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 led 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. Dhofer (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 Pesantren’s 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. Santri 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), leadership 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. Yamoh & 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 exemplary 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. Atiullah (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). Tu’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 Ilmu 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 strengthened 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 democatic-charismatic leadership, Modern Pesantren with laissez faire, and Salafi-Modern Pesantren with democatic 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) inspirational motivation, 3) intellectual simulation, and 4) individual consideration (Rowan, Mayer, Kline, Kostogriz, & Walker-Gibbs, 2015)

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 (Atiquallah, 2012). The collective leadership can be seen at Pesantren of Tebuireng Jombang, Bahrul Ulum Tambak 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 networking.

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