KIAI LEADERSHIP PATTERNS IN ISLAMIC BOARDING SCHOOLS THAT MANAGE KHOLAF LEARNING

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Abstract

This research is motivated by weak Islamic boarding school management, limited human resources, infrastructure and budget limitations, long study time and the increasingly unstoppable influence of external culture. The existence of Islamic boarding schools cannot be separated from the role of kiai as caregivers. In the context of Islamic boarding school leadership patterns, kiai have an important and strategic role in the development of Islamic boarding schools. The challenge then is how the kiai's leadership pattern can face the ongoing flow of change and educational development. How learning in Islamic boarding schools can improve its quality through kiai leadership patterns. This research generally aims to conduct an analysis of kiai leadership patterns in managing Islamic boarding school learning. The specific aim of this research is to obtain an explanation of the kiai's strategy in developing kholaf learning in Islamic boarding schools. Therefore, the theory used in this research is Weber's leadership theory and reconstructionism from George S. Counts. The method used in this research is qualitative descriptive analytic. Then the findings from this research are that kiai leadership with a complete personality attracts students in particular and members of the surrounding community. The students and community members hope for blessings, wisdom and ma'unah from the kiai. The kiai's leadership in organizing and managing the Islamic boarding school shows responsibility and full attention, attracting and having a big influence on the students. The attitudes, behavior and actions of the kiai are observed, followed as examples and interpreted by the students in their daily lives. As a result, the conclusion is that the kiai's leadership pattern is religious charismatic-democratic. Kiai is a leader and determinant who, with his influence and power, can determine his steps and policies.

Keywords: Kiai Leadership Pattern, Khalaf Learning.

A. INTRODUCTION

Islamic boarding schools are one of the educational institutions in Indonesia that have existed since the 16th century. Since then, Islamic boarding schools have contributed to the intelligent life of the nation. During this time, Islamic boarding schools became centers for Islamic broadcasting in Indonesia which taught various classical books in the fields of fiqh, aqidah, Sufism and so on.

Islamic boarding schools are currently starting to innovate in providing the best service for students and all parties involved in teaching Islamic values. As time goes by, the value of Islamic boarding schools in terms of their education system, management and learning

methods begins to decline in the eyes of society so that they are considered less capable in facing and responding to the challenges of the times.

In essence, the existence of Islamic boarding schools cannot be separated from the role of kiai as highly respected caregivers. The status and magnitude of the kiai's role in coaching and developing Islamic boarding schools as centers of Islamic education and da'wah, makes him a very influential and respected kiai figure in the Islamic boarding school community, even to people outside the Islamic boarding school. More than that, the invisibility of kiai who are descended from great scholars and have extensive knowledge, especially about religion, makes kiai public figures and charismatic religious figures. Islamic boarding schools are traditional Islamic educational institutions based on socio-religion which developed from the sociological experience of society. According to Sulaiman (2010: 25) describes that: the social dimension of Islamic boarding schools lies at the level of structure and norms in the internal system. Meanwhile, the individual dimension is in the realm of individual activities, personal intellectuals and the circumstances they develop. The development of different Islamic boarding schools is in the hands of the kiai as owners, managers and bearers of the trust of the people.

The fact is that the development of Islamic boarding school education is currently very rapid. The community's need for Islamic religious education through Islamic boarding schools or madrasas is very important. Islamic boarding schools with a salaf system are Islamic boarding schools that have very simple Islamic boarding school management and administration, with the Islamic boarding school management system centered on the kiai's rules which are translated by the Islamic boarding school administrators. Meanwhile, Khalaf Islamic boarding schools are characterized by, first, having management and administration with modern standards; second, not tied to or centralized in kiai figures; third, have a modern education system with a curriculum combination of religious science-based subjects and general science-based subjects.

In general, Islamic boarding school leadership is still patterned centrally and hierarchically, centered on the kiai. Kiai will manage the development and sustainability of Islamic boarding schools with their expertise, depth of knowledge, charisma and skills. It is not uncommon for an Islamic boarding school to not have neat educational management, because everything lies in the wisdom and decisions of the kiai. A kiai in Islamic boarding school culture has multiple roles, including as a cleric, educator and caregiver, community liaison, leader and administrator of the Islamic boarding school.

To achieve the research focus, several problems are formulated in the form of research as follows:

a) What is the kiai's leadership pattern like in developing the khalaf system in Islamic boarding schools?

b) What is the kiai's leadership strategy in developing the khalaf system in Islamic boarding schools?

c) What are the supporting and inhibiting factors for kiai leadership patterns in developing kholaf learning in Islamic boarding schools?

d) What are the efforts to improve Islamic boarding school kiai in developing the khalaf system in Islamic boarding schools?

