

The Pattern of Leadership of Kiai in Managing Learning Pesantren

Farid Wajdi,¹⁾ Achmad Sanusi,²⁾ Dedi Mulyasana,³⁾ Sofyan Sauri⁴⁾ Ahmad Khori⁵⁾ Saepuloh⁶⁾

¹⁾ Universitas Islam Musantara Bandung Indonesia

^{2,3,4,5,6)} Education Administration Graduate School of Universitas Islam Nusanara Bandung, Indonesia

e-mail: faridbtt@gmail.com

Received: 01-02-2021

Revised: 26-02-2022

Accepted: 17-03-2022

Info Artikel

Abstract

Keywords:

Leadership, Kiai, Learning, Pondok Pesantren, the Salaf and the Khalaf.

This article aims to describe the pattern of the leadership of Kiai and activities Pondok Pesantren Buntet Cirebon West Java. The method used is qualitative descriptive. In conclusion: (1) the Leadership of Kiai in organizing and managing pesantren Buntet shows responsibility, attention, full of appeal and a big influence for the students. Attitudes, behavior, and actions Kiai observed and interpreted by the students in the life sehari-hari in pesantren Buntet. (2) Pesantren Buntet manages the learning shalaf with the system *sorogan, wetonan, halaqah*, and *Bahtsul Masa 'il* and *Khalaf* with the learning system of the modern and innovative. (3) the supporting Factors in managing learning in Pesantren Buntet: (a) lack of awareness, willingness, competence, and expertise of the Kiai sepuh and manager better. (b) maintaining the attitude and behavior of noble character. (c) the relationship of Kiai and santri, dan Kiai with the community very well. The inhibiting factor is: (a) minimal supporting infrastructure and facilities. (b) the limited education budget. (c) the limited local learning and infrastructure of learning. (d) the management of the boarding school of the weak and the Period of study for quite a long time. (4) the Efforts of the improvement and development of pesantren Buntet of endeavoring to overcome the obstacles faced *Pesantren Buntet*.

Kata kunci:

Kepemimpinan, Kiai, Pembelajaran, Pondok Pesantren, Salaf dan Khalaf.

Abstrak

Artikel ini bertujuan untuk menggambarkan pola kepemimpinan kiai dan kegiatan pondok pesantren Buntet Cirebon Jawa Barat. Metode yang digunakan adalah kualitatif deskriptif. Kesimpulannya: (1) Kepemimpinan Kiai dalam menyelenggarakan dan mengelola pesantren Buntet menunjukkan tanggung jawab, perhatian, penuh daya tarik dan pengaruh besar bagi santri. Sikap, perilaku dan tindakan Kiai diamati, dicontohi dan dimaknai oleh para santri dalam kehidupan sehari-hari di pesantren Buntet. (2) Pesantren Buntet mengelola pembelajaran shalaf dengan sistem sorogan, wetonan, khalaf dan Bahtsul Masa 'il dan khalaf dengan sistem pembelajaran modern dan inovatif. (3) Faktor pendukung dalam mengelola pembelajaran di Pesantren Buntet: (a) adanya kesadaran, kemauan, kompetensi dan keahlian para Kiai sepuh dan pengelola yang baik. (b) terjaganya sikap dan perilaku akhlak mulia. (c) hubungan Kiai dan santri, dan Kiai dengan masyarakat sangat baik. Faktor penghambatnya adalah: (a) minim sarana dan prasarana pendukung. (b) terbatasnya anggaran pendidikan. (c) terbatasnya lokal pembelajaran dan sarana prasarana pembelajaran. (d) manajemen pesantren yang lemah dan Masa belajar yang cukup lama. (4) Upaya perbaikan dan pengembangan pesantren Buntet tentu berkegiatan untuk mengatasi hambatan yang dihadapi pesantren Buntet.

INTRODUCTION

Boarding schools as an educational institution and religious institutions is interesting to be observed. The role of schools as an educational institution in the midst of modernization or globalization should remain firmly maintains its position as an institution of tafaqquh fi al-din patterned traditional (*salaf*) and the boarding schools that perform the process “*pemodernisasian*” (*Khalaf*) system, ranging from an overhaul of the curriculum to the management.

In the context of leadership (Ansori, 2020) *pesantren*, Kiai has an important and strategic role in the development of the pesantren. Role (role) Kiai in boarding school reflects the kedudukan (status) specified in conjunction with the individual's other. the role of Kiai is interpreted as a role held by Scholars to the development of the school. Kiai as certain leaders in the boarding school, with influence and power. Sang Kiai can define each step and the policies he pursued.

According to Sualiman describes an existent boarding school that is inseparable from the role of Kiai as a nanny. The high status and the magnitude of the role of Kiai in coaching and the development of pesantren as a center of education and da'wah of Islam, make it a Kiai highly influential and respected figure in the pesantren community, even against the community outside the school. More than that, his magical Kiai from the descendants of the great scholars and knowledgeable extensive knowledge in a particular religion, Kiai as a figure of public figures and religious leaders are charismatic.

From the picture that the pattern of the leadership of Kiai is an important factor in the development of the pesantren. Kiai in a boarding school is a central figure, authoritative, and center for policy and change. From the situla leadership of Kiai very central that relies on the charisma and relationship that is paternalistic. The ownership of the boarding school is individual (or family) so the authority of the individual Kiai as the founder and caregiver pesantren very large. The pattern of leadership Kiai will dictate which direction the development. The development of the system of the salaf or *khalaf*.

Boarding schools with a system of the salaf is a boarding school that has the management and administration of the boarding school are very simple, with a system of management of the boarding school is centered on the rules of the Scholars who translated by the board boarding school. Recorded around 8.905 pesantren salaf in Indonesia (Fathurrochman et al., 2019; Habibi & Supriatno, 2020; Pasi et al., 2020). While the boarding schools khalaf characterized by, first, have the management and administration by modern standards; second, it is not tied or centralized on a figure Kiai; third, it has a pattern and a system of modern education with a blend of curriculum between lessons based on science religion and subjects based on general science. In Indonesia, the boarding school of this type are not many, the number is around 879 boarding school (Hafidz, 2021; Ma`arif & Kartiko, 2018).

