Types and Characteristics of Kyai Leadership Within Pesantren

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Abstract

This article attempts to explore types and characteristics of *Kyai* leadership within *Pesantren*. This library research found that there are 412 articles related to the leadership of Kyai. Based on the inclusion criteria, there are 12 articles yielded as the material sources. The appropriate data found in the searching machine is analyzed accordingly to the research questions by employing a qualitative approach. Specifically, the types of *Kyai* leadership within *Pesantren* are charismatic, transformative, and democratic leaderships. The characteristics of *Kyai* leadership in *Pesantren* including having a strong and authoritative leadership character in maintaining *Pesantren's* education and development; keeping the traditions, local principles and interacting with global values; having internal and external networks e.g a genealogical, ideological, historical, intellectual, theological, and spiritual networks in serving Islam and Indonesia. This research recommends for further researchers to address this study focuses on a networking of *Kyai*. The themes of *Kyai's* intellectual networks, ideological networks, spiritual networks, theological network are highly recommended.

Keywords: characteristics of leadership, kyai leadership, pesantren context, types of leadership

A. Introduction

Pesantren is an educational institution in Indonesia leds by a *Kyai* where the leadership of *Kyai* is absolute within the schools. As an institution of Islamic education, *Pesantren* has delivered many great and influential *Kyai* in Indonesia within its original culture. *Pesantren* is a reflection of the pattern of Indonesian culture and needs to be seen as something that is "Indonesia" (Raharjo & Dawam, 1974), due to previous form of this educational institution later adopted and acculturated with Islamic teachings. According to Mastuhu (1994), *Pesantren* is a creative engineering of Indonesian Muslim in developing a system of education which was originally used by the religion of Java in the 8th-9th century by converting the value of its teachings to be *tawheed* teaching (Mastuhu, 1994).

Terminologically, *Pesantren* or Islamic boarding school refers to a place where *Kyai* and students or what so called by *Santri* live, study, and practice Islamic books or also well-known as *Kitab*. Dhofier (1994) defines *Pesantren* as an Islamic traditional educational institutions where it becomes a place to study, understand, and practice Islamic teachings with emphasis on religious morals as a life guidance. These definitions clearly mention the importance of Islamic morals as a life guidance, where they can be gained by understanding and practicing Islamic teachings. As stated by Nasir (2005) that *Pesantren* as a religious institution contribute to education as well the spreading of Islam teachings. Yunus (2019) also strengthened that *Pesantren* is an Islamic educational institution with its three main elements e.g *Kyai* as a leader of *Pesantren*, *Santri* who studied and lived in the dormitory, and mosque as learning and worship centers.

Additionally, *Pesantren* is an Islamic educational institution that aims to study, understand, learn, and practice Islamic teachings with a particular teaching and learning, internalization, and habituation. Mostly the activities in *Pesantren* are determined by the leadership of Kyai as a central figure in order to deliver a mutual assistance, equality, deliberation, obeying the rules and tolerance (Sadali, 1984). These characteristics are built by the equality of Pesantresn' condition and togetherness which is trained to *Santri* continuously. Finally, the role of *Pesantren* in the development of Islamic education in Indonesia is very important as they serve as sciences, researches, trainings and community development, also a node of culture (Hidayat, Rizal, & Fahrudin, 2018).

Nowadays, *Pesantren* are also play an important role in many various aspects of life by emerging many various kinds of *Pesantren* where not only studying about Islamic teachings but also other disciplines such as agribusiness, industries and technologies. The emergence of this new phenomenon i.e. *Pesantren's* development, as the rational choice of *Pesantren* leaders in maintaining Islamic traditions is in line with the development and the globalization era. In the recent development, *Pesantren* take a part in many aspects of life through their specialization. Some new *Pesantren* are emerged by integrating religious and science discipline such as economic activities e.g. *Saung Balong al-Barokah International Natural Pesantren* (Kurniawan, 2014).

