(RESEARCH ARTICLE)

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Kiai leadership style in developing Bahrul Ulum Islamic Boarding School, Tambakberas, Jombang Indonesia

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Abstract

This study aimed to describe and analyze the Kiai leadership model in developing Islamic boarding schools at the Bahrul Ulum Tambakberas Jombang Islamic Boarding School. The leading theory used is the Burn and Bases transformational leadership model, Zaccaro Bader's and Stoner's leadership approach.

This research uses a phenomenological approach with a case study type and a multisite design. The phenomenological approach was chosen because researcher attempt to describe and analyze phenomena, events, social activities, attitudes, beliefs, thoughts, and human perceptions individually and in groups with case studies. The researcher hopes to get a complete picture of the leadership case in Islamic boarding schools. The data in this research is about Kiai's leadership in developing Islamic boarding school science. There are two data sources in this research, namely humans and non-humans. To obtain integrated and accurate data, the study uses three techniques: interviews, observation, and documentation. The analysis was carried out in two stages, with analysis of individual sites first using Miles B and Huberman's theory, namely data condensation, data presentation, and conclusion/verification, then a multisite study was carried out.

The study's results stated that the Kiai's leadership model in developing Islamic boarding schools' knowledge with the transformational model showed that the Kiai had several capitals, such as intellectual, religious, social, and relational capital.

Keywords: Leadership Model; Kiai; Islamic Boarding School; Burn and Bases Transformational Leadership Model; Zaccaro Bader's and Stoner's Leadership Approach

1. Introduction

The cultural leadership model is often called consideration, employee-centered, and concerned with production and relationship dimensions. (William J. Reddin, 1990). This model is closely related to efforts to maintain and strengthen groups and can be recognized through behavioral patterns, including emphasis, nondirective behavior, focus on the person, and system openness. Thus, The cultural leadership model assumes that happy subordinates will work harder. They will be able to devote full attention to the implementation of the work. A cultural leadership model is needed to reduce stress in organizations due to demands for achievement.

Leadership models have developed in the modern era, with different approaches to understanding leadership concepts and culture. There are models of the trait approach, situation approach, group dynamics, and transactional and transformational (Gary, 2010). According to the trait approach, the leadership model aims to explain the traits that make a person successful. This approach sees leadership as something that originates more from the individual,

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incredibly individual traits. Proponents of this approach seek to identify personality traits that successful leaders possess, suggesting that certain traits, such as physical strength or friendliness, are essential to effective leadership.

Personal traits, such as intelligence, are transferable from situation to situation. Because only some have these qualities, only those who can be considered for key positions in the organization. Leaders are then considered to have innate individual characteristics that differentiate them from non-leaders. This trait-based leadership model suggests that there are several requirements that leaders must have, namely: (1) physical strength, (2) appreciation of direction and goals, (3) enthusiasm, (4) friendliness, (5) integrity, (6) technical expertise, (7) decision ability, (8) intelligence, (9) teaching skills, and (10) confidence. (Gary, 2010). A leadership model based on a situational approach was developed by Blanchard, which is based on the interrelationship between three factors, namely task behavior, relationship behavior, and maturity (Ken Blanchard, 2000).

Task behavior is intended as giving instructions to the leader towards subordinates, including specific explanations, things that must be done, procedures for doing them, and strictly supervising them. Relationship behavior is intended as an invitation conveyed by the leader through two-way communication, which includes listening and involving subordinates in problem-solving. Maturity is the ability and willingness of subordinates to take responsibility for carrying out the tasks assigned to them. Ability relates to knowledge or skills obtained from education, training, or experience. Willpower is related to motivation and belief.

