

Institutional Leadership Pattern Islamic boarding school

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Abstract

Islamic boarding schools have a big role in the education system in Indonesia. In addition, it is also influential in shaping and maintaining social, cultural, political, and religious life. The purpose of writing this article is to find out the pattern of institutional leadership of Islamic Boarding Schools in Indonesia. This study uses a qualitative method with a descriptive approach. Data collection using library research method. The data analysis technique used a descriptive approach. The discussion in this article includes: the concept of leadership, leadership functions, types of leaders and leadership profiles of kiyai, dynamics of kiyai leadership in Islamic boarding schools, and decision-making techniques.

Keywords:

Patter;
Leadership;
Islamic Boarding
School.

Abstrak

Pendok pesantren memiliki andil yang besar dalam system Pendidikan di Indonesia. Selain itu juga berpengaruh dalam membentuk dan memelihara kehidupan sosial, kultural, politik, dan keagamaan. Tujuan dari penulisan artikel ini adalah untuk mengetahui pola kepemimpinan kelembagaan Pondok Pesantren di Indonesia. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif. Pengumpulan data dengan menggunakan metode library research. Teknik Analisis data menggunakan pendekatan deskriptif. Pembahasan dalam artikel ini meliputi: konsep kepemimpinan, fungsi kepemimpinan, jenis pemimpin dan profil kepemimpinan kiyai, dinamikan kepemimpinan kiyai di pesantren, dan tehnik pengambilan keputusan.

Kata Kunci:

Pola;
Kepemimpinan;
Pondok
Pesantren..

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1. Introduction

One of the educational institutions that has been around for a long time in Indonesia is the Islamic boarding school. This institution in the socio-historical context has contributed a lot in shaping and building the nation. Although the tradition in Islamic boarding schools is a traditional Islamic education system, in

the course of its history it has become the object of research by scholars who study Islam in Indonesia. This shows that Islamic boarding schools have a fairly strong influence in shaping and maintaining social, cultural, political and especially religious life.

As a traditional Islamic educational institution, Islamic boarding schools aim to study, understand, explore, appreciate and practice Islamic teachings by providing

stress on the balance of aspects of behavior (morals). In Indonesia, since the beginning of the 16th century, there have been many pesantren teaching various classical Islamic books in the fields of fiqh, theology and Sufism¹. On the other hand, pesantren is also a center for Islamic broadcasting in the country.

The strong relationship between ulama (kyai) and Muslims is evident in the growth and development of Islamic society. The social role of clerics (kyai) in the midst of people's lives, both concerning social, political, cultural aspects and more specifically in the religious field, has at least made the kyai as a prominent figure and figure in society. The world of pesantren and the charisma of the kyai is an interesting phenomenon to study, because after all, its existence has its own place in society.

It is undeniable, especially for the Javanese community, that Islamic boarding schools with all their attributes have occupied strategic positions. Islamic boarding schools get a very large and capable foothold

through the walls of life. The popularity of Islamic boarding schools is even mythized by the charisma of the kyai and the support of the students who are scattered in the midst of people's lives.

The life style of the kyai and santri is so large that the pesantren has a multi-dimensional function: the kyai does not only act as an imam. In Sartono Kartodirdjo, *Leadership in Indonesian History*, he discusses the field of rituals and religious ceremonies, but his presence is often asked to resolve cases or difficulties that befall the community. A kyai, for example, is often asked to treat the sick, give a series of lectures and even ask for prayers for their safety. Thus, the role of the kyai becomes more entrenched in society when his presence is believed to bring blessings.

This paper will discuss, 1) the concept of leadership, 2) the function of leadership, 3) the types of leaders and the leadership profile of kiyai, 4) the dynamics of kiyai leadership in Islamic boarding schools, and 5) decision-making techniques.

2. Methods

Obtaining information and data in this article is sourced from the literature, namely by using library research methods, such as books, scientific articles, magazines, documents, and collecting several research results related to leadership patterns in educational institutions, to then be analyzed descriptively qualitatively.