Schools as institutions of religious education generally is a traditional, grown and has been growing in the rural communities through a unique process. Will pass the unika because schools function as social institutions that are influential in Indonesia. If the review of the type of education boarding schools who follow a different trend, in general educational institutions can be classified in two types, namely (Dhofier, 2011); (1) Pesantren salafi i.e. retaining the teaching of the classic books as the core of education boarding schools. System madrasah (classical) applied to simplify the system sorogan used in institutions recitation of the old form, without introducing the teaching of general knowledge (2) Boarding school khalafi that has put the lessons common in madrasah-madrasah developed or open type of school-public school in boarding schools (Rahardjo, 1999).

Boarding schools began to integrate a variety of skills, are among the students know the three “H” (head, heart, hand). First, head means the head of the meaning filling the brains of students with science; second, the heart means a heart, it fills the hearts of the students with faith and piety; and third, the hand that hand, the students are given the ability to work better.

Scholars in islamic boarding school is one of the important elements. The leadership of

Kiai in boarding school largely determines its success. The existence of the boarding school are not separated from the role of Kiai as a nanny. According to (Qomar, 2005) describes that: due to the Kiai as well as school caretakers are seen as a character who is charismatic because the nanny is strong, particularly among community wali santri.

The influence of charisma Kiai in the leadership of the boarding influential big impact on the success of educational leadership. The success of lead is caused by the primacy of the authority of a in leading the organization so that the process of relationship is called a two-way between superiors and subordinates often happen (Fr et al., 2021).

Since the beginning of the boarding school involved akif in mobilizing social development of the village community. Residents of the boarding school have been trained to carry out the development for the welfare of the community, especially with the hope of a harmonious relationship between santi and society and between Kiai with the leader of the formal and the non-formal leader in the village (Muhtifah, 2016).

According to the Values in the (Qomar, 2005) states that: the function of the boarding school includes three aspects, namely the function of religious (diniyah), social function (ijtima'iyah), fngsi education (tarbawiyah series). Another function as an institution fostering the moral and cultural. According to Wahid Zeni in Qomar asserts that boarding schools as well as educational institutions, boarding schools also coaching institute morale among the students with the community. This position gives a signal that the implementation of social justice through the boarding school is a lot of using a cultural approach.

Boarding schools with a variety of expectations and the predicate attached to it, has three main functions which always diembanya. First, the boarding school is expected to be a cadre of thinkers religion, scholars and preachers and mubalighat. Second, the boarding school is expected to be the center or institution who scored the quality of human resources science and faith can be practiced in real life. and Third, the boarding school is expected to be a force for empowerment (empowerment) in people who become agents of change in the foreseeable future. Through this empowerment, it is expected that the ability and willingness of the increase in activity (Assa'idi, 2021; Majid, 1997).

Given the large and the importance of the involvement of the boarding school with the role and function as a change agent, then the role of the key is as a motivator, innovator and dynamic factor of the community. Boarding schools have a role as; (1) A ongoing transmission of the values of traditional Islam, (2) Maintain and sustainer of the sustainability of traditional Islam, and (3) A reproduction of the clergy.

Boarding schools contributed to improving the quality of human (HR/students) supported the pattern of the leadership of Kiai strong. The style of the leadership of the charismatic indeed as if it is the style kempimpinan system kerahaan with compliance and observance of the students. Leadership style is the way used in the process of leadership is implemented in the behavior of the leadership of Kiai in boarding school to influence others to act in accordance with what he wants (Indrawati, 2014; Salis, 2020; Tunnisa et al., 2021).

Four complex challenges to education in general, including boarding school education, namely, (1) Increase the added value (value added), namely how to improve the productivity, growth and economic equality to improve the development of sustainable. (2) Conduct an assessment in a comprehensive and in-depth against the occurrence of information (t) the structure of society, of the society that an agrarian to the community inddustri the master of information and technology, the implications on the demands and the development of human resources (HR). (3) the Face of intense global competition by increasing the competitiveness of the nation in improving the high quality works to compete. (4) the Emergence of colonialism bar in the field of SCIENCE and technology and economic replacing kolonilisme political (Umiarso and Imam Gojali, 2010: 7).

Of these problems, the Boarding School Bunten Cirebon has the dynamics and the conditions are somewhat different from the boarding school to the other. Pondok pesantren

Buntet fused with the community as not there are barriers that limit the relationship between the Kiai with the community, students with Kiai. The fact that the relationship between Kiai with the community is very close, the people doing the communication with the Kiai “when” course, with regard to religious, social that the economic problems. The Kiai sepuh provide an opportunity to members of the community through the “rants”, ask for advice, ask for the blessing in the tradition of the local community called “matur”. Tradition matur where people come to Kiai to reveal about what his business and expects Scholars to attend the celebration and advice as well as ask for the blessing of Kiai.

RESEARCH METHODS

Approaches and research methods important diperhatikann because the approach and methods will lead researcher on the purpose of the research. In other words, the selection of the approach and methods to be precise, according to the problems to be studied so that the research objectives can be achieved.

Based on this understanding, this study was conducted using a qualitative approach which is often also called the naturalistic paradigm is an approach that emphasizes the nature of the relationship between the researcher and the data source. In this case, the researchers also plays a role as an instrument of research (human instrument) go directly to the field to collect a variety of data according to the interests/needs of the research.

By synthesizing the opinion of some experts, (Moleong, 1989) suggests the following “Qualitative research is a research that intends to understand the phenomenon of what is experienced by research subjects, for example the behavior, perception, motivation, action, and others, in a holistic manner, and by way of description in the in the form of words and language, in a specific context that naturally and by using various scientific methods.”

Some of the characteristics of qualitative research relevant to the problems studied in this research, among others: the natural background, the human as a tool (instrument), data analysis is inductive, descriptive, more concerned with process than on the outcome, and others.