B. THEORETICAL FOUNDATION

Leadership has become a separate study in management science, because of its universal nature in companies and organizations. According to Soekanto (1982: 318) states that "Leadership is the ability of a person, namely the leader, to influence other people (namely those being led or their followers)".

Kiai leadership in Islamic boarding schools is a movement of struggle that encourages changes in attitudes and behavior carried out deliberately, planned by Kiai who then give color and change to the Islamic boarding school. This dynamic arises because of the pressing internal and external needs of Islamic boarding schools as educational institutions as well as socio-religious institutions and is the impact and interaction of kiai as the top leaders of Islamic boarding schools. From a number of these views, the author tends to use the view that leadership is an activity that influences other people to work together in order to achieve a common goal. The important elements of leadership are: influence, legitimacy and purpose. The ability, skill and expertise of a leader lies in his ability to influence, mobilize and control other people so that they do work to achieve the goals that have been set together. Leaders guide their subordinates to achieve good results, using knowledge by making positive contributions. A leader must influence his followers. A Kiai has a strong influence on the students and society with the power of (religious) knowledge, the power of vision and economics, thereby providing hasihiya. Leadership by the use of influence that produces high levels of commitment and followers as opposed to unwillingness or reluctance to comply. An opposing view is that leadership is limited because it eliminates some influencing processes that are important to why a manager is or is not effective in a particular situation.

The leadership of charismatic kiai in Islamic boarding schools has received widespread support from the community because the kiai have moral stability and a solid quality of religious knowledge. The kiai's personality becomes magnetic (full of attraction) for his followers. The leadership style of Islamic boarding school education kiai is total because the Kiai does not just teach the book but is also totally involved in the lives of the students and teachers at the Islamic boarding school as a whole...

C. RESEARCH METHODS

The research was carried out using a qualitative approach, through directive observation and communicative interaction, emphasizing conditions as they are, not engineered and taking place scientifically. The author believes that the problem that the author is researching requires the disclosure of the meaning of the behavioral phenomena of human life, both in human capacity as individuals and in groups. This research method uses descriptive research with case study techniques with the aim of providing a detailed description of activities, conditions, communication within the organization, personnel and the unique characteristics of various cases that occur in the field.

Data collection procedures. The type of data used in research is qualitative data, where qualitative data is data presented in words or information, not in the form of numbers. Meanwhile, if in this research there is data presented in the form of numbers, then this data is only additional data that is secondary in nature and not the main priority.

D. DISCUSSION OF RESEARCH RESULTS

1. Kiai Leadership Patterns that Manage Shalaf and Khalaf System Learning

The development of Islamic boarding school thinking and leadership is very dependent on the ability of its leaders. Kiai leadership prioritizes religious and human values by displaying an integrated personality. This personality becomes a magnetic attraction for students in particular and members of the surrounding community. The students and community members hope for blessings from their Kiai. Blessing in this dissertation is the increase of goodness upon goodness. Usually this blessing is a characteristic or predicate of a pleasure.

A person always does good deeds so that the good deeds he does have an impact on other people. With the behavior and speech, laughter, and sincerity of a kiai, it is hoped that the students can follow the behavior and words of the kiai. The community really determines the credibility and leadership of the leader. The selection of leaders is carried out through a consensus deliberation forum, providing choices, input and suggestions for the development of the Islamic boarding school. Community participation is very broad and has no limits, because the relationship between kiai and the community and the relationship between kiai and their students seems to have no boundaries at all. Kiai as community servants. In many cases, kiai are good servants in the fields of religion, social, education and even economic matters. The kiai's charisma is due to the fact that the kiai personally has moral stability and scientific qualities that other members of society do not have.

Kiai are non-formal leaders as well as spiritual leaders and their position is very close to community groups. As community leaders, Kiai have a congregation and a community that is closely linked to a community with patemalistic cultural ties. The kiai's religious lectures, advice and suggestions are always heard, followed and implemented by the congregation and the kiai's assisted groups. Kiai are a very important component of society because kiai are considered religious figures and community leaders always provide something meaningful both religiously and in other social aspects.

The public has very high trust in kiai because they always provide solutions to social life for members of the local community. The reality of life in the community around the Islamic boarding school which is safe and always receives intense religious advice makes the community really trust them. The kiai's charisma and authority make them highly respected and appreciated in society beyond their respect for formal government officials/leaders.