Darwin Cartwright and Alvin Zander developed the group dynamics model. This leadership theory categorizes group goals into two types, namely (a) achieving goals by providing direction to subordinates to achieve goals and (b) maintaining group integrity by improving relationships between group members. (Cartwright et al., 1990). JM Burns and Bernard M. Bass proposed transactional and transformational models. In transactional leadership, the leader's interest is in the promise or lure of a job reimbursement of donations given to the campaign. The approach to subordinates is based on an exchange view of things. (J.M. Burns and Bernard M. Bass, 2013). This leadership model is only relevant for exchange processes, which do not directly touch the substance of the desired change.

The transformational model is leadership that involves changes in the organization. This leadership requires actions that motivate subordinates to be willing to work for high-level goals that are considered beyond personal interests at the time. Leaders and subordinates mutually enhance high morality and motivation. Generating awareness of moral values such as independence, justice, and humanity. (J.M. Burns and Bernard M. Bass, 2013). Transformational leadership influences people, so they like trying to achieve group goals. (Kartini Kartono, 2010). The indicators of transformational leadership are reforming, setting an example, encouraging subordinate performance, harmonizing the work environment, empowering subordinates, acting on a value system, continuously improving abilities, and dealing with complex situations. (Sudarwan Danim & Suparno, 2012). A transformational leader must optimally transform organizational resources to achieve meaningful goals under predetermined targets. The resources are referred to as human resources, facilities, funds, and external factors of the organization.

2. Research method

The research entitled Kiai Leadership Style In Developing Bahrul Ulum Islamic Boarding School, Tambakberas, Jombang Indonesia has a phenomenological approach. Researcher try to describe and analyze phenomena, events, social activities, attitudes, beliefs, thoughts, and human perceptions individually and in groups. (Ghony, M. Djunaidi, & Fauzan Al Manshur, 2012). The phenomenological approach focuses on the way people experience certain phenomena. This means that people experience something not because of experience but because of occurring phenomena (Main et al., 2018). Phenomenological research is based on accurate and actual conditions to give a naturalistic impression. (Barnawi and Darojat, 2017). This object relates to areas of life such as economics, culture, law, administration, religion, etc. The type of research used by researcher is case studies. Creswell stated that case studies focus on the specification of cases in an event, whether it includes individuals, cultural groups, or a portrait of life. (Creswell, John W, 1998). Case studies are used to study intensively the background, recent status, and environmental interactions that occur in a social unit such as an individual, group, or existing community institution. (Azwar, Saefuddin, 2014). The characteristics of case studies, namely identifying cases, is a system bound by time and place, using various sources of information in collecting data to provide a detailed and in-depth description of the response to an event. (Creswell, John W, 1998).

Researcher must be present when conducting qualitative research because the researcher is the main instrument of the research. (Lincoln, Y. S., & Guba, E. G. 1985). The research location or site is the Bahrul Ulum Tambakberas Jombang Islamic Boarding School. Researcher thus act as instruments and data collectors, whereas in qualitative, the main instrument is humans. (Rochiati Wiriaatmadja, 2007). Guba and Lincoln put forward seven characteristics that make humans a well-qualified research instrument, namely being responsive, adaptive, more holistic, aware of unspeakable

contexts, being able to process immediately, being able to pursue clarifications, being able to summarize quickly, and being able to explore idiosyncratic answers. Furthermore, the researcher was able to pursue a more profound understanding. (Lincoln, Y. S., & Guba, E. G. 1985)

Data sources in this study are the symptoms, as they are in the form of words, behavior, and opinions of the parties involved in the research object. This is what Nasution said. He said that the data source in qualitative research is words (nonverbal data) and actions (verbal data). The rest is additional data such as documents and others. It was further explained that the words and actions of the people observed or interviewed were the primary data source recorded through written notes or tape recorders, photographs, or films. (Nasution, S., 2003).