In accordance with the objectives to be achieved, the researcher used descriptive method. The goal of a study is to obtain data by means of scientific which is then processed and analyzed so as to obtain a conclusion.

Thus, in carrying out this research, the researcher used a qualitative approach-descriptive. Presented by Sukmadinata (2013) that; a descriptive-qualitative Research pay more attention to the characteristics, quality, linkages between activities. More was stated that in the field of education, with this approach, researchers describe the phenomena of educational activity, learning, and implementation of the curriculum in a variety of types, levels, and education units.

Through this approach the researcher seeks to explore a variety of data and information that are relevant to the interests of research, both in theoretical form of the study of literature and empirically based on early studies in the field. Regarding this, the researcher refers to the opinion (Z. Arifin, 2017) as follows:

“... descriptive research, used in early research to collect data about existing conditions, such as: (a) the condition of the product-a product that already exists as a comparison material or base material (embryos) for products that will be developed. (b) the condition of the users of the product, such as schools, teachers, principals, and students, (c) the condition of the factors supporting and inhibiting the development and use of the product to be produced, includes an element of human, infrastructure, cost, management, and environment.”

Based on the opinion above, the researcher collect/record data without any engineering and manipulation of data through observation, interview, and documentary study related to management learning early childhood with special needs

RESULTS AND DISCUSSION

RESULTS

The Pattern Of Leadership Kiai Pesantren Buntet

Patterns of leadership Kiai can be said to be effective or successful if the support of the community around and the students as well. The existence of Kiai as the leader of the boarding schools, in terms of duties and functions, it contains a unique phenomenon. Because of Kiai as a leader in Islamic education institution tasked not only compile the program or curriculum, make peranturan, design evaluation system, but is also tasked with fostering and become the educators of the people and community leaders. according to Mansurnoor in Sukamto (1999) stated that:

“The function of Kiai is not just as experts on the science of religion, the attitude and actions used as a reference community, but also to be leaders of the community who often asked for consideration in menajga security and stability of the village”.

Relationship Kiai and santri very close, so that the leadership paternalistic Kiai should be repaired which is an egalitarian, where the principles and values of justice (‘is), equation (musawwa) and consultation (shura) can be realized in earnest.

The role of Kiai in the life of society ranging from small scale to large scale has been recognized many circles. Kiai is considered as an important element in the dynamics of the community, khususnya related to the development of national dual nature, namely the development of and unseen. According to Wahid in Masdar (Hilmy, 2013) looked at the role of Kiai in the community, among others: (1) Mastery is sufficient for the issue of religion and life. Kiai is the core strength of the community in maintaining the solidarity of the interests of the joint, terutama when colonialism came to Indonesia. (2) Kiai is seen as the group that brought the community to be more concerned with the affairs of the hereafter. This view is based on the assumption that the Kiai is a group of apolitical, or at least experience the depoliticization long enough period of time

The pattern of leadership Kiai sacred barely even cult can only be achieved if the system of values that make up the tradition of boarding school maintained its status. Imam Suprayogo (2007: 121) categorize Kiai on the four kinds, namely; (1) Kiai spiritual is the Kiai, which has the characteristics of a closed, static, conservative, religion as a balm for the soul, the orientation of the keakhiratan, and less concerned about political (2) Kiai advokatif is a Kiai that have the characteristics of open, dynamic, innovative, religion functioned as an integrator, the orientation of the world and the hereafter, and politics as instruments. (3) Kiai political adaptive is a Kiai that have the characteristics of open, dynamic, innovative, religion functioned as a dynamic factor, close to the ruler, the orientation of the world and the hereafter, and as a political instrument. (4) Kiai political partners of the crisis is a figure Kiai which has the characteristics of a closed, static, conservative, religion as a balm for the soul, the orientation of the hereafter, as a political instrument and closer to the people or society

The development of thinking and the leadership of the boarding school is very dependent on the ability of their leader. The leadership of Kiai promoting the values and humanity by showing the personality intact. The personality of such a data pull for students. The students and the community expect the blessing of Kiai. Barokah question is increased kindness in kindness. Usually blessed be the nature or the predicate of a delight. As a community leader, a muslim leader has a congregation and the related by the communality which closely with cultural ties patrenalistik (I. Arifin et al., 2018; Kahanna, 2021).

Religious lectures, advice and wejangan-wejangan Kiai always be heard, followed and implemented by the congregation and the target group of Kiai. Based on the results of the observation that the Kiai is a component of the community which is very important because Kiai considered religious leaders and community leaders always give something meaningful both in the religious as well as economic. in Buntet Pesantren there's even a home Kiai who

did not close for 24 hours. Their relationship as there are no limits (Aisyah et al., 2022; Muali et al., 2021).

In this position the Kiai is people who are very close with the community, so to be chosen people who have a good knowledge, morals and a strong will to build and develop the boarding school. Public trust in the Kiai is supported by the ability of him to solve the problem of socio-psycho-cultural and religius so in the community also Kiai be elite in strukturl social-political community. Kiai dikategorikan as an elite in the science of religion as well as the elite in boarding school. The leadership of Kiai sepuh in managing the learning of science of religion and ilu general knowledge (Ma`arif & Rusydi, 2020).

The pattern of the leadership of Kiai in managing learning in pesantren Buntet using (1) the System of the salaf pure where the learning is carried out as a model study dirosah with the recitation of the qur'an and the book of yellow using system sorogan and bandungan. Kiai babysit any of the boarding school with the authority of the authority after received the blessing of the founders of the foundation consists of the Kiai sepuh. In mensosialisasian learning of the salaf with the pattern of leadership is done with a single command. (2) the system khalaf combining other systems, namely boarding school which in addition to organizing the recitation sorogan and bandungan yellow book also open the madrasa system. (3) the system of boarding school no. of the salaf, namely boarding school, classical and does not open the recitation of the book of yellow.