As a place of learning, *Pesantren* is a place to learn for *Santri* to become an independent person, building togetherness, mutual help, solidarity, brotherhood, individual character development, and the place of potential human resources (Toni, 2016). Other studies also reveal and strengthen that *Pesantren* is a place of independent training (Oktari & Kosasih, 2019). Additionally, *Pesantren* serve scholar candidates and preserver of the Islamic cultures, therefore, *Pesantren* need to develop and improve themselves effectively and efficiently (Kesuma, 2017). This step can be carried out by adopting quality management and well human resource management starting from need analysis, planning, implementation, training as well as evaluation of *Pesantren* human resources (Haromain, 2014). The existence of *Pesantren* to survive largely depends on how *Pesantren* respond to the globalization era without losing their identity as an Islamic boarding school (Saifudin, 2017). Thus, it needs some effective ways in facing the globalization era such as adapting latest curriculum, learning sources, and determine and renewing the purpose and the goal of education in *Pesantren* (Solichin, 2018).

Moreover, *Pesantren* can be functioned as an educational institution and a central of community empowerment in facing moral decadence due to modernization (Jamaluddin, 2012). It is possible because *Pesantren* is the most appropriate place to internalize morality because they are able to educate and monitor *Santri* for 24 hours. With its characteristics, *Pesantren* are able to

educate the character through the habituation continuously so that the character can be internalized within *Santri*.

The role and function of *Pesantren* in Indonesia are as educational institution to struggle and as a place of Islamic *dakwah* as well as an institution of empowerment and community service (El-Ali, 2016). The role of *Pesantren* in teaching, education, and Islamic *dakwah* is very strategic in Indonesia. Most community leaders whose charismatics had studied in *Pesantren* as their place to habituate and internalize their characters.

Theoretically, the progress of organization including boarding schools is largely determined by the leaders. Similarly, within *Pesantren* organization, *Kyai* leadership determine the existence and development of the *Pesantren*. Fuller (1987) revealed the experience, education and attitude towards subordinates indirectly affect students' achievement. In addition, Sergiovanni (1987) also revealed the successful leader is a leader who is able to face the problems of the organization, provide inspiration, hard work and high commitment to the students, teachers and learning process.

Sooner or later, *Pesantren* will face the globalization era because of the demands of the globalization era. *Pesantren* need to understand the basic idea of modernization transformation without losing direction and identity of *Pesantren* (Anwar, 2013). It certainly depends on *Kyai* as a leader of *Pesantren* because of its central role, *Kyai* is one of the main focuses of discussion in this study. In this case, *Kyai* is a title given by society to the religious scholars of Islam who become the leader of *Pesantren* and teach Islamic books or various *Kitab* to *Santri* (Dhofier, 1994). *Kyai* is the most important element in *Pesantren* where character, personality, expertise, depth of knowledge, and their authority to determine the continuity of education in *Pesantren* (Mufidah, 2015; Kholifah, 2014). This study discusses the leadership of *Kyai* because *Kyai* influence *Santri*'s and society's life, as mentioned by Muzaki (2013) and Fitriani (2016) that the leadership of *Kyai* affects the emotional intelligence of *Santri* and the social change of society.

B. Literature Review

Leadership in organization is an important issue because it determines all aspects that exist in the organization. Leadership competence in every level of organization will determine the future of organization as well as changing the policy of organization internally and externally. According to (Gibson, Ivancevich, & Donnelly, 1994), leadeship is the ability to motivate groups in achieving common goals. In other words, leadership is essentially the ability of a leader to direct the member of organization to achieve the organizational goals that have been set. Alike with Gibson et al. (1994), Gaspersz (2007) stated that leadership is the process of a person or group of people in giving influence to others by motivating and directing on the organization goals.

Leaders have attached characteristics of mature in terms of age, well appearances, expert in speech, smart, energetic, dominant, confident, extrovert, and have a strong desire to achieve (Stogdill, 1974). In addition, leaders have a remarkable ability, powerful, sharp intuition, vast insight and has an ability to influence or persuade people undeniably (Yukl, 2013). Based on a leader behavior, a leader can be seen and viewed from their behavior in finishing the job and coaching the subordinate. Yamoah & Arthur (2014) suggest three models of leadership style, i.e. autocratic, democratic, and laissez-faire leadership. Autocratic leadership is the leadership which does not provide a space for the participation of organization members in decision making, whereas the democratic leadership give the room for decision-making together between the

leaders and the members, and the last is laissez-faire leadership, i.e., leadership that let the members take some initiatives and their own decisions. In fact, there is no most appropriate leadership style to be used due to the presence of continual change in any organization. Therefore, the best leadership style is the leadership that oriented on the suitability of context and situation from the members. In addition, Hersey, Blanchard, & Johnson (2008) and Meier (2016) stated that the theory of situational leadership where the basic assumptions of leadership is the most appropriate style consist of a combination from different styles and different views.