The more sophisticated technology today, it is no longer difficult for humans to collect the data or information needed. Likewise in the writing of a scientific work that aims to provide new discoveries or analyze a situation or event, so that it becomes new information that is useful for human benefit. Like this article, the author tries to collect various information obtained from articles sourced from social media, to then be analyzed, to find information related to leadership patterns in Islamic boarding schools.

3. Result and Discussion

Stogdill (1974) concludes that there are many definitions of leadership. This is because many people have tried to define the concept of leadership. However, all existing definitions of leadership have some elements in common. According to Sarros and Butchatsky (1996), "leadership is defined as the purposeful behavior of influencing others to contribute to a commonly agreed goal for the benefit of individual as well as the organization or common good".

According to this definition, leadership can be defined as a behavior with specific goals to influence the activities of group members to achieve common goals designed to provide individual and organizational benefits. Medium according to Anderson (1988), "leadership means using power to influence the thoughts and actions of others in such a way that achieve high performance". Leadership according to Robbins (2003) is the ability to influence the group towards the achievement of goals.

In a general sense, leadership shows the process of one's activities in leading, guiding, influencing or controlling the thoughts, feelings, or behavior of others. These activities can be done through a work in the form of writing or books, paintings and so on, or through personal contact face to face.

Important factors in leadership, namely in influencing or controlling the thoughts, feelings, or behavior of others are goals and plans. But that does not mean that leadership is always an activity that is planned and carried out intentionally, often leadership takes place spontaneously.

From the literature review on leadership, it can be seen that:

- a. Leadership is inherent in the leader in the form of certain traits, such as personality, ability, and ability.
- b. Leadership is a series of leader activities related to the position, power and behavior of the leader himself.
- c. Leadership is a process between relationships or interactions between leaders, subordinates and the situation.

The concept of leadership

The role of the kiai is very decisive in the course of the pesantren from time to time. Therefore, the leadership factor is an important essence contained in the kiai's personality. To examine the leadership of the kiai, below will be explained the concept of leadership. Leadership (leadership) is the ability of a person (i.e. leader or leader) to influence others (i.e. those who are led or his followers), so that other people behave as desired by the leader.

Koentjaraningrat distinguishes between leadership as a position and leadership as a social process. As a position, leadership is a complex of rights and obligations that can be owned by a person or an entity. As a social process, leadership includes all actions taken by a person or an entity that cause movement in society.

Leadership according to religion (Islam) has various terms. There is mention of Imamah, and there is Khilafah. Each Islamic group has a different definition from each other. According to the Sunnis, the Imamate is also called the Khilafah. Because the person who becomes the Khilafah is the highest ruler for Muslims who replaces the Prophet SAW. The Khilafah is also referred to as the Imam (leader) who must be obeyed.

According to the Shia, the Khilafah only covers the realm of political office, while the Imamate covers all areas of human life, be it religion or politics. The Shia believe that the Imam contains a more sacred meaning than the caliphate and only Ali bin Abi Talib is called the Imam as well as the Khilafah. Meanwhile, secular Muslims have ideas about the concept of leadership that are more

inclined to the western model. However, these three Islamic groups have an understanding that a society must have a leader.

The existence of a kiai as the leader of a pesantren, in terms of his duties and functions, contains a unique phenomenon. It is said to be unique, because the kiai as a leader in Islamic educational institutions is tasked with not only compiling programs or curricula, making regulations, designing evaluation systems, but also serving as coaches and educators of the ummah as well as ummah (community) leaders.

Leadership Function

Practical leadership functions will differ according to the situation in which the leader carries out his activities, but the main function of leadership lies in the representation of the group he leads, in the sense that leadership must be able to represent administrative functions, coordination and integration of various activities in groups or people who work together. involved in the leadership. The function of leadership will be evident from what it does, how it does it, and manages all its activities.

In this case, several experts (Kotter, 1979) have examined the pattern of leader activity (Leader Activity), shows that the leader's activities are diverse and influenced by the position and characteristics of the organization he leads. There are 4 (four) types of leader activities, namely: (1) technical activities, (2) interpersonal activities, (3) administrative activities and (4) institutional activities.