Management of learning in pesantren Buntet using curriculum wrong with a percentage of 30%, and about 70% using curriculum khalaf. Learning management pondok pesantren Buntet done with the system dirosah, Kiai caregivers every boarding school has the authority and the authority after received the blessing of the Kiai sepuh to manage the boarding school. Then the leadership of the boarding school are selected through a discussion forum community that is transparent will the blessing Kiai sepuh. With openness and transparency makes people feel terayomi and want to participate in any activity of the boarding school. This causes a harmonious relationship and expect participation by members of the community as there are no limits between Kiai with community members, and Scholars with students.

The implementation Pattern of the Leadership of Kiai in the Development of the System of the Salaf and Khalaf at Pondok Pesantren Buntet

The leadership of Kiai Buntet is centered on his charisma. Charisma Kiai because of the Kiai has the steadiness of the moral and the quality of science that is not owned by other members of the community. The Kiai sepuh have a closeness with the community very well. This leads to the relationship between Scholars and the public is not restricted dividing wall in the slightest.

Kiai in implementing democratic leadership is done through the transfer of knowledge (religion) so that the students understand, appreciate and practice the teachings of Islam (tafaqquh fiddin) by emphasizing the moral significance of the religion of Islam as guide to life in the social life of the community day-to-day. To manage the learning of the salaf in pondok pesantren Buntet the students can master the basics of learning or qowa'id than muhadasah or mastery of conversation in particular for example the Arabic language, is to master its structure rather than a conversation in English.

The Kiai sepuh Buntet pesantren have thoughts that are fundamental to the implementation of the learning of the salaf and khalaf, as described by Kiai sepuh that:

“The basic thinking Buntet pesantren using the curriculum of the salaf is to follow government (ulil amri minkum). The government actually expects some formal education institutions in Buntet in negerikan but the Kiai sepuh Buntet not expect educational institutions Buntet synergized. Kiai sepuh only allow madrasah aliyah Buntet in negerikan.

Basic education salafiyah in Buntet with khalaf still give it a chance on the Foundation board and Kiai sepuh to manage the boarding school that blends between the salaf and khalaf’.

Now, learning the salaf and khalaf emphasis on the education of traditional and modern. On the education of the salaf mastery muhadasah or mastery of the conversation than on the mastery of basic or qowa'idnya. In the context of learning pondok pesantren Buntet based on the results of observation and field data implementation of the learning of the salaf and khalaf was imposed for the same. based on the results of the interview AR stated learning khalaf with “mastery muhadasah” more dominant around 70% rather than the mastery of basic (qowa'id)-his.

In the implementation of management learning cottage pesantantren Buntet refers to the development of the demands of the times, it is certainly demand a balance of understanding between science (the practitioner) with the science of theoretical knowledge (theory) should be applied to real life in society. The Kiai and the whole of educators and education personnel in the neighborhood of the cottage pesantantren Buntet together can work together to implement the policy of the foundation and educational institutions in a particular direction. The implementation of the learning model in Buntet has long been combining the learning of the salaf and the khalaf (Syafe'i, 2017).

Foundation can implement the policy with all of the lodge within the environment Buntet Pesantren. All Kiai with the authority of each implemented according to the function of management. Kiai bersama ustadz (teacher) together plan learning with better, organize activities, implement and evaluate desires. The success and failure of a leader depends on the extent of the ability and kewibawaanya in moving and influencing subordinates. Charisma and authority of a leader or Kiai sepuh cottage pesantantren Buntet has been tested since the selection process for the election of the leader. Elected leaders is of course obvious from the descendants of the founders of the lodge pesantantren cottage pesantantren of the line of the father (patrilinear). The process of the selection of a leader in the leadership of the cottage pesantantren Buntet selected through democratic elections as a form of deliberation with which the people have the right and authority to be a leader or elder cottage pesantantren.

The factors Supporting and Inhibiting Patterns of Leadership of Kiai In Developing Learning in the Cottage Pesantantren Buntet

The Factors Supporting The Leadership Patterns Of Pesantren Buntet

The pattern of leadership Kiai pesantren Buntet since the founding generation to generation has been entrenched strong enough. This contributes as a support in managing and developing pondok pesantren Buntet. The Kiai sepuh dan Kiai young to have awareness and a strong desire in the development and empowerment of human resources and other resources. The Kiai sepuh to provide guidance and empowerment Kiai-Kiai young as the regeneration process is performed periodically and systematically to give birth to the Kiai qualified and professional with a scientific religion and the common good.

Based on field data illustrate a number of things related to the factors supporting the management of learning in pesantren Buntet, among others; (1) awareness, competition, expertise and a strong desire of the Kiai sepuh and education managers to provide and improve facilities and infrastructure, the development of the management of the boarding school as well as laying the basic principles of management of a boarding school. (2) the attitude and the nature of sincerity, the value of togetherness and openness. The attitude and behavior of sincerity Kiai be the hope and the desire of the parents to educate their children in boarding school. (3) the value of togetherness through the attitude and behavior of the Kiai for example with the readiness and ability to serve, and to give something to their needs. (4) Communication between Scholars and the community is

In the implementation and management of pondok pesantren Buntet there are a number of inhibiting factors. The inhibiting factors are mentioned among others: (1) most

of the educational institutions managed pondok pesantren Buntet that has minimal supporting infrastructure. (2) the Limited budget of the school education (2) the Limited local learning and kurangnya land (location) to develop a boarding school, so that the Kiai sepuh have to add and buy local at other locations there now. (3) Management of the boarding school that weak (4) the Period of study for quite a long time while the demands of today's modern society tend to be practical-pragmatic.

Improvement efforts Kiai Pesantren In Developing the System of the Salaf and Khalaf at the Cottage Pesantren Buntet

A number of ikhtiyar in developing pondok pesantren Buntet continue to be made. Institutional YLPI thoroughly perform the development activities of the moral and religious value for the students in implementing the vision and mission of the boarding school to achieve the goals that have been set. The process of education and coaching that focused on character education which is better to give birth to the students who have the honesty, responsibility, intelligent, clean, healthy, caring and creative in the face of a life that is more complex.