Specifically, in terms of the leadership occurred, *Pesantren* is an educational and training institution of noble character. Therefore, the leadership of *Kyai* will have a direct impact on education and culture in *Pesantren*. The role of *Kyai* in *Pesantren* is a central role to realize the goal of educating and building the students character in *Pesantren*.

In responding to the globalization era, *Pesantren* must do some innovations to make *Pesantren* exist in this era. *Pesantren* should be able to retain its existence as an educational institution with its characteristics. Therefore, it is necessary to do some creative and adaptive innovation without sacrificing the characteristic of *Pesantren*. The innovation can be in the form of development, programs, curriculum and system. Innovation is necessary to be carried out by *Pesantren* in responding many developments, although the most fundamental aspect is the character education of *Santri* which are given by *Kyai* by giving examplary emulated by *Santri*.

Pesantren can continuously exist nowadays because it has strong resistance in managing the globalization era that affected by negative changes. The resistance of *Pesantren* contains of the wide-opened role of *Kyai* in maintaining *Pesantren* quality output with the process of quality education through the leadership of *Kyai* as well as continuing to internalize the values of *Pesantren* which have been deeply entrenched such as religious, *Salaf*, obedience, and learning values (Muqit, 2018)

C. Research Methodology

Computerized literature search was conducted. The articles selected from the national journal meet Indonesian national journal and Indonesian accredited journal criteria. Google scholar and Mendeley as reference manager used within "*kepemimpinan kyai*" as keywords and several selection criteria were used. The articles had to be based on empirical research or literature review, all editorials, commentaries were excluded, and studies published in peer-reviewed journal. Additionally, studies need to be focused on the *Kyai* leadership in Islamic educational institution. This study includes articles published between January 2011 and December 2019. For literature selection, the search terms "*kepemimpinan kyai*" were allowed to appear anywhere in the article, searching within Mendeley reference manager yielded 56 articles and google scholar yielded 356 articles. Only article titles, abstract and keyword screened broadly as an effect of the large number of articles. The next step, selection criteria handled strictly where only article literally included *Kyai* leadership included. After all process, finally this research reduced from 412 articles become only 12 articles as sources of research as follows;

1. Fadhilah (2011). Struktur dan Pola Kepemimpinan Kyai dalam *Pesantren* di Jawa. *HUNAFA: Jurnal Studia Islamika*. Vol. 1 No. 1.
2. Nursodiq (2011). Kepemimpinan Kyai Dalam Meningkatkan Mutu Pendidikan *Pesantren*. *El-Hikmah: Jurnal Kependidikan Dan Keagamaan*. Vol. VIII. No. 2.

3. Mardiyah (2012). Kepemimpinan Kiai dalam Memelihara Budaya Organisasi di Pondok Modern Gontor, Lirboyo Kediri, dan *Pesantren* Tebuireng Jombang. *TSAQAFAH*. Vol. 8 No. 1.
4. Atiqullah (2012). Varian Kepemimpinan Kolektif Pondok *Pesantren* Di Jawa Timur. *KARSA: Journal of Social and Islamic Culture*. Vol. 20 No. 1.
5. Aziz & Taja (2016). Kepemimpinan Kyai dalam Menjaga Tradisi *Pesantren* (Studi Deskriptif di Pondok *Pesantren* Khalafi Al-Mu'awanah Kabupaten Bandung Barat). *Ta'dib: Jurnal Pendidikan Islam*. Vo. 5 No. 1.
6. Sarkowi (2017). Kepemimpinan Kyai Dalam Menumbuhkan Jiwa Kemandirian *Santri* di *Pesantren*. *qolamuna: Jurnal studi islam*. Vol. 2 No. 2.
7. Suhendar, Soedjarwo, & Basuki (2017). Analisis Pengaruh Kepemimpinan Kyai, Budaya *Pesantren*, Dan Motivasi Kerja Guru Terhadap Mutu Pendidikan *Pesantren* Di Provinsi Banten. *Jurnal Penelitian Pendidikan*. Vol. 34 No. 2.
8. Noor (2019). Gaya Kepemimpinan Kyai. *Jurnal Kependidikan*. Vol.7 No. 1.
9. Hayana & Wahidmurni (2019). Kepemimpinan Kyai Dalam Memberdayakan Kewirausahaan *Santri*. *Jurnal Manajemen Pendidikan Islam (J-MPI)*. Vol. 4 No. 1.
10. Kurniati, Surur, & Rasyidi (2019). Peran Kepemimpinan Kyai Dalam Mendidik Dan Membentuk Karakter *Santri* Yang Siap Mengabdi Kepada Masyarakat. *Al-Bayan: Jurnal Ilm al-Qur'an dan Hadist*. Vol. 2 No. 2.
11. Shodiq (2011). Kepemimpinan Kyai Dalam Meningkatkan Mutu Pendidikan *Pesantren*. *El-Hikmah: Jurnal Kependidikan Dan Keagamaan*. Vol. 13 No. 3.

