

## **KYAI LEADERSHIP STYLE IN DEVELOPING THE MAJELIS TAKLIM IN ISLAMIC BOARDING SCHOOL**

**M. Rizkoni Salis**

Politeknik Negeri Ambon, Indonesia

[rizkonisalis89@gmail.com](mailto:rizkonisalis89@gmail.com)

### **Abstrak**

*Tujuan dari penelitian ini adalah mengetahui gaya kepemimpinan kyai dalam mengembangkan majelis taklim Pondok Pesantren Ar-Rahmah Sleman Yogyakarta. Penelitian ini menggunakan metode Kualitatif dengan menggunakan analisis deskriptif, sedangkan jenis pendekatan penelitian ini dengan studi kasus atau penelitian lapangan yang berorientasi pada pengumpulan data di lapangan. Teknik pengumpulan data dilakukan menggunakan cara observasi dan wawancara. Adapun observasi digunakan untuk mengetahui program kegiatan yang berjalan, gaya kepemimpinan dan aktivitas bersama anggota majelis taklim, sedangkan wawancara dilakukan dengan 20 orang informan yang berasal dari pengurus yayasan dan anggota majelis taklim. Hasil penelitian menunjukkan bahwa gaya kepemimpinan Kyai dalam mengembangkan Majelis Taklim Pondok Pesantren Ar-Rahmah Sleman Yogyakarta menggunakan gaya kepemimpinan Demokratis dengan indikator-indikator yang meliputi : Pemimpin membuat perencanaan bersama dengan anggota, melakukan evaluasi akan program yang telah berjalan, pengambilan keputusan dilaksanakan atas dasar musyawarah, menghargai kemampuan atau potensi anggota, keakraban pimpinan kepada anggota tanpa adanya jarak ibarat saudara sendiri, memiliki komunikasi yang baik, mampu memberikan motivasi, penganyoman, masukan, bimbingan dan pengarahan kepada anggota untuk menjalankan tugas agar lebih baik.*

**Kata Kunci :** Gaya Kepemimpinan, Kyai, Pengembangan Majelis Taklim.

### **Abstract**

The purpose of this study was to determine the *kyai* leadership style in developing the majelis taklim Islamic Boarding School Ar-Rahmah Sleman Yogyakarta. This study uses a qualitative method using descriptive analysis. At the same time, this type of research approach is a case study or field research oriented towards collecting data in the field. Data collection techniques were carried out using observation and interviews. The observation is used to determine the ongoing program of activities, leadership styles and activities with members of the *majelis taklim*. At the same time, interviews were conducted with 20 informants from the board of foundations and members of the *majelis taklim*. The results showed that the *Kyai* leadership style in developing the majelis taklim Islamic Boarding School Ar-Rahmah Sleman Yogyakarta uses a democratic leadership style with indicators that include: The leader makes plans together with members, evaluates ongoing programs, decision making is carried out based on deliberation, respecting the ability or potential of members, the familiarity of the leader with the members without any distance like siblings, having good communication, being able to provide motivation, provide protection, input, guidance, and direction to members to carry out their duties better.

**Keywords:** Leadership Style, Kyai, Development of the *Majelis Taklim*.

## **INTRODUCTION**

Efforts to develop majelis taklim in Indonesia took place gradually and were carried out peacefully so as not to cause social tensions. Where to run a majelis taklim, it is necessary to have the role of a leader to achieve an essential goal in carrying out and broadcasting the teachings of the

Islamic religion, be it the leadership of the clergy or even though. "Kyai is a central figure in the boarding school. The progress and withdrawal of the pesantren are also determined by the authority and charisma of a kyai"(Haidar Putra, 2014).

The leadership of a person, whether it is a kyai, must be able to design a new

organizational management changing to a taklim assembly to achieve agreed goals and development. Various kinds of subordinate characters and the various obstacles that exist, require leaders to think wisely and take advantage of the opportunities or strengths that exist and manage them to achieve predetermined organizational goals ("Boundaries and knowledge in a Sufi Dhikr Circle," 2012; Mathis & Jackson, 2011).