To carry out the data validation process, this qualitative research does several things: First, test credibility. This is done through triangulation techniques, namely checking data from various sources in various ways and at various times. Thus, there is a triangulation of sources, data collection techniques, and time triangulation. Second, the transferability test. For this reason, so that people can understand and apply the results of their research, the researcher in his research report provides a detailed, clear, systematic, and reliable description—third, test dependability. Dependability is reliability, and research is reliable if other people can repeat/replicate the research process. Reliability testing is carried out by auditing the entire research process. Fourth, confirmability test. Confirmability is a test of research objectivity. Research is objective if many people have agreed upon the research results. Testing confirmability means testing research results linked to the process carried out.

3. Discussion

The Kiai's leadership model in developing Islamic boarding schools is transformational with a situational and environmental approach. The Kiai, as leader, direct, motivate, and raise awareness of Islamic boarding school residents to participate in the established policies. The transformational model can occur because the Kiai think well about developing and advancing Islamic boarding schools. Apart from transformational, there is also a collective model that gives autonomy to units to develop themselves by adhering to the main rules of the Islamic boarding school. So that the internal contradictions of the *pesantren* can be muted and not cause prolonged conflicts. The leadership model in the two research locations is also more rational. Seeing the Kiai's ability to organize, manage, and lead the Islamic boarding school. Rational leadership is supported by a cognitive base that appears robust in the scientific competence of religion and management so that Kiai can understand the existence of Islamic boarding schools amid changing times. The competency of Kiai in managing and administering Islamic boarding schools at the two research loci can be observed from the existence of dozens of Islamic boarding school units and the synergy carried out by each caregiver or person in charge.

Kiai's leadership in Islamic boarding schools is known for its strong character. This is based on the Kiai's competence in religion and active role in society. Kiai appears in Islamic boarding schools and society as figures who radiate goodness based on religious knowledge. In this case, there is a role of the agent of change and social changer in a society with advantages over other communities around the Islamic boarding school. The Kiai's legitimacy is assessed by society because of his religious expertise and even his supernatural powers if he has them, and often this is judged because of his heredity. (Miftah Thoha, 2003)

According to Arifin, the existence of kyai as leaders of Islamic boarding schools, seen from their function, according to Arifin, is seen as a unique leadership. It is unique because, as the leader of an Islamic educational institution, the kiai not only prepares the curriculum but also formulates regulations, designs an evaluation system, and implements teaching activities at the Islamic boarding school. Therefore, the presence of Kiai in Islamic boarding schools is required to have wisdom and insight, be skilled in religious sciences, instill good values, and a role model for the students and the community. (Imron Arifin, 2003)

Kiai, as leaders of Islamic boarding schools, have integrity towards the values upheld in society, such as honesty, truth, and justice, so that the community trusts them. Kiai also masters some knowledge that supports it. Plus, the moral strength that drives him to become a figure in society. Kiai is thus a community leader figure who masters sacred and profane abilities. (Hefny Rozak, 2014).

The innovation and development of Islamic boarding schools carried out by Kiai at two research loci is an ability that shows transformational qualities. These innovations can be learned and trained. (Joe Tidd, John Bessant, and Keith Pavitt, 2001). The innovations carried out by Kiai provide better, new products and services, as well as improve the Islamic boarding school model. Innovation means new, more exciting work and better skills when translated in all areas. (DTI, December 2003).

The Kiai in the two research loci in the transformational leadership model have a significant role. Kiai is most responsible for organizing learning and education in Islamic boarding schools. The quality of the Islamic boarding school and its qualities are primarily reflected in the behavior of the kiai. Unsurprisingly, the character of an Islamic boarding school must be distinct from the character of its kiai.

One of the ways transformational leadership is realized is the ability to influence other people to want to work together and guide others in achieving desired goals. (Kartini Kartono, 2010). Transformational kiai are indirectly required to have advantages over their followers. The transformational leadership model relies on something other than talent or heredity. The hereditary factor is undeniably the main thing. However, it is supported and strengthened by the Kiai's interest in learning or upgrading the quality of their sons, thus making the young Kiai have competence they can be proud.