Appeal boarding school in the form of progress and modernization, where people have great hopes to help the young generation to be the generation of a good quality of the faith, and charity as the provision of entering the global life. Answer a big challenge that is certainly needed the readiness and ability of the boarding school for the correct method of learning both the salaf and the khalaf. For the development and improvement of pondok pesantren Buntet now and will come, the efforts of Kiai sepuh, penguahs YLPI and management of the boarding school among others;

The strengthening of the religious tradition and in particular to religious knowledge and general science. This tradition as a provision in living kehidupan next. Efforts to fix with fix a number of issues related to improving the quality of the output and outcome of the boarding school. Measures such as process improvement, design of teaching materials and the addition of the cost of education.

The Kiai sepuh be the example in act and speak the word and behave with expectations in performing deeds worthy and deserve idolized. The necessity of the consultation process for the Kiai including Kiai sepuh in having Kiai sepuh who became the leader of the boarding school that became the pillars of management.

Steps to overcome obstacles in the face of pondok pesantren Buntet in order to improve the condition, among others; (1) The organizers of the field of education in pondok pesantren Buntet have to do the coaching and reinforcement to the teachers and education personnel other so that the learning process can run well. (2) Perform coordination between the organizers and managers of pondok pesantren Buntet better. The manager of the boarding school need to do the setup and governance of the boarding school with the better so that the implementation of quality learning in. (3) Hold regular meetings between the organizer and manager of pondok pesantren Buntet to evaluate and find a way out of the problems faced by.

DISCUSSION

The pattern of Leadership Kiai who Manage the Learning Pondok Pesantren Salaf and Khalaf in Buntet Pesantren Cirebon

The Analysis Of The Theory And Review The Results Of The Research

In this paper, the authors use the theory of charismatic leadership. The concept of charismatic or charisma influenced oleh sociologists Max Weber (1947). Charisma refers to the authority (the authority) which is based on the quality outstanding that is owned by a leader as a person. Charisma is a special ability (revelation, opportunities) that exist in a person. Weber in Yulk (2005) and Soekanto (1996) says that:

“The charisma of a leader occurred at a time of social crisis, a leader emerged with a radical vision that offers a solution to the crisis, leaders attract followers who believe in that vision. They are having some success making that vision can be achieved and his followers believe that the leader was as extraordinary people”.

The leadership of Kiai unique and charisma-participatory attached as a measure kewibawaanya in front of the students. Charismatic leadership is relying on the authority of the self-leading, she has a sense of responsibility to his subordinates. The sensitivity and immediacy of the charismatic leader to his subordinates due to the authority of the personal (personal power) to foster trust and a proactive attitude of his subordinates.

The pattern of leadership Pondok Pesantren most traditional and include pondok pesantren Buntet as an Islamic educational institution that is still traditional, tend to lead to the pattern of charismatic leadership. There are three types of leaders that is traditional, charismatic and formal (rational). The pattern of leadership boarding school based on the influence of genealogy (ancestry). The pattern of leadership Pondok Pesantren Buntet always follow the line of the descendants of Kiai (paternalistic) with the expectations of the leadership of the next of understanding and knowing the vision and mission of the boarding school so that the set goals of the institution can be implemented with the good. This Model has long been happened so that the continuity and harmony in the boarding school continue to happen (Zakariyah et al., 2022).

The leadership of Kiai charismatic-democratic-transformational positive influence on the development and coaching of the boarding school as an institution of Islamic education. The leadership of Kiai sepuh di pondok pesantren Buntet with a number of educational institutions which is quite a lot of give style and the model of its own. Based on the results of observation in the management and delivery of pondok pesantren as follows;

“The management of pondok pesantren Buntet have the distinctiveness or uniqueness in accordance with the pattern of the leadership of Kiai in each of the boarding school there. (1) boarding school or school managed by each of the Kiai, which was originally one large dormitory. Along with the renovations and improvements infrastructure cottage then the students both sons and daughters scattered in every home Kiai. (2) every Kiai have to manage and provide an accountability report about the learning process, a means of infrastructure, education budget, and resources educators and education. (3) in the educational process of the students feel terayomi, protected and the existence of a match between Kiai and santri so they chose to settle permanently with Kiai such. (4) curriculum dirosah given the authority of the leaders of the lodge”.

Pattern charismatic leadership of Kiai is considered as the keeper of the purity of religion (puritanism), which became one part of the work units of the unity of the units of the administration the management and implementation of the boarding school. Theoretically charismatic leadership that is determined by five factors which appear simultaneously in the running of his power i.e.; (1) the presence of someone who has an incredible talent with her natural talents, (2) the presence of a social crisis, (3) the presence of a number of followers who believe that a person has the amazing ability that is transcendental and supernatural, (4) any evidence that recurring to what it is experiencing success.

The analysis of the Empirical and Factual

Leadership is a process of social influence in interpersonal relationships. Leaders influence subordinates or followers to the desired direction. According to Soekarso and Sosro (2010) defines the influence of, among others,; (1) the influence of it is the change or the impact of a particular party of the other party, (2) influence in the context of leadership is intended changes based on the personality of the leader to the members/followers, (3) personality of the leader as the attitude or behavior of the exemplary act of

causing a change in the attitude of the behavior of the members in the desired direction (Hastasari et al., 2022).

According to the new version in Dacholfany that the Style of leadership of Kiai is the leadership of the religio-paternalistic where the style of the interaction between Kiai and santri or subordinate based on the religious values that are based on the style of leadership of the Prophet Pbih. Kiai do not open the space for other thoughts concerning the determination of the policy of the boarding school, and given it its authority is absolute. If there are proposed-proposed development that comes from outside is totally different from its sole discretion, precisely responded in the negative(Farid & Lamb, 2020).