The need for a good leadership style for kyai in developing the majelis taklim program it carries, a leadership style that does not involve subordinates in making decisions, it will result in disharmony in the relationship between the leader and the one led. Good leadership certainly has an impact on whether or not organizational goals are achieved because leaders have an influence on the performance they lead (Asy'ari, Hasibuan, & Rosyad, 2020, pp. 247–261).

The styles used by a leader are not the same, depending on the situation and condition of the leadership (Hentschel, Braun, Peus, & Frey, 2018; Hosseini, Hajipour, Kaffashpoor, & Darikandeh, 2020; Klijn, Boer, & Eshuis, 2020). Leadership style becomes the norm of behavior that a person uses when that person tries to influence the behavior of others as well as a consistent pattern of behavior that is demonstrated by the leader and known to other parties when the leader

tries to influence the activities of others (Alam, 2018; Sullivan & Kent, 2003; Visagie, Havenga, Linde, & Vrede, 2012).

One example of the need for effective communication in applying a democratic leadership style. In other words, ability communication is influenced by ability to understand other people, and ability to understand other people are influenced by the ability to take perspective others (Arifin, 2015; Davies, 2016).

Individual leadership in institutions such as majelis taklim for certain interests is needed, but at the same time can also be a weakness of the institution. In carrying out leadership duties, kyai have different characteristics and styles, some are passionate and full of responsibility (Asy'ari, Marsela, Pardini, & Amelia, 2017; Melanie C. Brooks & Mutohar, 2018).

Usually, leaders with one another have their own way of carrying out their leadership, their way or style of thinking is different from one another, they have their own way of carrying out their leadership duties in order to achieve predetermined organizational goals. This affects the success of achieving the organizational goals he dreams of (Hallinger & Hammad, 2019; Ikhwan, 2016).

As Juliansyah Noor assumes, almost every aspect of work is influenced by it and

depends on the leadership style. This means that the leadership style greatly determines the success of an organization in building its capabilities and competencies to win the competition in a sustainable manner (Juliansyah, 2013).

Therefore, a leader always strives to carry out his duties optimally, one of which is by innovating to create new things to develop his organization. (Hakim & Hasan, 2019, p. 5). The ideas they have are then realized in carrying out their duties as a leader together with their subordinates in developing their organization, including kyai leadership (Ansor, 2017; Faris, 2015).

This situation builds the kyai is centralistic leadership pattern in nurturing and managing. The position of the kyai is very strong and determines what is identified as the individual leadership of the kyai and feudal charismatics (Arwani, 2016; Davies, 2016; Qomar, 2005).

Kyai as a leader is needed at the first stage of the development of the progress of the institution and carries out its functions properly if it is able to implement its role as a leader or manager. Because the role of the kyai is very influential and is one of the factors determining success in achieving a goal, especially spreading Islamic teachings throughout society through majelis taklim (Sila, 2019; Solichin, 2018).

Majelis Taklim as the oldest non-formal Islamic education system in Indonesia, this is because the Majelis Taklim apart from being a means of education, it is also used as a medium for da'wah which is quite effective, so that the existence of the Majelis Taklim cannot be separated from the elements. da'wah Islam which has been started since the Prophet Muhammad was sent (Dahlan, 2018). In Indonesia there have been many majelis taklim that have developed and have very many congregations. This proves that there are many Muslims who want to learn Islamic teachings.

Of the many majelis taklim that have developed, among them is the Majelis Taklim Islamic Boarding School Ar-Rahmah which is led by a kyai named KH. Bahaudin, S.Ag. Most of the congregation from Majelis Taklim Islamic Boarding School Ar-Rahmah are adults, fathers or mothers, but there are also children and young men or women.

In 2014 KH. Bahaudin, S.Ag was given the mandate to lead the Majelis Taklim Islamic Boarding School Ar-Rahmah by carrying out recitation and adding at least a few recitation programs which previously contained only 3 programs each week, namely General Qur'anic Tafsir, Qiraah and Tarjamah Al-Qur'an and Majelis Yasin Ladies and Gentlemen, until now there have

been additional 12 programs that have been running.