In developing their duties and responsibilities in Islamic boarding schools and society, kiai are based on their sincerity and sincerity. The kiai's attitude and character in building and developing the Islamic boarding school always hopes for Allah's blessing, including:

"Kiai are religious figures who are sincere in making sacrifices both physically and materially. Their struggle is selfless and only hopes for Allah SWT's blessing. Allah will help and assist His servants who are sincere.

The leadership of the Islamic boarding school is selected through a transparent community deliberation forum and then asks for the blessing of the senior kiai. This openness and transparency makes the community feel protected and willing to participate in every Islamic boarding school activity. This is what causes harmonious relationships and expects participation with community members, as if there are no boundaries between kiai and community members and the relationship between kiai and their students.

Kiai leadership inherits the leadership attitude of the Prophet Muhammad. the siddiq, amanah, fathanah and tabligh. Kiai always adhere to noble values which serve as a reference in behaving, acting and behaving in developing the Islamic boarding school. The risk of the kiai's leadership pattern if the kiai commits moral violations will automatically diminish public trust. In Islamic leadership, of course it must be in line with the noble values according to the Islamic view, namely Faith, Islam and Ihsan.

Based on field data, observations show that the lives of students in Islamic boarding schools are communalistic, where the social system between students is not separated by individualistic traditions of life. The students come from various different regions, in the Islamic boarding school atmosphere they live united and united under the guidance of kiai and ustads.

2. Implementation of the Kiai Leadership Pattern in the Development of the Khalaf System

Theoretically, leadership patterns including Islamic boarding school leadership are divided into: autocratic, democratic and free control leadership. In its implementation and the three leadership patterns, the kiai leadership pattern implements unique and democratic charismatic-transformational leadership. In implementing the leadership pattern, Islamic boarding school kiai do not only apply one leadership pattern or style. At one time the leader implemented a democratic leadership style, at other times it was an autocratic leadership style and free control. The implementation of this leadership pattern depends on the conditions, when and where it is applied. The dominant kiai leadership pattern is democratic-charismatic leadership.

The charisma of the kiai is due to the fact that the kiai have moral stability and scientific qualities that other members of society do not have. The older kiai have a very good relationship with the community. This means that the relationship between kiai and society is not limited by any dividing walls."

Kiai in implementing democratic leadership is carried out through a process of transferring religious knowledge so that his students understand, appreciate and practice the teachings of the Islamic religion by emphasizing the importance of Islamic religious morals as a way of life in everyday social and social life.

In implementing learning management, referring to the development demands of the times, it requires a balance of understanding between science and theoretical knowledge that must be able to be applied in real life in society. The kiai and all educators and educational staff in the Islamic boarding school environment can work together to implement the policies of foundations and educational institutions.

Kiai and teachers work together to plan learning well, organize activities, implement and evaluate these activities. The success and failure of a leader depends on the extent of his ability and authority in moving and influencing his subordinates. The chosen leader is of course clear and is a descendant of the founder of the Islamic boarding school and his father's line. The process of selecting a leader in Islamic boarding school leadership is chosen through democratic elections as a form of mutual consensus deliberation, namely people who have the right and authority to become leaders or elders of the Islamic boarding school. The kiai's leadership pattern is democratic-charismatic. This pattern is quite effective and has been tested in society.

3. Supporting and Inhibiting Factors of Kiai Leadership Patterns in Developing Kholaf Learning

a. Supporting factors

Leadership patterns always follow developments and community needs. The election of the board of directors is carried out through deliberation and consensus, the community always asks for the blessing of the elder kiai. Kiai as public servants, in all matters both in the religious and scientific fields, including economics.

Educators and educational staff always act and behave with sincerity, independence, modesty and sincerity which are the main supporting factors in organizing and managing Islamic boarding schools. Kiai with simplicity and sincerity in guiding and leading the students will greatly influence the development of the students' attitudes and behavior. People who acquire good knowledge because they have enthusiasm, patience, good teacher guidance, a long period of study, and follow the instructions of teachers with noble character, thus giving birth to good and reliable kiai. Good students or students must of course be obedient to the kiai or ustadz, follow the instructions of good teachers, obey their parents, and seriously pursue knowledge by studying seriously to obtain good and useful knowledge.

Providing good instructions, being a role model for his students/students, knowing the condition, nature and behavior of his students. In the implementation of shalaf Islamic boarding schools, the relationship between the kiai and the students is not concerned with something formal such as a formal diploma, but they expect blessings, khidmahnya and ma'unah from the kiai. For this reason, Islamic boarding school educational institutions are expected to be able to produce intelligent scholars and intelligent scholars.