The initial activities and daily activities of a leader when occupying a new position, according to Welsh (1980) depend on the perception of the vision, namely the foresight and positive view of the existence of the organization, the mission to be carried out, the intended goals, the rights possessed, the responsibilities that must be carried out, the functions that must be carried out and the operational approach used as well as the mastery of all agencies related to the field of duty, so it is necessary to study the extent of their readiness to carry out their leadership functions.

Types of Leaders and Kyai's Leadership Profile

There are three types of leaders, namely traditional, charismatic, and formal (rational). Traditional leaders are rooted in a social structure organized by birth, wealth, and status. Charismatic leaders are rooted in their personal charisma. Formal leaders focus on the legal system prevailing in society.

As a result of the dynamics or demands of society, Islamic boarding schools make various efforts or steps that cause changes or shifts in the pattern of leadership carried out by the kiai. Therefore, the pattern of leadership in managing and developing pesantren is not the same between one pesantren and another. Em Nadjib Hassan, et al in their research describe that the pattern or profile of the kiai's leadership in Islamic boarding schools is quite varied. The kiai's leadership profile in managing pesantren has the following tendencies:

- a. A kiai with a community leadership profile is a kiai who is known for his greatness, both for his personal greatness and for his pesantren, because the kiai has a position or position in a socio-religious, political organization or has a position in certain power.
- b. Kiai has a scientific leadership profile (intellectual leader), namely a kiai who has personal greatness and his pesantren because the kiai is considered to have in-depth scientific expertise which is used as a reference or role model for the community in solving problems. The field of science is for example the science of jurisprudence, the science of hadith and others.

- c. A kiai has a spiritual leadership profile, namely a kiai whose personal and Islamic boarding school is great, because the kiai has the ability in matters of worship (mosque imam), becomes a mursyid (teacher) of tariqah, and becomes a religious moral role model.
- d. Kiai with administrative leadership profile (administrative leader), namely the kiai who only acts as a person in charge, while the guidance of the pesantren learning process is left to someone who is considered to have qualifications in accordance with the vision and mission of the pesantren.
- e. Kiai with an emotional leadership profile (emotional leader), namely the greatness of the kiai's leadership which is based more on the bonds of the greatness of a certain kiai, for example: KH. Turaichan Adjhuri is one of the great kiai in Kudus and has characteristics as a pesantren caregiver. However, his greatness is better known as a leading astronomer, both at the local and national level.
- f. A kiai with an economic leadership profile, namely a kiai who manages the pesantren by implementing a program to empower the economic potential of the community and its students.
- g. A kiai with an exoteric leadership profile, namely a kiai who manages a pesantren by highlighting the formal aspects of the pesantren.

Kiai have an important role in the development of pesantren. Role is the behavior of individuals who perform a certain position in relation to individuals in other positions. Role is a dynamic aspect of position (status). The role of the kiai is defined as the role the kiai has over his pesantren. Apart from being the owner, the kiai is also the leader and determinant in the pesantren. There are several requirements that make a kiai have influence. Then with his influence and power, the kiai can determine every step and wisdom.

Dynamics of Kyai Leadership in Islamic Boarding Schools

The word "dynamics" refers to changing conditions that describe fluctuations or ebbs and flows, as well as describing activities and social systems that are not static which are moving towards change (Hollander, 1978: 151). These dynamics refer to changes that occur due to pressure from internal and external needs. Group dynamics, for example, as stated by Salamet Santosa (2004: 5) that dynamics is understood as the behavior of one citizen that directly affects other residents reciprocally, he interprets it as interaction and interdependence between members of one group and members of other groups simultaneously. reciprocity and between group members as a whole. This situation occurs because as long as there is a group, the group spirit is constantly in the group.

Therefore the group is dynamic, meaning that at any time the group concerned can change. Hellriegel (1989: 356-357) refers to dynamics as influencing organizational design and environmental characteristics. Allah created humans and determined their nature to live in groups so that they can recognize each other's weaknesses and strengths to build and enliven this world, as stated in (Qur'an 49:13) which means: "O mankind, indeed We created you all from male. and women and We have made you into tribes and nations so that you may know one another (the strengths and weaknesses of one another). Verily, the most honorable of you in the sight of Allah is the most pious of you. Verily, Allah is All-Knowing, All-Knowing."