Apart from this, the kyai leadership style is one of the aspects that plays an important role in developing the taklim assembly and its congregation to achieve predetermined goals. In addition, the kyai leadership style determines the success of the majelis taklim leadership in the future. A good and significant development as described above occurred at the Majelis taklim Islamic Boarding School Ar-Rahmah during the kyai is leadership.

With the existence of an identical leadership style, it is hoped that all goals can be realized well. Therefore, a kyai must carry out his leadership effectively in order to influence his congregation. A leadership can be said to be effective if the style applied in leadership is not only task-oriented, but also the way or style used in influencing subordinates.

## **LITERATURE REVIEW**

### **Leadership**

Nowadays, leadership is no longer understood organically but is an organizational dimension that has a contribution to building a healthy organizational culture. Talking about leadership is the basic word of "lead", etymologically it means to be guided or guided. Meanwhile, in terms of leadership, according to Haward H. Hoyt, leadership is

the art of influencing human behavior and the ability to guide people (Kartono, 1998).

We are talking about a series of individuals as leaders, but leadership itself involves two or more people in interacting. The process of individual interaction can influence other individuals to think and behave in their own way which will be the second key point in influencing leadership (Susanto, 2014).

Leadership according to opinion Viethzal Rivai, which is "someone who has these more abilities than appointed or appointed as the person entrusted to set others. Usually such a person is called leader. From the word leader comes the term leadership after going through a long process" (Rivai, 2009). The meaning of leadership is a leader who has the ability and is given the confidence to direct and foster what he leads to achieve goals.

This definition provides an explanation that leadership is a characteristic of a person who refers to the processes of influencing, motivating, organizing these activities to achieve the goals and objectives that they want, on an ongoing basis in the form of relationships between individuals and groups and may not be limited to a particular organization or office.

The concept of leadership is closely related to the concept of power. Leaders use power as a tool to achieve group goals.

Leaders have goals, and power is a means to make it easier to achieve those goals (Robbins & Judge, 2007). There are several sources and forms of power, namely coercive power, legitimacy, expertise, rewards, references, information, and relationships.

Leadership involves a deep relationship of influence that occurs between people who want significant change, this change reflects a shared goal by the leader and his followers. Influence in this case means the relationship between the leader and followers so that it is not something passive, but is a relationship that is reciprocal and without coercion (Fauzi, 2017).

Therefore, leadership touches various aspects of human life, starting from the social, economic, training and education fields. It cannot be denied that the success of an organization either as a whole or a group in a particular organization, really depends on the quality of leadership in an organization concerned. Leadership as a management function is very important to achieve organizational goals. The leadership function includes group interests, not individuals.

### **Autocratic Leadership**

Autocratic or authoritarian leadership is a type of leadership that places power in the hands of a person or small

group, people who are called superiors as inviolable rulers or determinants, and others (subordinates) must submit to their power under threat and punishment as a tool. In carrying out his leadership (Visagie et al., 2012).

In this case, the leader forgets that he can be successful because there are subordinates who are loyal to help him. In autocratic leadership, the leader acts as a dictator over the members of his group. For him to lead is to move and force the group. The power of an autocratic leader is limited only by law.

An autocratic leader does not want meetings or deliberations. Gathering or meeting only means to convey instructions. Any disagreement between members of his group is interpreted as petty, insubordination, or a disciplinary violation of orders or instructions that have been established (Melanie Carol Brooks & Sungtong, 2016; Ezzani & Brooks, 2019).

This leadership is based on absolute power and coercion and must be fulfilled. The leader always wants to play the role of a single player. He is very ambitious to rule the situation. Every order and policy was established without consulting those of his subordinates. Subordinates are never given detailed information about plans and actions to be taken. All praise and criticism of all

subordinates is given at the personal consideration of the leader himself.

In his actions and deeds he cannot be contested. This excessive power can lead to an attitude of surrender without criticism, an attitude of “as long as you are happy”, or an attitude of *sumuhun dawuh* towards leaders, and a tendency to ignore orders and duties if there is no direct supervision. Excessive domination easily stirs opposition to leadership, or creates apathy, or aggressiveness among group members towards the leader (Purwanto, 1987).