The harmonious relationship between kiai and santri has been going on for quite a long time. The students' obedience and respect for the kiai is absolutely necessary, including showing it in social, religious and personal life.

There is an attitude and character of sincerity, values of togetherness and openness. The kiai's sincere attitude and behavior is the hope and desire of parents to send their children to Islamic boarding schools. It is hoped that parents' awareness and willingness to enroll their children in Islamic boarding schools will gain the blessings of knowledge and wisdom. Barakah is the enjoyment, happiness and generosity of kiai so that goodness increases. The problem is whether the enjoyment brings blessings or not. This factor causes absolute obedience and submission by expecting the students to become good students or have noble morals or good character. The students ask for blessings from the kiai so that the students have good knowledge, good faith and noble morals.

There is a value of togetherness through the attitudes and behavior of kiai, for example the readiness and ability to serve and provide something for their needs. Community members and their students communicate with their kiai well. A mutually beneficial relationship. Kiai are very familiar with community members and students so they interact to ask for advice about religious values, ask for prayers, and ask for economic help. The kiai's house is very large so that at certain times community members and kiai mingle and even at certain seasons they create a public kitchen to help the less fortunate. This good relationship pattern causes people's behavior and speech patterns to become polite, courteous and religious which can occur.

b. Obstacle factor

The conditions of the Islamic boarding school environment are open and the social interaction that occurs is a chain and relationship between kiai, teachers, students and members of the community as if there were no barriers. This relationship pattern is greatly influenced by the pattern of community relations. This Islamic boarding school is similar to an ordinary village, it is difficult to distinguish between students and ordinary members of society. The students have a great dependence on the kiai. Students can have relations and communicate with other members of society as long as the students do not affect their obligations as students, such as: studying the Koran, reciting the Koran, studying general knowledge (through formal educational institutions) and do not violate existing norms. If a student commits a violation, the student concerned will receive a punishment according to the level of the violation committed.

There are some educational institutions managed by Islamic boarding schools that lack supporting facilities and infrastructure. Facilities and infrastructure are one of the national education standards that must be met and improved by organizers and managers of educational institutions. The availability of facilities and infrastructure will determine educational success and failure.

Limited budget for Islamic boarding school education. Budget issues are fundamental and education management is good at improving the quality of human resources, education operational budgets, honorariums for educators and education staff and others.

There is limited local learning and a lack of land (location) to develop Islamic boarding schools, so that the older kiai have to add and buy locally outside the current location. With these local limitations, foundation management and managers collaborate with the government and other stakeholders. The basic problem in learning today is how to respond to the demands of the times and try to overcome big problems related to the low quality of human resources, lack of facilities and infrastructure, minimal education budgets and weak Islamic boarding school management. Apart from these obstacles, Islamic boarding schools also have strengths that attract students who hope for knowledge that is blessed by the kiai. A number of these problems cause the organization and management of Islamic boarding schools to become less professional, teaching and learning activities are monotonous, and the implementation system is less effective.

4. Efforts to improve Islamic boarding school Kiai in developing the Khalaf learning system

Learning with the Khalaf system is carried out by example, assignments, care, habituation, as well as education and training programs. This program was carried out as an effort to overcome obstacles in learning in the classroom and outside the classroom. Efforts to improve and develop Islamic boarding schools are carried out by elderly kiai and young kiai through the Islamic boarding school sector, making continuous efforts to overcome the obstacles faced by Islamic boarding schools. Elderly Kiai seek and try to overcome a number of obstacles, including:

a. Kiai with charismatic-democratic-transformative leadership continuously build communication and collaborate with other stakeholders. Organizers and managers are trying to add learning facilities and infrastructure, increase budgets and improve the quality of human resources for both organizers and managers. Facilities and infrastructure are absolutely necessary supports so that the teaching and learning process runs well. Organizing and managing Islamic boarding schools can also improve the quality of human resources (educators and education staff) so that the learning process can run well.

b. The organizers and managers of the Buntet Islamic boarding school need to develop creative or entrepreneurial businesses that can and will enable it to develop in the Islamic boarding school so that it can maximize the role of the Islamic boarding school as an institution for producing intellectuals and intelligent ulama. The key to the success of organizing an Islamic boarding school lies in the intelligence, cleverness and creativity of the kiai in managing all the Islamic boarding school's resources.

c. Strengthening Islamic boarding school management. Kiai management relies more on feelings rather than on planning, organizing, implementing and evaluating mature and good programs. To improve and develop various problems in Islamic boarding school management, it certainly requires improving the quality of kiai as organizers and managers of education in Islamic boarding schools.