By recognizing the weaknesses and strengths that exist in oneself and others, social interaction occurs among humans to meet the needs of themselves

and their groups. A leading psychologist and well-known for his theory of basic human needs, suggests that humans have five basic needs, namely:

- a. Physiological needs (fa'ali). Physiological needs are needs that are directly related to human survival, so that their satisfaction cannot be delayed. These basic biological needs include the need to eat, drink, oxygen, rest, be active, balance sex temperature and sensory stimulation. From this, Maslow concluded that understanding human physiological needs, especially food needs, is an important aspect in understanding humans as a whole.
- b. The need for security and safety. (need for self-security), is the second basic need that dominates and requires satisfaction after physiological needs are met. The things that fall into the category of the need for security include: security, stability, dependence, protection, freedom from fear, anxiety and fear, the need for structure, order, law, boundaries, strength in self-protectors and others. -other. Because the need for security can cover all organisms in its fulfillment. Everything that receives and gives effect, as well as certain capacities are tools for meeting security needs.
- c. The need for love and belonging (need for love and belongingness), is an encouragement where an individual wishes to establish effective relational relationships or emotional relationships with other individuals, both within the family and outside the family. Maslow's conception of love and belonging is very different from the psychoanalytic conception which states that the root of feelings of love and belonging is sexuality. For Maslow, feelings of love and belonging are not only driven by the need for sexuality. But more driven by the need for affection. In line with the definition of love put forward by Karl Roger, that love is, "a state of being deeply understood and fully accepted". The need for love is vital for the growth and development of one's abilities. If these needs are not met or hampered, it will lead to wrong adjustments. The thirst for love is part of the disease of lack,
- d. The need for self-esteem comes from two things; First, the desire for strength, achievement, adequacy, excellence, ability, and self-confidence; Second, good name, prestige, status, truth and glory, domination, recognition, attention, importance, dignity, or appreciation. The first category comes from oneself, and the second comes from other people. Someone who has sufficient self-esteem will have higher self-confidence and be more productive. Meanwhile, people who lack self-esteem will be overcome with low self-esteem and a sense of helplessness, which results in hopelessness and neurotic behavior.
- e. The need for self-actualization. The drive for self-actualization is not the same as the drive for self-actualization, or the desire for achievement or prestige, because if so, he has not actually reached the level of self-actualization. He is still influenced by something or certain tendencies. Self-actualization is done without any tendencies. He just wants to be himself, nothing else. Although this can be initiated or based on the fulfillment of needs at lower levels. Maslow acknowledged that to achieve the level of self-actualization, a person will be faced with many obstacles, both internal and external. Internal barriers, namely those that come from oneself, include ignorance of one's own potential, doubts and also feelings of fear to reveal one's potential, so that this potential continues to be buried (Hasyim Muhammad, 2002: 70-80).

As individuals who are part of the group and as leaders of Islamic boarding schools, it seems difficult for kiai to avoid the five needs mentioned above, so it can be believed that their social interactions in the community will encourage changes in their thoughts and actions so that they give color and change to the organization they lead.

In the process of social interaction there are several factors that influence and determine the success or failure of the interaction. The factors in question are:

- a. The nature of the social situation. The social situation, however, gives shape to the behavior of individuals in that situation.
- b. The norms prevailing in any given social group. The power of group norms is very influential on the occurrence of social interaction between individuals.
- c. Their own personality trends. Each individual has a personality goal that affects his behavior.
- d. A person's transitory tendencies. Each individual interacts according to his temporary position and condition.
- e. The process of perceiving and interpreting a situation. Every situation has meaning for each individual so this influences the individual to see and interpret the situation. (Slamet Santosa, 2004: 12).

From the description above, it can be taken a meaning that the Dynamics of Kiai Leadership in Islamic Boarding Schools is a movement of struggle that encourages changes in behavior that are carried out intentionally, planned by the kiai which then gives color and changes to the pesantren. This dynamic arises because of the insistence of the internal and external needs of pesantren as an educational institution as well as a socio-religious institution and is the impact of the interaction of the kiai as the top leader of the pesantren.