In this leadership style, the condition of one member to another will foster a competitive spirit in winning the heart of the leader, the competition in question is more about competition in a negative way. Fellow members can elbow each other and cause members to have a stronghold that the leader likes or dislikes and is more concerned with looking for the face of their superior, eventually there is no cohesiveness among members to achieve good goals.

### **Paternalistic Leadership**

According to the Big Indonesian Dictionary, *paternalis* means “fatherhood” (WJS, 1984). Meanwhile, the definition of paternalistic leadership according to Hadari (Nawawi, 1988) is “a leader whose role is characterized by a fatherly attitude in the sense of protecting, nurturing and helping the members being led”. Decision-making is

always self-determined and rarely provides the opportunity for subordinates to make a decision and considers himself the most knowledgeable about everything.

The viewpoint of a leader who has this attitude assumes that his views on organizational life can be said to be colored by the expectations of his followers for him. The expectations of his subordinates are in the form of a desire that the leader is able to act as a father and is worthy of being used as a place to ask questions and to get directions, pay attention to the interests and welfare of his subordinates. Based on this perception, paternalistic leaders adhere to organizational values that prioritize togetherness.

### **Charismatic Leadership**

Robbins says in Hadari Nawawi book that charismatic leadership is “an extraordinary or heroic leadership ability in observing certain behaviors” (Nawawi, 1988). Charismatic leadership is able to influence other people by exploiting features or strengths in the traits or aspects of the leader personality, resulting in high respect, reluctance and obedience to its followers.

Charismatic leadership, namely the ability of a person to move others by exploiting the features of the personality of the leader, so that it creates respect, reluctance and obedience to the people he leads. This charismatic leadership has

supernatural powers, a leader who is obeyed has royal descent, is objective in every relationship with subordinates, and has the ability to set an example for his subordinates.

Charismatic leaders have unique characteristics, namely their attractiveness which is very attractive so that they are able to gain a very large following and their followers are not always able to explain concretely why that particular person is admired. Followers do not question the values adopted, the attitudes and styles used by the leader. This leadership has extraordinary charm and character, so that he has followers who are very loyal and obedient to all of his commands.

### **Democratic Leadership**

Democratic leadership is a leader who always tries to position himself as the same part as the other members and always tries to provide a stimulus so that his members can work cooperatively to achieve common goals (Purwanto, 1987). Democratic leadership is the ability to influence other people to be willing to work together to achieve predetermined goals by means of the various activities that are carried out by the leadership and subordinates.

Leaders have confidence in themselves and also trust their members that they have the ability to work properly

and responsibly (Hakim, 2018, p. 75). The application of democratic values in leadership is carried out by providing the widest possible opportunity to participate in every activity of the organization in accordance with their work. In carrying out his duties, he is willing to accept and even expect people opinions and suggestions from his group.

Democratic leaders always try to foster a sense of kinship and unity. He always tries to build the enthusiasm of group members in carrying out and developing their work power. In addition, he also provides opportunities for the emergence of leadership skills to his group members by delegating some of their powers and responsibilities (Ajefri, 2017; dkk, 2017).

This leadership places humans as the most important factor in leadership which is carried out based on the orientation of the leader's relationship with its members. There is coordination of the work of all subordinates, willing to recognize the expertise of specialists in their respective fields and be able to use their subordinates as effectively as possible at the right times and conditions.

### **Laissez Faire Leadership**

The attitude of laissez faire leaders is usually permissive. With a permissive attitude, their behavior tends to lead to

actions that treat subordinates as a result of their organizational structure and hierarchy (J. Riberu, 2003, p. 8). This leadership basically holds the view that members of the organization are able to independently make decisions or are able to take care of themselves. Only by directing or giving directions in realizing each main task as part of the main task of the organization.

A leader with this type prefers a passive role as a leader and lets the organization go with the flow without much interference in how the organization should be run and driven. All work and responsibilities must be carried out by the subordinates themselves. He is a symbol leader, and usually does not have technical skills, because his position as director or chairman of the board, commander or chief is usually obtained through bribes, and bribes or the nepotism system.