d. Elderly Kiai and foundation administrators strive to develop and improve the quality of competent and highly dedicated staff. Develop a responsive and anticipatory attitude

towards the needs and developments of the times. Fostering a culture of quality in the Islamic boarding school environment by increasing expectations for achieving high levels of achievement. Developing an attitude of mutual trust by getting used to an open and transparent culture in Islamic boarding school management.

e. Kiai and education managers limit the flow of information circulating to students. This effort is not enough to just prevent it, but also to design a program to strengthen the santri's spirit. The rapid flow of modernization and globalization can cause degradation of moral values and deviant behavior among students.

f. Strengthening knowledge of religious values and general knowledge as preparation for living the next life. Improving the quality of input in the learning process, designing teaching materials, and implementing both core and extra-curricular activities. By itself, Islamic boarding school output can carry out various activities in accordance with the knowledge and understanding obtained during boarding school.

E. CONCLUSIONS AND RECOMMENDATIONS

1. Conclusion

a. The kiai's leadership pattern in organizing and managing Islamic boarding schools is based on charismatic-democratic leadership. The kiai's leadership is responsible, caring, full of attraction and has a big influence on the students in managing the Islamic boarding school. The attitudes, behavior and actions of the kiai are observed, imitated and interpreted by the students in everyday life. Elderly kiai guide and protect and protect young kiai, young kiai respect elder kiai. The kiai's leadership pattern refers to its feudal culture with a paternalistic culture that always follows the father's lineage.

b. The Islamic boarding school development strategy since its founding until now has always followed the developments and needs of the times. This strategy is a way for Islamic boarding school organizers and managers to improve the quality of Islamic boarding school input and output. Learning strategies by displaying exemplary, habituation, education and training oriented towards modern and innovative learning and learning.

c. The problems faced by Islamic boarding schools are part of the problems of social life. Supporting factors for learning management include: (a) The existence of awareness, willingness, competence and expertise of senior kiai and managers to improve and develop Islamic boarding school management. (b) Maintaining noble moral attitudes and behavior with the values of sincerity, simplicity, independence, togetherness and a free spirit. (c) The relationship between kiai and santri and society is characterized by mature traditions. Inhibiting factors include: (a) Minimal supporting facilities and infrastructure. (b) Limited education budget. (c) Limited local learning and learning infrastructure. (d) Weak Islamic boarding school management and a fairly long learning period.

d. In managing learning in Islamic boarding schools, we continue to make efforts to overcome the obstacles we face. Efforts to overcome these obstacles are: (a) Kiai with

charismatic-democratic leadership continue to build communication and collaborate with other stakeholders. (b) The organizers and managers of the Buntet Islamic boarding school need to develop creative efforts or entrepreneurial will. (c) strengthening Islamic boarding school management (d) Elderly Kiai, administrators of foundations and related institutions and community members in an effort to develop and improve the quality of Islamic boarding school management (e) Elderly Kiai and education managers limit the flow of information circulating to Islamic boarding school students so as to strengthen religious values and general knowledge is required.

2. Recommendations

a) Elderly kiai and young kiai have a strategic role in improving and developing Islamic boarding schools. The charismatic-democratic leadership pattern that is based on religious values really determines the success of producing a cadre of intellectuals and intelligent ulama. Therefore, it is recommended that the foundation provide suggestions, input and criticism regarding the development and progress of Islamic boarding schools in the future. The reality in the field at the moment is that the community's need for Islamic boarding school education is quite large, along with the negative influence of modernization and globalization on the character of this nation's generation.

b) Islamic boarding school managers can improve the quality of learning by continuing to improve the standards of content, processes, quality of human resources, budget, educational and teaching facilities and infrastructure. For this reason, researchers recommend that organizers and managers carry out symbiotic mutual cooperation in order to formulate and improve policies related to the management of Islamic boarding schools as the implementation of modern Islamic education. This partnership is needed, for example, to continuously improve the standards of Islamic boarding school learning content.

c) Elderly kiai and young kiai can collaborate with various parties, both government and social organizations, to improve quality and professionalism by supporting and preparing good facilities and infrastructure. Therefore, I recommend that organizers can carry out coaching of ustadz/ustadzah in a systematic and planned manner.

d) Islamic boarding school organizers and managers face obstacles to managing khalaf learning, especially infrastructure, education budgets and limited qualifications and competencies of teachers. Therefore, it is recommended that the government, community and other stakeholders provide assistance to overcome these obstacles.

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