In the running of the leadership of Kiai rely heavily on situational. Respect the students and the community against Kiai sepuh pondok pesantren Buntet is based on the ability to address the problems of the people and students both in the matter of religion and the general public. Leadership pondok pesantren Buntet have the right rather limited for groups of kinship particular family Kiai even if the system is to choose someone the leader of the community had come to contribute in it. And the success of a leader in an organization in addition to having the courage, knowledge also has the advantage of authority. From here the dependence of the community and students against the charismatic leader as if their society depends on the advice, guidance and the ability sang Kiai

Pondok pesantren Buntet is a masterpiece that played Mbah Muqoyyim (1750) until the generation of kempemimpinan KH Adib Rofi'uddin. Explanation of the period of the leadership and development of boarding schools can be explained through the following table:

Table 1.1 The Leadership Of Kiai Pesantren Buntet

No.	Name	Period	The Focus of The Development
1.	Mbah Muqoyyim	wafat 1786	The founder of pondok pesantren Butnet that teaching religion through the study of the basics of the qur'an and we fathul you
2.	Kiai Muta'ad	1785- 1842	Hence, the fostering and developing a boarding school in and make improvements to add to the building of the boarding school
3.	KH Abdul Jamil	1842- 1919	The development of pondok pesantren Buntet to fix the education system and the teaching, facilities and infrastructure of the boarding school as well as a clear division of tasks
4.	KH Abbas bin Abdul Jamil	1879- 1946	Improve the system of boarding schools, the madrasa system and the recitation of the qur'an and the study of the book of yellow is high. The madrasa system makes students think practical, systematic and purposeful in creating patterns of scientific thinking pragmatic, original, and integration. Learning khalaf started to be implemented such as; cosmography, treatment, or martial arts techniques
5.	KH Mustahdi Abbas	1946- 1975	Develop the management of the boarding school and put the structure of a well-established organization, for example, founded the institute of education and management (LPI)
6.	KH Mustamid	1976-	He was preoccupied with the activities of the

	Abbas		1989	organization and members of the ASSEMBLY approved the Pancasila as the principle of the nation and change the system one to the madrasa system and establish cooperation with the Middle East
7.	KH Abbas	Abdullah	1924- 2007	Pioneered the establishment of the Academy of Computer, Islamic High School, the Academy of Foreign Languages as well as establish a center for treatment through the empowerment of students and the community
8.	KH Royandi	Nahdudin Abbas	1935- sekarang	Develop dawah (proselytization of Islam) and develop NU Special Branch of London. Executing tasks in Buntet is KH Abdul Hamid Anas
9.	KH Rofi'uddin Izuddin	Adib bin		Through YLPI develop and manage the boarding school and carry out various activities with the fix and the development of pondok pesantren Buntet. Revamping pondok pesantren both the curriculum and infrastructure with better.

Kiai and Tariqa

Pondok pesantren Buntet is implementing the tariqa Syatariyah and Tijaniyah. Tareka Syatariyah first came from the tarekat Tijaniyah. Tareka Syatariyah recently introduced by Kiai Anwaruddin Kriyani al Malebari (Kyai Buyut Kriyani) as the founder of the tariqa Syatariyah in pondok pesantren Buntet. While tarekat Tijaniyah is a tariqah that is new and is considered to be easy and not forced. Followers of the tariqa is attract attention for the majority of the Javanese people. Tareka Tijaniyah founded by Abu Abbas Ahmad 1737 in Ain Madi, South of Algeria.

The implementation of the Learning of the Salaf and Khalaf

The curriculum used in pondok pesantren Buntet is the learning curriculum of the salaf 30% and khalaf 70%. The development of education pondok pesantren Buntet carried out: (1) Dirosah, is the development and maintain the characteristics of pondok pesantren salaf, (2) Kiai caregivers every boarding school has the authority and the authority of the sealtah received the blessing of the founders of the foundation consists of the Kiai sepuh to manage the boarding school, (3) demonstrate that the model of learning and leadership is done with a single command, (4) Financing of learning in each cottage and school terhantung on the Kiai. Every Kiai in each year must provide an accountability report about the learning process, facilities and infrastructure, education budget, and resources educators and education personnel (HUMAN resources). In the process of education and teaching Kiai protect the students and if it has a match.

Pondok pesantren Buntet develop around 53 boarding school and being raised by 53 Kiai with the educational background and expertise of each. For example the expertise to teach the book of yellow thahasus (nahw, nervous, recognized, and al-balagha), teachers yellow book of tafsir and ulum al-tafsir, teachers yellow book science hikam (sufism) the rest of the teachers yellow book in the field of fiqh.

Pondok pesantren salaf as an institution boarding school that maintains the teaching of the books of classical Islam as the core of education. System learning salaf often use the model of sorogan and wetonan. Recitation of the model is done in certain time which is usually carried out after working on the shalaf fard and other activities. The management of pondok pesantren Buntet since the beginning is done through

learning dirosah. Management dirosah this using the model curriculum of the salaf, in any dirosah carry out recitation of the salaf are carried out four times a week. On each pondok pesantren Buntet will send students on study dirosah. Activities dirosah this is done after the dhuhr prayer, which is managed by the YLPI boarding division.

As for the book-the book of teaching in pondok pesantren Buntet can be described in the following table;

Table 1.2 Study The Book

Cabang Ilmu	Tingkatan		Tempat Pengajaran
	Tsanawi	Aliyah	
Al Qur'an	Ju Amma, Ilm Tajwid, Qiro'ah Sab'ah	Juz Amma, Ilm Tajwid, Qiro'ah Sab'ah	In all dormitory and home Kiai
Tafsir/ ilmu tafsir	Tafsir al Jalalen, Tafsir ayat al Ahkam, Tafsir Yasin, Tafsir Maraghi	Tafsir al Jalalen, Tafsir ayat al Ahkam, Tafsir Yasin, Tafsir Maraghi	
Hadist/ ilmu hadits	Bulughul al Marram, Arbain nawawi, Muhtarul Hadits, Minhaj al Shalihin, Minhaj al-Muhit	Riyad al Shalihin, Shahih Bukhari, Sharah al Hikam	
Fiqh/ Ushul fiqh	Taqrib Sulam al Tawfiq, Mabadi' al Awwalin, Kifayah al Akhyar	Fath al Qorib, Fath al Wahab, Mahalli, Minhaj al Thalibin	
Ilmu Tajwid	Aqidah al Awwam, Husn al Hamidiyah, Jawahir al Kalamiyah	Aqidah al Awwam, Husn al Hamidiyah, Jawahir al Kalamiyah	
Ilmu Tasawuf	Ta'lim al Muta'lim, Muraqib al Ubudiyah, Tanwir al Qulub, Minhaj al Abidin	Ta'lim al Muta'lim, Muraqib al Ubudiyah, Tanwir al Qulub, Minhaj al Abidin	
Siroh Nabawi	Nurul Yakin, Barjanji, Dardir, Diba'	Nurul Yakin, Barjanji, Dardir, Diba'	