The level of success of an organization or institution that is led in a *laissez faire* style is solely due to the awareness and dedication of some group members, and not because of the influence of the leader. In this type of leadership, usually the organizational structure is unclear and fuzzy. All activities are carried out without a directed plan and without supervision from the leadership (Purwanto, 1987). Power and responsibility are

confused, scattered among group members unevenly. Thus, chaos and clashes are easy.

## RESEARCH METHODS

Researchers used a qualitative approach by using descriptive analysis, namely research that is intended to investigate the circumstances, conditions or other things that have been mentioned, the results of which are presented in the form of a research report (*Suharsimi, 2010*). The use of this type of qualitative research in this study is intended to focus on the problem of Kyai leadership style in developing majelis taklim.

Methods of data collection were carried out by two methods, namely the method of observation and interviews. Observation is used to find out the running activity program, leadership style and activities with members of the taklim council, while interviews are to obtain quick answers to questions given about leadership style kyai in developing majelis taklim with data sources as many as 20 people who came from the board of the foundation and members of the majelis taklim islamic boarding school Ar-Rahmah Sleman Yogyakarta.

As for the validity of the data in this study using a technique, namely triangulation with source triangulation to test and prove the validity of data or informants that have

been obtained through observation and interviews. The following is a description:

When the results of field observations and interviews from 20 informants have been collected, then the results are analyzed by separating or classifying which ones. This part of the data shows the kyai leadership style in developing the dominant majelis taklim used as well as the data that relates to or strengthens the research. Because in the results of the interview, sometimes the informants' answers were very short, even though the answers had been extracted and the researcher found similar meanings from the results of the interviews.

The results of the data that have been separated and classified according to their respective questions, then the data is presented by interrelating the results of observations and interviews with 20 informants so that the existing research results are clarified in simple and systematic language in the form of easy to understand descriptions of the kyai's leadership style. in developing majelis taklim islamic boarding school Ar-Rahmah Sleman Yogyakarta.

## **RESULTS AND DISCUSSION**

Ideally, every management of an institution or organization, including majelis taklim islamic boarding school ar-rahmah, requires a distinctive type of leader and leadership pattern. This Majelis Taklim

Islamic Boarding School Ar-Rahmah was formerly known as Majelis Taklim Ar-Rahmah and was founded on multiplicity and not on a throne of all wealth, but he was born and developed thanks to the grace of Allah Almighty and the full guidance and support of generous generators who are sincere and sincere to sacrifice part of their property and contribute their thoughts and energy with the intention worship.

Based on interview KH. Bahaudin, S.Ag regarding the history of the Majelis Taklim Ar-Rahmah, which was when several years ago to be precise in 1996. There was a story about the community of Godean Housing in Sleman, starting with the construction of the Ar-Rahmah mosque where around the housing there were not many prayer places, be it a prayer room. or mosque. After running the Ar-Rahmah mosque for 5 years, the congregation prayed more and more. Realizing the community's enthusiasm for this, a very good idea emerged from the chairman KH. Drs. Muzakir of the Ar-Rahmah Foundation. to establish a religious education institution which is commonly referred to as Majelis Taklim by the name of Majelis Taklim Ar-Rahmah.

Majelis Taklim Ar-Rahmah was founded in 2001 with initial capital from private money, assisted by the community from Godean and its surrounding

communities. This Majelis Taklim is used by residents to study and deepen Islamic teachings. In the past, the condition of the Majelis Taklim Ar-Rahmah from 2001-2008 was still in the form of recitation with a schedule of twice a week, the reciters were only held by the chairman of the Ar-Rahmah foundation.

In 2009, the chairman of the Ar-Rahmah foundation became acquainted with KH. Bahaudin, S.Ag in Mlangi hamlet and asked him to fill recitation once a week at the Majelis Taklim Ar-Rahmah every Saturday morning and for almost 2 years he went back and forth every week until he was entrusted to be a tarawih priest every month of Ramadan. In 2014, the building of the Islamic boarding school Ar-Rahmah was built, which is to further develop education and broadcasting of the Islamic religion to the surrounding community, as well as changing the Majelis Taklim Ar-Rahmah into the Majelis Taklim Islamic Boarding School Ar-Rahmah Sleman Yogyakarta.