According to Dubrin, a transformational kiai is a person who helps companies and other people to make positive changes in their activities. (Andrew J. Dubrin, 2005). In carrying out scientific development in Islamic boarding schools, Kiai does several things, namely first increasing awareness of Islamic boarding school residents about the importance of changing and working together towards the vision and mission set. The second is helping the development of the pesantren community by directing other Kiai and pesantren residents to develop for the better because this impacts improving the quality of the pesantren.

Transformational kiai are needed by pesantren, considering their prominent role in directing the transition of change in pesantren. Robbins and Judge state the following. Forms of transformational leadership behavior, namely idealized influence (ideal influence), in which the leader provides the vision and mission, creates a sense of pride, and earns the respect and trust of subordinates. Idealize influence where followers have deep faith in their leader, feel proud to work with them and trust their leader's capacity to overcome every problem. Inspirational motivation is a leader's ability to communicate high expectations, excitingly convey a shared vision by using symbols to focus the efforts of subordinates and inspire subordinates to achieve goals that result in substantial progress for the organization or company. Intellectual stimulation is a leader's behavior that can increase the intelligence of subordinates to increase their creativity and innovation, rationality, and careful problem-solving. Individualized consideration is the behavior of leaders who give personal attention, treat each subordinate individually with different needs, abilities, and aspirations, and train and provide advice. Individualized consideration of transformational leadership treats each subordinate as an individual and accompanies them, monitors, and develops opportunities. (Robbins, Judge, 2008).

The transformational leadership model is the power to move people and influence people. The kiai in the two research loci also have a good sense of belonging. Kiai is sensitive and understands various issues concerning the interests of the Ustaz and students at the Islamic boarding school, the community around the Islamic boarding school, stakeholders, and even the guardians' needs. The collective leadership model is visible in the decision-making process. As an Islamic boarding school with dozens of kiai, a mechanism needs to be implemented well by all units owned. Stoner views decision-making as selecting a course of action to solve a problem. (A F Stoner, James, 1998).

Siagian also has almost the same opinion, interpreting decision-making as a conscious effort to determine one alternative from various alternatives to solve a problem. (Sondang Siagian, 2019) The Kiai leadership model is also based on solid rationality. The leadership emphasizes ideal ideals in the form of Islamic boarding school goals according to current conditions. So scientific development, the goal of leadership, must be realized jointly. According to Kartono, this rational basis is a form of domination based on personal capabilities, namely being able to encourage and invite other people to do something to achieve a common goal. (Kartini Kartono, 2010).

Rational leadership is a form of domination based on the Kiai's ability to invite other people and requires special skills appropriate for specific situations. Abdulrahman stated the following. Not all leaders will be able to influence and move other people in order to achieve a goal effectively and efficiently because other people can only be influenced/moved if: (1) There is the ability of the leader to use leadership techniques; (2) There are special qualities in leaders, namely leadership qualities that influence people's souls so that they are amazed and attracted to the leader. (Abdulrahman, 2004).

Koontz and O'Donnell stated that indicators of rational leadership include having intelligence beyond the people they lead, having attention to comprehensive interests, being strong in fluency in speaking, being strong in thinking and emotions, having a strong inner drive to lead, and understanding the interests of others (Harold et al., 2010). Rational and collective leadership in the two research loci is close to the original character of Islamic boarding schools. Kiai, who becomes chairman or top leader, has scientific excellence, enthusiasm and need for achievement in work, intelligence, assertiveness, self-confidence, and initiative. (Handoko, 2019).

Aspects of leadership behavior emphasize dividing tasks and authority to maximize leadership. In the two research loci, the kiai performs the functions and duties assigned to the governing body. So, with the leadership model implemented, the Islamic boarding school can run according to its objectives, and its implementation is effective, considering that the policy is handed over to each kiai in different units. The board of caregivers, the top manager of the pesantren, is task-oriented. The board of trustees has several thoughts to convey to the Kiai to support maximum success and achievement. The rules and policies that exist in the caretaker board are things that have been discussed carefully with all considerations.