Decision Making Techniques

In theoretical terms, we recognize four decision-making methods, namely authority without discussion (authority rule without discussion), expert opinion (expert opinion), authority after discussion (authority rule after discussion), and agreement (consensus).

a. Authority Without Discussion.

This decision-making method is often used by autocratic leaders or in military leadership. This method has several advantages, namely that it is fast, in the sense that the organization does not have sufficient time to decide what to do. In addition, this method is quite perfectly acceptable if the decision-making carried out is related to routine issues that do not require discussion to get the approval of its members.

However, if this decision-making method is used too often, it will cause problems, such as the emergence of distrust of organizational members towards the decisions made by their leaders, because they are not even involved in the decision-making process. Decision-making will have a more meaningful quality, if it is made jointly by involving all group members, rather than decisions taken individually.

b. Expert Opinion

Sometimes a member of the organization by other members is given the title as an expert (expert), thus enabling him to have the power and power to make decisions. This decision-making method will work well, if a member

of the organization who is considered an expert is really no doubt about his ability in certain matters by other members.

In many cases, the problem of people who are considered experts is not a simple problem, because it is very difficult to determine indicators that can measure people who are considered experts (superior). Some argue that an expert person is a person of the best quality; to make a decision, but on the other hand there are not a few people who do not agree with this measure. Therefore, determining whether someone in the group is truly an expert is a complex matter.

c. Authority After Discussion

The autocratic nature of this decision making is less when compared to the first method. Because the authority rule after discussion method considers the opinions or opinions of more than one member of the organization in the decision-making process. Thus, decisions made through this method will increase the quality and responsibility of its members as well as the emergence of the aspect of speed (quickness) in decision making as a result of efforts to avoid the discussion process being too broad. In other words, the opinion of members of the organization is very much considered in the decision-making process, but the autocratic behavior of the leader, the group is still influential. This decision-making method also has a weakness, namely that organizational members will compete to influence decision makers or decision makers. This means how members of the organization who express their opinions in the decision-making process, try to influence group leaders that their opinions need to be considered and considered.

d. Agreement

Agreement or consensus will occur if all members of an organization support the decisions taken. This decision-making method has the advantage that the full participation of all members of the organization will be able to improve the quality of the decisions taken, as well as the responsibility of the members in supporting these decisions. In addition, the consensus method is very important, especially those related to critical and complex issues.

However, the decision-making method adopted through this agreement cannot be separated from its shortcomings. The most notable thing is that it takes relatively more time and is longer, so this method is not suitable for use in urgent or emergency situations.

The four decision-making methods above, according to Adler and Rodman, are not the best in the sense that there are no measures that explain that one method is superior to other decision-making methods. The most effective method that can be used in a given situation depends on the following factors:

- the amount of time available and usable,
- the importance of the decision to be made by the group, and
- The abilities possessed by group leaders in managing these decision-making activities.

4. Conclusion

Leadership according to religion (Islam) has various terms. There is mention of Imamah, and there is Khilafah. Each Islamic group has a different definition from each other. According to the Sunnis, the Imamate is also called the Khilafah. Because the person who becomes the Khilafah is the highest ruler for Muslims who replaces the Prophet SAW. The Khilafah is also referred to as the Imam (leader) who must be obeyed. There are three types of leaders, namely traditional, charismatic, and formal (rational). Meanwhile, the kiyai leadership profile in Islamic boarding schools has a tendency to be community leadership, scientific, spiritual, administrative, emotional, economic, and exoteric. The dynamics of Kiai's leadership in Islamic boarding schools is a movement of struggle that encourages changes in behavior that are carried out intentionally, planned by the kiai who then give color and change to the pesantren. This dynamic arises because of the insistence of the internal and external needs of pesantren as an educational institution as well as a socio-religious institution and is the impact of the interaction of the kiai as the top leader of the pesantren. There are four decision-making methods that can be carried out by leaders, namely authority without discussion, expert opinion, authority after discussion, and agreement.

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