Talking about leadership in majelis taklim is usually carried out in a policy group that involves a number of parties, both in each program and members. This mixed leadership becomes a supporting factor for daily activities in the taklim community, especially the taklim assembly for the Majelis Taklim Islamic boarding school in Sleman Yogyakarta.

Personal aspirations to advance and develop the majelis taklim islamic boarding school Ar-Rahmah Sleman Yogyakarta to become the initial couse KH. Bahaudin, S.Ag move from his house in Mlangi village to Godean. As the story of KH. Bahaudin, S.Ag regarding his transfer, namely right in 2009 the kyai was given a mandate by the chairman of the Ar-Rahmah KH Foundation. Drs. Muzakkir to fill recitation once a week at the Ar-Rahmah mosque. Until it continued in 2012, the kyai and their families were secured to focus more on increasing the recitation schedule and also asked to occupy one of Ar-Rahmah caregivers, finally the kyai occupied the house and was given the mandate to manage the majelis taklim Ar-Rahmah before, but now it has changed to an majelis taklim Islamic boarding school Ar-Rahmah.

In making a plan for an educational institution to develop and move forward, the kyai also certainly has a grand design regarding the majelis taklim he will lead in the future. The grand design referred to in kyai leadership is a fairly simple plan, everything has been done beforehand. Because it is very unlikely, someone who will develop a majlis taklim without having the initial planning and aspirations to encourage in developing a majlis taklim.

The leadership of the kyai, if the researcher examines the planning of the

leadership that is carried out, also does the things that are needed in the planning of the development of majelis taklim. For example, looking for the smallest possibilities that will occur after a new program is made, not giving burdens to others, and istiqamah (consistent). The hospitality that has been done can be proven when the kyai develops a new program such as a general recitation every Fajr Friday, if the program has not been carried out regularly then he will not move on to developing new programs again.

In accordance with their duties and functions in the majelis taklim, that the planning carried out by the kyai as a leader (leader) and manager (caregiver) is matters relating to the problem of choosing goals, policies, procedures, and some programs from existing alternatives. In line with KH. Bahaudin, S.Ag, regarding the chairmanship he holds, namely in general the duties of a chairman or leader are the same as the Majlis Taklim Islamic Boarding School Ar-Rahmah making efforts so that those they lead can realize their goals as well as possible in productive cooperation. A chairman of Majelis Taklim must be able to integrate the views of the members of the majelis taklim group, both on the situation inside and outside the group concerned.

From this it can be seen that the leadership of the kyai in terms of making and planning the assembly substantially can

be said to be right, because when a person leads an organization that aims for progress and development, he must make a plan in order to realize the ideals that are shared.

The friendly nature of the leader of the majelis taklim islamic boarding school Ar-Rahmah to its members is very visible at various times and times, the friendly of the leader does not see the member in terms of age or position entrusted to them. According to Mr. Triyono (treasurer of the Majelis Taklim Islamic Boarding School Ar-Rahmah), Kyai was very friendly to him in the assembly, not even him alone but to other members as well as very friendly kyai. There have never been any yells or insults at members of the assembly.

This will make members not too awkward and embarrassed to meet the leader in a meeting or even outside the meeting, this trait that always keeps the members excited and responsible for the mandate that has been given to them. The hospitality attitude of leaders to their members so far has often received positive support and makes members with leaders not ashamed to ask and greet, so that it has an impact on the enthusiasm and openness of members to provide aspirations for leaders in meetings or outside meetings.

It is very important to conduct an evaluation in an organization, whether it is a small and large organization or a new or old

organization, because in the evaluation, various kinds of strengths and weaknesses will be found that will be corrected as well as the rearrangement of what is not appropriate in previous programs. Likewise, in the journey of the majelis taklim Islamic boarding school Ar-Rahmah, until now, evaluation has been carried out once a month and sometimes more than once..

Evaluation in meetings is always used by members to respond to various kinds of deficiencies in every program that has been running, the responses made provide opinions to improve the less optimal with a variety of variations. The enthusiasm of members in providing opinions during regular meetings and evaluations conducted by leaders, of course, cannot be separated from the support and freedom given by the leader to meeting members to have opinions in accordance with the subject matter of the discussion.