D. Finding and Discussion
1. Leadership Types

The most applicable *Kyai* leadership style is charismatic leadership (Bashori, 2019) and transformative charismatic (Fitriani, 2016). Masrur research was strengtehend this charismatic leadership because Kyai's role as *mudarris mu'addib, mu'allim*, and *murabbi* (Ghani & Sahrin, 2019; Kasmar et al., 2019). One research found that charismatic leadership can be transformed into affective charismatic leadership (Ajan, Mahrudin, & Mulyana, 2018). The affect for *Santri* and society is the existence of collective identity and trust that is accordance with research finding concerning with strong significant relationship between charismatic leadership and its embracer, trust, satisfaction, and collective identity influenced by charismatic leadership (Conger, Kanungo, & Menon, 2000).

Kyai as the charismatic leadership have a power toward *Santri*, so that *Santri* have trustful and satisfaction. The charismatic leadership effect toward organization members are more dominant when the charismatic leadership can give empathy and empower the members (Choi, 2006). Otherwise, expertise admitted that powerful charismatic leadership as an agent of social change. It also influences personality and behavior of organization and society. Finally, the strong effect of charismatic leadership is because of leadership involving its embracer (Fiol, Harris, & House, 1999).

Relating to model of *Pesantren*, the are some leadership styles at three different types of *Pesantren*. They are *Salafi Pesantren* with democrative-charismatic leadership, Modern *Pesantren* with laissez faire, and *Salafi*-Modern *Pesantren* with democrative leadership. In addition, there are seven characteristics of charismatic leadership i.e. aarticulating vision, approximating goals,

communicating message, role modelling values, expressing high performance, high confidence and demonstrating behavior (Alam & Muchtar, 2020).

In leading *Pesantren*, not only charismatic leadership, transformative leadership is confirmed to be found Supendi, Hasanah, & Mahmud (2018) in leading Pesantren. This research found that transformative leadership is more applicable by Modern *Pesantren* such as Nurul Iman *Pesantren*. Moreover, transformative leadership of *Kyai* has four dimensions; 1) charismatic leadership, 2) inspirable motivation, 3) intellectual simulation, and 4) individual consideration (Rowan, Mayer, Kline, Kostogriz, & Walker-Gibbs, 2015)
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2. Leadership Characteristics

Leadership of *Kyai* has a central role in maintaining and developing *Pesantren* in facing globalization era in twentieth century. Many innovative futuristic efforts need to be carried out to maintain the existence of *Pesantren* in this changeable era. Therefore, it cannot be overcome individually and *Pesantren* must have some networking links in supporting and strengthening the leadership of *Kyai*.

Mostly *Kyai* in *Pesantren* have a networking as a forum of *Kyai* in sharing the life experiences of becoming a *Kyai*. Research from Fadhilah (2011b) and Noor (2019) revealed that *Kyai* in *Pesantren* is not only as the Islamic scholars but also as a decision maker on ummat issues. The structure of charismatic leadership exists because of internal and external networking including genealogical, ideological, intellectual, theological, and spiritual networking of *Kyai*.

