesantren* institutions are bound by explicit formulations of traditional Islam, but *kiai* are part of the real life of this nation. The position of the clerics is quite unique, and becomes a very dominant figure, even though that position is often a problem and makes it difficult. However, this is precisely where the greatness of the *kiai* lies. *Kiai* is a creative leader who always strives to develop *pesantren* in new dimensions, and the plural-faced panorama of Islamic boarding school life today, is an indication of the creation of *kiai*'s geniuses.

Along with the progress of the times, the development of Islamic boarding schools then gave birth to *madrassa* as a formal Islamic educational institution born to meet the demands of the development of education, and has become a symbol of the progress and development of Islamic boarding schools. Along with other educational institutions, so that they can easily understand, that boarding schools are places for learning and other studies, and in their activities as formal educational institutions, which in their teaching and learning have different characteristics as well as formal educational institutions such as schools in general.

The development of Islamic boarding schools cannot be separated from the role of a *kiai* in leading and directing to fit his purpose. To achieve this goal *leadership* abilities are needed, namely the ability to lead, influence, direct people (HR) to arise recognition, obedience, obedience and have the ability and awareness to carry out activities (take steps) for the achievement of goals. Many variables or factors that influence the effectiveness of organizations and government management besides being influenced by the ability of leaders, are also influenced by leadership style.

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Tommy Hariyanto. "Kiai Leadership Model In Development Strategy Islamic Boarding School." IOSR Journal of Humanities and Social Science (IOSR-JHSS). vol. 24 no. 01, 2019, pp. 41-46.