The kyai members are responsible for their leadership in majelis taklim to direct their subordinates or reprimand personal mistakes and deficiencies, mostly using persuasive or individual approaches outside of assembly meetings. This is always done by the leader to its members so that no one feels offended or offended.

This method is done to be more familiar and to know the attitudes and responsibilities of each member in the

taklim assembly. Kyai in directing and reprimanding the mistakes of his subordinates, there is no need to reveal it in an open meeting or forum with several other members. Because with formal forum methods, it can actually irritate, feel inferior, and embarrassed to other members.

Decision making is carried out on the basis of deliberation, the leader involves all members. Each member is given the opportunity to convey their ideas or ideas. Every idea that is submitted is accommodated and then considered before being decided. Leaders do not make decisions by themselves but involve all members of the organization. The leader consults with members, then the leader with the members decides on the final policy outcome that is considered based on the needs and circumstances at that time.

This is in line with the author's observations, where every time the leader holds a meeting he always communicates with the members of the majelis taklim. The leader delivers the results of the meeting, then deliberates with the members and involves the members in making decisions in the meeting. But on the other hand the kyai is not authoritarian in deciding cases according to their wishes. Even the kyai triedcooperating in decision making is mostly left up to the members.

In the kyai leadership so far in the majelis taklim islamic boarding school Ar-Rahmah, each member has the potential and ability of each. This is important to support the smooth running of the program and their ability to implement it. The potential and abilities that exist in each member are certainly different and have their advantages, if the strengths that are present in the members are cared for and praised it will increase their enthusiasm.

The closeness of the kyai and its members, there is no distance that separates them which in other terms there are no boundaries, so that between the leader and members outside or inside the meeting is very peaceful and simple like neighboring communities. Where in this case they greet each other, respect and speak in any matter that is not related to the affairs of the taklim assembly.

the above as a characteristic of democratic leadership style in the research results Syamsidar and Listiya Yustikarini, namely "Where the leader mingles and is in the midst of its members. The relationship that is created is also not as rigid as a master and a subordinate, but like a brother himself".(Nursyamsiyah, 2019) (Syamsidar & Yustikarini, 2019).

Kyai also had the courage to make decisions to bring about better changes in the majelis taklim islamic boarding school

Ar-Rahmah, this can be seen from the significant changes in the taklim council starting from the development of new programs, improving facilities and infrastructure, and other improvements during his leadership. Among the improvements in his leadership, namely the addition of 12 new programs including: 1).Tadarus Al-Qur'an Council 30 Juz, 2). Hadith Study Book, 3). Majelis Taklim Mothers, 4). Tahlil Council Ladies and Gentlemen, 5). Arabic / Nahwu Sharaf, 6). Majelis Mujahadah / Ratib Al-Hadad, 7). Istighosah and Prayer Together / Sema'an Al-Qur'an, 8). Boys' Qiraah and Tahfidz Al-Qur'an, 9). Young Women Qiraah and Tahfidz Al-Qur'an, 10). Boys and Girls Al-Qur'an Education Park, 11), Majlis Yasin Mr and Mrs, and 12). Hajj and Umrah rituals.

In addition, all the developments implemented aim to improve the quality of the taklim council and create better changes in all the existing components of the majelis taklim islamic boarding school Ar-Rahmah. So the quality of majelis taklim must always be improved, both in matters relating to the development of majelis taklim and matters relating to the leader and its members.

Personal development is evidenced by the existence of exemplary leaders to serve as guidance for private members, in this case the persistence of the leader in building majelis taklim with a solid time.

Besides the persistence of the kyai as a leader, he is also a good role model and has high enthusiasm for his members.

This proves that the kyai has always had great enthusiasm to build the majelis taklim islamic boarding school Ar-Rahmah. In addition, what can be exemplary members of the kyai leadership is a strong optimistic attitude. In addition to the examples obtained by members, the consistency of the kyai leadership to its members.