1) Learning Management Khalaf

Pondok pesantren khalaf is an institution boarding schools include mater general subjects in the curriculum of the madrasa was developed. Boarding school organizing public education such as KINDERGARTEN, MI, MTs, MA NU, SMK even Akper. It is then that makes pondok pesantren Buntet has a characteristic not only of the salaf but also boarding school khalaf. In pondok pesantren Buntet learning *kehalaf* given also learning quiet utilization of existing technology, Foreign language and learning application of specialized skills. However, in the implementation of instructional practices khalaf at Pondok Pesantren Buntet have between the lan: (1) Less *takdzim* the students to Kiai, because students are more obedient to the rules of the boarding school. (2) The Tightness of the regulations are made, which causes discomfort students in learning. 3)Religious Sciences granted no longer given intensively. (4) The Presence of the tendency of students who are more powerful for the study of SCIENCE and technology

Table 1.3 the Implementation of the learning of the Salaf and Khalaf

Indicator	Salaf	Khalaf
Understanding	The boarding school that maintains the teachings of the book-the book classical Islam. The word salaf applies to any person who has preceded us. The salaf is the former	Boarding school are entering a public lesson in the curriculum of the madrasa was developed (public school)
Learning Methods	Sorogan, bandongan, halaqah, and Bahtsul Masa'il	Modern learning and innovative
System	Dirosah	Madrasah: modern school
Learning Materials	The study material yellow book: the Qur'an, Tafsir, Hadith, Hadith, Arabic, Tawhid or Aqidah, Morality, Mysticism, and Recognized	The material is a lot, in addition to the taught pondok pesantren salaf, also teaches the science-general science and also a foreign language according to the needs of the times
Description	<ol style="list-style-type: none"> 1. Management and administration of the boarding school is simple with the management system centered on the rules of the Kiai. Should not be done carelessly but should be neat, correct, orderly and regular 2. Kiai set the corresponding 	<ol style="list-style-type: none"> 1. The leadership style of the cooperative 2. The orientation program of religious education and the public 3. Material religion sourced from the book-the book of classic and non-classic 4. Implementation of modern methods and innovative 5. Relationship Kiai and santri are personal and collegial 6. Students life is individualistic and competitive

CONCLUSION

The pattern of the leadership of Kiai in organizing and managing pondok pesantren Buntet based on charismatic leadership-democratic. The leadership of Kiai responsible, considerate, full of appeal and a big influence for the students in the management of the boarding school. Attitude, perilaku and action Kiai observed, dicontohi and interpreted by the students in everyday life. Kiai sepuh guide and nurture and protect Kiai young, and Kiai young respect Kiai sepuh. The pattern of leadership Kiai pesantren Buntet refers to the culture of feudal and patterned paternalistic always follow the lineage of the father. Development strategy of pondok pesantren Buntet since the establishment until now always follow the development and the needs of the times. Such a strategy as a way organizer and manager of pondok pesantren Buntet in increasing the output and outcome of the boarding school. Learning strategies by displaying exemplary, habituation, training and education-oriented learning of the salaf and the khalaf. Pondok pesantren Buntet to manage the learning of the salaf with the system sorogan, wetonan, halaqah and bahtsul masa'il, while khalaf with the learning system of the modern and innovative. Problems faced by pondok pesantren Buntet is part of the problem of social life. The supporting factors of learning such as; (a) lack of awareness, willingness, competence and expertise of the Kiai sepuh and do improvement and development management of the boarding school. (b) maintaining the attitude and behavior of noble character with the values of sincerity, simplicity, self-reliance, ukhuwah Islamiyah and the soul of smoke. (c) the relationship of Kiai

and santri, as well as the community is characterized by the presence of tradition matur. The inhibiting factor among other things; (a) lack of supporting infrastructure and facilities, (b) the limited education budget. (c) the limited local learning and advice for learning facilities. (d) management of the boarding school of the weak and the period of study for quite a long time. In the management of the learning of the salaf and khalaf at pondok pesantren Buntet continue to endeavor to overcome the obstacles encountered. Ikhriar in overcoming these obstacles is; (a) Kiai with leadership charismatic-democratic continues to build communication and cooperation with stakeholders other. (b) delivery of and the manager of pondok pesantren Buntet need to develop creative effort or willingness of entrepreneurship that allow the development of in pondok pesantren Buntet. (c) strengthen the management of pondok pesantren Buntet. (d) Kiai sepuh, the board YLPI and related institutions such as the alumni association and others in the effort to develop and improve the quality of the boarding school. (e) Kiai sepuh and education managers limit the flow of information circulated to the students so that the strengthening of the religious values and general science is required.