Generally, *Kyai* has genealogical relationship with previous *Kyai* such as descendant or children of *Kyai*. A son of *Kyai* usually as the heir of *Kyai* to continue leadership in *Pesantren*. Society assumes that son of *Kyai* has the same leadership like the previous *Kyai*. *Pesantren* has a family tree or heir as the indicator of genealogical networking called *nasab* of *Kyai*. Despite genealogical matter, ideological aspect of the leadership of *Kyai* also influential to society such as the history, colleagues, theological, and spiritual networking to strengthen the *Pesantren* development.

Based on above analysis, there is an additional networking in completing the *Kyai* networking, it is historical networking. Leadership of *Kyai* determines the success of *Pesantren* because of the leadership elements such as credible, objective, responsive are suitable to the Prophet Muhammad SAW teaching (Affandi, 2012). As the top leader, *Kyai* must have a strong futuristic vision to deliver the *Pesantren* development. In accordance with the *Pesantren* development, *Kyai* as the single decision maker must have some innovations in managing *Pesantren* and handling *Santri* or what so called by collective leadership that applied in *Pesantren* (Atiqullah, 2012). The collective leadership can be seen at *Pesantren* of Tebuireng Jombang, Bahrul Ulum Tamb akberas Jombang, Lirboyo Kediri, Gontor Ponorogo and at other great *Pesantren*. In its implementation, the combination of *Salaf* and *Khalaf* systems is the best system to be applied (Aziz & Taja, 2016). While Mardiyah (2012) revealed that the *Kyai's* intellectual background influence the thought, characteristic, and alumni of *Pesantren*. The findings of Mardiyah's (2012) research relates to *Pesantren* model of thought that showed Gontor *Pesantren* as Modern model, Lirboyo *Pesantren* as *Salaf* model, and Tebuireng *Pesantren* as the combination of *Salaf* and Modern model. In leadership, those three *Pesantren* use effective charismatic leadership with eleven similarities and 13 differences.

From these result study, it can be concluded that the leadership of *Kyai* in *pesantren* has a strong futuristic vision, credible, objective, and responsive toward the globalization era. Additionally, *Kyai* in *Pesantren* can implement an individual and collective leadership.

3. Leadership Function

Dealing with globalization era, *Pesantren* anticipate it through activity programs. *Kyai* as the agent of change and also as a manager, implementor, and evaluator in every activity in *Pesantren* (Shodiq, 2011) . As the top leader, *Kyai* in *pesantren* also develop curriculum and teacher's competencies. Some *Pesantren* implement changes and develop teacher's quality and curriculum by sending the teachers to study abroad or in Indonesia. In addition, *Santri* are also taught as entrepreneur and serve the society (Thoyib, 2018). Similar to the findings Shodiq (2011), Muqit (2018) also revealed the importance of professionalism in *Pesantren* education to prepare globalization era. In this case, proactive mentality has positive relation with charismatic leadership (Crant & Bateman, 2000).

As the agent of change, the leadership of *Kyai* should preserve local values, interact with the global values, and maintain the tradition of *Pesantren*. In *Pesantren*, the leadership of *Kyai* has direct influence toward *Pesantren* culture (Suhendar et al., 2017), realizing the educational goals and *Santri* character building as the main goals (Kurniati et al., 2019) and entrepreneurship (Hayana & Wahidmurni, 2019). The leadership of *Kyai* is as the society and social agent of change because *Kyai* has power mainly in religious and spiritual teaching. Most of *Kyai's* behavior become the society's role model and *Kyai's* voice is obeyed by society. The leadership of *Kyai* who can preserve the local values and interact with the global values will make *Pesantren* have a stronger endurance toward negative effect of globalization.

E. Conclusion

Based on these findings and discussion, it can be concluded that; 1) leadership types of *Kyai* in *Pesantren* are charismatic, transformative, and democratic leadership. The role and function of *Kyai* in *Pesantren* is to organize, to manage, and evaluate toward every activity. *Kyai* is also the decision maker in overcoming internal and external issues. *Kyai* leadership has a strong futuristic vision, credible, objective, and effective-responsive toward globalization era. *Kyai* leadership can implements individual and collective leadership; and 2) characteristic of *Kyai* leadership in *Pesantren* has a strong character and authoritative in managing the education and development of *Pesantren*, preserving tradition and local values, interacting with global values, and having the unique characteristic in genealogical, ideological, historical, intellectual theological, and spiritual networkings.

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