The other side of this attitude is what makes members agree with the leader discourse of a schedule for the procurement of consumption for every program event takes place, because leaders who have a generous nature or set aside part of their assets for majelis taklim become the attraction of members to imitate him. This proves that the kyai has a target in his life to be better from year to year and is able to be a role model for members to continue to develop and build majelis taklim.

Some of the examples that members have obtained from the kyai leadership in the majelis taklim islamic boarding school Ar-Rahmah so far, the leader cannot be separated from providing motivation to members to develop majelis taklim. In addition, the leader always provides guidance to members in carrying out their duties or mandates. Kyai often give

guidance and direction for members in carrying out tasks. So in this case the leader pays attention to the condition of the members, the leader makes the members work run smoothly and optimally.

Kyai has an optimistic attitude and always has a better target in life. Kyai is able to solve the problems that exist in the taklim assembly together with its members, where the problems, whether small or large, befall the majelis taklim islamic boarding school Ar-Rahmah with good communication. communication here is the readiness of the leader to provide good input for members in carrying out their duties. This good communication is in accordance with what happens to assembly members when carrying out their duties, so that members are always facilitated and do not get big obstacles in the field.

In line with the results of research from Yunita Susanti, there are 4 indicators to measure democratic leadership style, namely: the ability to encourage subordinates to use cognitive power and reasoning power in solving various problems faced, encouraging the use of innovation and creativity in carrying out tasks, leaders and subordinates both are involved in decision making or problem solving, the relationship between leaders and subordinates is well-established (Susanti, 2015).

From the description above, the results of this study indicate that the kyai leadership style uses a democratic leadership style which is characterized by indicators that include: Leaders make plans together with members, evaluate programs that have been running, decision making is carried out on the basis of deliberation, respect for abilities or potential members, familiarity of the leader to members without any distance like siblings, have good communication, are able to provide motivation, penganyoman, input, guidance and direction to members to carry out their duties better. This is shown by members working together, enthusiastically and mutually responsible for their respective duties so that the program can run consistently and with direction.

The leader is able to accept and accommodate all the aspirations of his members both in the meeting and outside the meeting, this is evidenced by the freedom of opinion given to the members and he can accommodate all opinions that enter to be considered before being decided. The leader is able to prioritize the way of deliberation and consensus to take all decisions with members in the meeting, not the selfishness of a leader, this is shown in involve members in making a decision and decision making is mostly left to the members by way of deliberation and consensus.

The leader is able to establish good, good and smooth communication with the majelis taklim Islamic boarding school Ar-Rahmah. The meaning of good, good and smooth communication is here; first, when the leader meets its members or people they know always behave friendly by greeting first and shaking hands or embracing them. Second, always use a persuasive or face-to-face approach to members if there are personal mistakes or mistakes in carrying out the majelis taklim program. Third, leaders always recognize and appreciate the potential and abilities of each member by placing them according to their expertise and abilities. And fourth, the closeness of the leader to its members is peaceful, unpretentious, where there are no boundaries between members and leaders, almost like a community or a neighbor.

Leaders can carry out leadership towards idealism, that is, they do not just go on or just go on as they are, but rather evaluate what the targets are lacking and not optimal. This is reflected in the addition of new programs and the compacting of daily taklim or teaching schedules targeted together with hard work and never giving up to continue developing and building the majelis taklim Islamic boarding school Ar-Rahmah Sleman Yogyakarta.

## CONCLUSION

The leadership of the kyai was able to develop the Majelis Taklim program for the majelis taklim islamic boarding school Ar-Rahmah Sleman Yogyakarta, which in 2001-2012 before the kyai led it only had 3 programs, but after being given the mandate as chairman of the Taklim Council the kyai gave developments by adding 12 new programs.

The kyai leadership style in developing majelis taklim islamic boarding school Ar-Rahmah Sleman Yogyakarta, using a democratic leadership style characterized by indicators that include: 1) Leaders make plans together with members, 2) evaluate existing programs, 3) make decisions based on deliberation, 4) respect the abilities or potential of members, 5) familiarity of leaders with members without any distance, like siblings, 6) having good communication, 7) being able to provide motivation, 8) penganyoman, input, and 9) guidance and direction to members to carry out their duties better.

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