Stogdill stated that leadership depends on factors such as the situation, employees, tasks, organization, and other environmental variables. (Ralph Stogdill, 2005). Koontz, O'Donnell, and Weihrich confirmed that the situational factors influencing a leader are the work being handled, the organizational environment, and the characteristics of the people they are dealing with (Harold et al., 2010). Fiedler stated that three main dimensions in a leadership situation influence the model of an effective leader: position power, task structure, and leader-member relationships. (Fiedler, 1994).

Siagian emphasized that an effective leadership model depends on two things, namely, choosing the right leadership style to deal with a particular situation and the level of maturity of the person being led. (Sondang Siagian, 2019). In the two research loci, collective leadership thus considers participatory and democratic elements. In this case, participatory leadership sees the influence of leadership on subordinate motivation, satisfaction, and work performance.

The Board of Trustees certainly pays close attention to the needs of the Kiai regarding the fulfillment of their participation in developing the pesantren. According to Reksohadiprojo & Handoko, participative leadership is where the leader asks for and uses suggestions from subordinates but still makes decisions. (Reksohadiprodjo & Handoko, 2001). Participative leadership also involves efforts by a manager to encourage and facilitate the participation of other people in decision-making that would otherwise not be made independently by the manager. (Gary, Yukl, 2010)

Shared leadership in a participatory context is like sharing power, granting power, and reciprocal influencing processes. The shared leadership model within a participatory scope tries to provide responsibility and authority to all kiai even though the mechanism must be through a Board of Trustees. Collective leadership is also based on the spirit of democracy. The Caretaker Council always involves the participation of other kiai in making decisions. Kiai often carries out leadership through consultation, seeking and finding various opinions and thoughts from other kiai regarding the decisions to be taken.

By implementing a participatory-democratic leadership model, Kiai encourages the thinking abilities and creativity of Ustaz and santri so that their minds improve. Pesantren members are thus encouraged to be able to accept greater responsibility. The collective model with a participatory-democratic approach makes the relationship between Kiai as top leaders and other Kiai better and more harmonious.

According to Stoner, democratic, participatory leadership in making important decisions is selecting a course of action to solve a particular problem. (A F Stoner, James, 1998).

As two sizeable Islamic boarding schools with dozens of kiai, it is not surprising that the two research loci pay attention to the togetherness and cohesiveness of the kiai. With togetherness and cohesiveness, Islamic boarding schools can achieve goals and minimize differences. Siagian defines the collective leadership model as making decisions consciously to determine one alternative from various alternatives to solve problems. (Sondang Siagian, 2019).

4. Conclusion

The conclusions of this dissertation are as follows.

The kiai's leadership model in developing Islamic boarding school science with a transformational model shows that the kiai has some capital, such as intellectual, religious, social, and relational capital. An advisory board was formed as the top leader and daily administrators who acted as field implementers in its implementation. This division of roles attempts to break down the concept of a shared leadership model.

Suggestions

Based on the existing implications, the suggestions given by researcher are as follows.

- Two things cannot be separated from Islamic boarding schools: locations for research, policy, and leadership. Researcher see that to speed up the uniformity of the Kiai's perceptions, dense communication intensity is needed. Remember that frequent communication between Kiai will make it easier to uniform policies and monitor work programs in each educational unit.
- For other Islamic boarding schools, starting from the two existing research loci, kiai leadership in developing Islamic boarding school science does not escape several things, such as a strong vision and mission, model and leadership style, and internal and external support. The success of two research can be replicated or imitated as long as the conditions for development are well understood.
- Even though universities have a different model from Islamic boarding schools, which are the locus of research, talking about policy and leadership is found to be at one common point. Good policies supported by good leaders will produce drastic changes.

Compliance with ethical standards

Disclosure of conflict of interest

No conflict of interest to be disclosed.

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