REFERENCES

- Aisyah, S., Ilmi, M. U., Rosyid, M. A., Wulandari, E., & Akhmad, F. (2022). Kiai Leadership Concept in The Scope of Pesantren Organizational Culture. *Tafkir: Interdisciplinary Journal of Islamic Education*, 3(1), 40–59. <https://doi.org/10.31538/tjje.v3i1.106>
- Ansori, M. (2020). Pengembangan Kurikulum Madrasah Di Pesantren. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 1(1), 41–50. <https://doi.org/10.31538/munaddhomah.v1i1.32>
- Arifin, I., Juharyanto, Mustiningsih, & Taufiq, A. (2018). Islamic Crash Course as a Leadership Strategy of School Principals in Strengthening School Organizational Culture. *SAGE Open*, 8(3), 2158244018799849. <https://doi.org/10.1177/2158244018799849>
- Arifin, Z. (2017). Authority of Spiritual Leadership at Pesantren Temboro Based on Jamaah Tabligh Ideology. *Jurnal Pendidikan Islam*, 6(2), 265–292. <https://doi.org/10.14421/jpi.2017.62.265-292>
- Assa'idi, S. (2021). The Growth of Pesantren in Indonesia as the Islamic Venue and Social Class Status of Santri. *Eurasian Journal of Educational Research*. <https://eric.ed.gov/?id=EJ1300132>
- Dhofier, Z. (2011). *Tradisi pesantren: Studi pandangan hidup kyai dan visinya mengenai masa depan Indonesia*. LP3ES.
- Farid, A., & Lamb, M. (2020). English for Da'wah? L2 motivation in Indonesian pesantren schools. *System*, 94, 102310. <https://doi.org/10.1016/j.system.2020.102310>
- Fathurrochman, I., Ristianti, D. H., & Arif, M. A. S. bin M. (2019). Revitalization of Islamic Boarding School Management to Foster the Spirit of Islamic Moderation in Indonesia. *Jurnal Pendidikan Islam*, 8(2), 239–258. <https://doi.org/10.14421/jpi.2019.82.239-258>
- Fr, A. F., Roesminingsih, E., & Sumbawati, M. S. (2021). The Leadership of School Principal in The Education Era 4.0. *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam*, 6(2), 244–250. <https://doi.org/10.31538/ndh.v6i2.1413>
- Habibi, I., & Supriatno, T. (2020). Charity Punishment in Islamic Boarding School to Improving Santri Discipline. *Nazhruna: Jurnal Pendidikan Islam*, 3(3), 342–354. <https://doi.org/10.31538/nzh.v3i3.767>

- Hafidz, M. (2021). The Role of Pesantren in Guarding the Islamic Moderation. *INFERENSI: Jurnal Penelitian Sosial Keagamaan*, 15(1), 117–140. <https://doi.org/10.18326/infl3.v15i1.117-140>
- Hastasari, C., Setiawan, B., & Aw, S. (2022). Students' communication patterns of islamic boarding schools: The case of Students in Muallimin Muhammadiyah Yogyakarta. *Heliyon*, 8(1), e08824. <https://doi.org/10.1016/j.heliyon.2022.e08824>
- Hilmy, M. (2013). Whither Indonesias Islamic Moderatism? A Reexamination on the Moderate Vision of Muhammadiyah and Nu. *JOURNAL OF INDONESIA ISLAM*, 7(1), 24–48. <https://doi.org/10.15642/JIIS.2013.7.1.24-48>
- Indrawati, N. K. (2014). Management by Inspiration: Implementation of Transformational Leadership on Business at Pondok Pesantren*) Sunan Drajat. *Procedia - Social and Behavioral Sciences*, 115, 79–90. <https://doi.org/10.1016/j.sbspro.2014.02.417>
- Kahanna, M. (2021). The Effectiveness of Women's Leadership in the Digital Era. *HUMANISMA: Journal of Gender Studies*, 5(2), 159–171. <https://doi.org/10.30983/humanisme.v5i2.4699>
- Ma`arif, M. A., & Kartiko, A. (2018). Fenomenologi Hukuman di Pesantren: Analisis Tata Tertib Santri Pondok Pesantren Daruttaqwa Gresik. *Nadwa: Jurnal Pendidikan Islam*, 12(1), 181–196. <https://doi.org/10.21580/nw.2018.12.1.1862>
- Ma`arif, M. A., & Rusydi, I. (2020). Implementasi Pendidikan Holistik Di Pondok Pesantren Amanatul Ummah Mojokerto. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 18(1), 100–117. <https://doi.org/10.32729/edukasi.v18i1.598>
- Majid, N. (1997). *Bilik-bilik pesantren: Sebuah potret perjalanan*. Paramadina.
- Moleong, L. J. (1989). *Metodologi penelitian kualitatif*. Remadja Karya.
- Muali, C., Rofiki, M., Baharun, H., Zamroni, Z., & Sholeh, L. (2021). The Role of Sufistic-Based Kiai Leadership in Developing the Character of Santri in the Pesantren. *AL-ISHLAH: Jurnal Pendidikan*, 13(3), 1705–1714. <https://doi.org/10.35445/alishlah.v13i3.1012>
- Muhtifah, L. (2016). Pola Pengembangan Kurikulum Pesantren Kasus Al-Mukhlisihin Mempawah Kalimantan Barat. *Jurnal Pendidikan Islam*, 27(2), 203. <https://doi.org/10.15575/jpi.v27i2.507>
- Pasi, K. M., Rasyidin, R., & Harahap, R. M. (2020). Education System of Modern Islamic Boarding School in The Postmodern Era. *Nazbruna: Jurnal Pendidikan Islam*, 3(3), 311–323. <https://doi.org/10.31538/nzh.v3i3.805>
- Qomar, M. (2005). *Pesantren: Dari transformasi metodologi menuju demokratisasi institusi*. Erlangga.
- Rahardjo, M. D. (1999). *Islam dan transformasi sosial-ekonomi*. Lembaga Studi Agama dan Filsafat.
- Salis, M. R. (2020). Kyai Leadership Style in Developing the Majelis Taklim in Islamic Boarding School. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 5(3), 392–410. <https://doi.org/10.31538/ndh.v5i3.842>
- Syafe'i, I. (2017). Model Kurikulum Pesantren Salafiyah dalam Perspektif Multikultural. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 8(2), 127–143. <https://doi.org/10.24042/atjpi.v8i2.2121>
- Tunnisa, A., Damayanti, E., & Baharuddin, B. (2021). The Roles of The Headmaster's Leadership Types in Overcoming The Students' Violation. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 2(2), 70–80. <https://doi.org/10.31538/munaddhomah.v2i2.47>

Zakariyah, Z., Fauziyah, U., & Kholis, M. M. N. (2022). Strengthening the Value of Religious Moderation in Islamic Boarding Schools. *Tafkir: Interdisciplinary Journal of Islamic Education*, 3(1), 20–39. <https://doi.org/10.31538/tijie.v3i1.104>