

POLARIZATION OF KYAI'S TRANSFORMATIVE LEADERSHIP

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Abstract

The goal to be achieved in this study is to describe the polarization of the transformative leadership of the Kyai at Darussalam Islamic Boarding School Blokagung Banyuwangi. The type of this research is descriptive qualitative research with inductive analysis. While the method of data collection researchers used observation, interviews, and documentation. The data analysis used Miles and Huberman's interactive model, namely data reduction, data presentation and drawing conclusions. The results of the research are; the transformative leadership model of the kyai at Darussalam Islamic Boarding School Blokagung Banyuwangi fulfills 4 indicators: First, the charismatic kyai is the ability of a leader who can make his followers admire, respect, and at the same time trust him because they are seen as having advantages and are considered superior in the field of religion by the surrounding community. Second, the kyai can provide motivation that inspires both students, alumni and also the community who take part in Islamic boarding schools through recitation of the salaf books and social activities. Third, the Kyai can stimulate the intellectuality of his subordinates by providing training that can help develop the performance of his subordinates. Fourth, a kyai can pay attention individually through a direct approach with his subordinates.

Keywords: *Polarization, Transformative Leadership*

A. Introduction

Islamic boarding schools are traditional Islamic educational institutions for studying, understanding, deepening, appreciating and practicing Islamic teachings by emphasizing the importance of religious issues as a guide to daily behavior. (Mastuhu, 1994:9) . The existence of Islamic boarding schools that exist today is clearly due to the public's belief that they are places for *tafaqquh fiddin* (learning religious knowledge) as well as places for cultivating morals and various noble values as taught by Islam. In fact, in its development, Islamic boarding schools are not only places to study various religious issues, but it turns

out that Islamic boarding schools are able to combine themselves with the development of various sciences as the demands of the times. This strong belief is what makes Islamic boarding schools continue to exist today . (Zaenurrosyid, 2017:3)

Law Number 18 of 2019 regarding Islamic Boarding Schools is also a legal basis for providing affirmation of guarantees of equal quality of graduates, equal access to education for graduates, and equality in employment opportunities. This also includes recognition of the qualifications, competence and professionalism of educators and education staff in Islamic boarding school education. The success of an educational institution cannot be separated from the management role of a leader. Likewise with Islamic boarding schools, the existence of an Islamic boarding school is closely related to the leadership of a Kyai.

The concept of leadership in Islamic boarding schools is a continuous chain concept, meaning that the concept is considered an integral aspect of spiritual institutions. For this reason, students will highly value the blessings of the kyai. (Lauer, 1993:496). As the leader of the Islamic boarding school, Kyai is an important figure and a central element in life at the Islamic boarding school. This position is not only due to the Kyai's role as the main support for the continuity of the education system in Islamic boarding schools, but also because the figure of the Kyai is a reflection of the values of life lived within the santri community. Kyai has several abilities, including being a designer (architecture), founder and developer , and at the same time as a leader and manager of Islamic boarding schools (Mardiyah, 2013).

The role of the kyai in Islamic boarding school education is as the holder of the highest absolute power, so that all activities in the Islamic boarding school must be approved by the kyai. Even in the process of transforming knowledge, it is the clerics who have the right to decide.

This can be seen in determining the books studied, the material discussed, and the length of time needed to study a book, the curriculum used, determining evaluations, and overall rules designed by the kyai. This absoluteness is also influenced by the kyai's high mastery of a scientific discipline. Therefore, the skills, abilities, and inclinations of kyai towards a particular scientific discipline will influence the education system used in an Islamic boarding school (Steenbink, 1986:14).

In this context, leadership plays an important role in advancing the organization. The style or model shown and displayed by a leader can be interpreted as an attitude, behavior, movement, ability, ability to do good. Leadership style greatly influences a leader's success in influencing the behavior of his subordinates to achieve a goal. One type of leadership that is appropriate in this case is transformational leadership.

Transformative or transformational leadership comes from two words, leadership and transformative. Leadership is an activity to influence subordinates (Djafri, 2016: 1). According to Sudarman Danim (2009: 59), the origin of the word transformative in English is "*to transform*" which means changing one thing into something different. Improving the quality of Islamic educational institutions must be accompanied by a determination to change for the better. He doesn't just stop at routine arrangements, but also innovates behavior towards the quality of Islamic educational institutions (Syam, 2017)

The leadership of a transformative leader cannot be separated from his leadership style in moving all elements of an organization with the aim of ensuring that dynamics within the organization are always maintained. Therefore, at least a leader has 4 components attached to him which are related to each other, namely: *Idealized Influence Charisma*,

Inspirational Motivation, Intellectual Stimulation, Individual Consideration (Suminto, 2016).

Transformative leadership makes a contribution to leadership that has a charismatic type, namely people who are able to motivate other people to sacrifice their own personal interests for the sake of the group (Amin Haris, 2018: 128). Transformative leadership from an Islamic perspective, there are several letters and verses relating to transformation, namely changing from bad to good. This can be found in Surah I Ibrahim verse 1 :

الرَّ ۚ كُتِبَ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ
الْحَمِيدِ

Meaning: "Alif, laam raa. (This is) the Book that We have sent down to you so that you can bring people out of complete darkness into bright light with the permission of their Lord, (namely) towards the path of Allah, the Most Mighty, the Most Praiseworthy." (Q.S. Ibrahim: 1)

Similarly, Surat Ibrahim verse 5:

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِنَا ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

Meaning: "And verily We sent Musa with Our verses, (and We commanded him): "Bring your people out of total darkness into the bright light and remind them of the Day of God. Verily in that there are signs (God's power) for everyone who is patient and grateful." (QS Ibrahim: 5).

The verses implicitly explain that being a leader must be able to manage the human resources in the organization properly and be motivated in carrying out all the work that he is responsible for. Motivation that drives towards organizational change as expected by

directing and maintaining human behavior towards the achievement of goals. (Ather & Sobhani, 2007).

So, transformative leadership is the art of leading to change something that was initially ordinary into something extraordinary. As transformative leaders have done, namely improving the quality of education in their institutions by transforming all parts of the institution.

B. Research methods

This research is a qualitative descriptive research that is exploratory and analytical in nature, meaning that the research carried out only aims to describe the condition or status of phenomena in certain situations and the researcher only wants to know things related to the situation of something by only studying as many symptoms as possible. (Suharsimi Arikunto, 1998:245) .

This research uses primary and secondary data sources. Data was taken from observations and informants by caregivers , teachers, education staff and administrators Darussalam B Anyuwangi Islamic Boarding School . The information provided is complete with secondary data through documentation in the form of written documentation, archives, history, official records, and photos or images which will support researchers in producing complete data. To obtain in-depth data, researchers used triangulation or combined data collection techniques. Triangulation technique is collecting data using various methods for the same source, among others observation, interviews, and documentation.

Data analysis was carried out using the Miles and Huberman theory, namely data collection, data reduction, data display, and data verification obtained at the Darussalam B Anyuwangi Islamic Boarding School . The reason this Islamic boarding school was used as a research

location is because the Darussalam B Anyuwangi Islamic Boarding School, Tegalsari subdistrict, Banyuwangi district is the largest Islamic boarding school in Banyuwangi .

C. Results and Discussion

1. Profile of the Darussalam Banyuwangi Islamic Boarding School

The Darussalam Blokagung Islamic Boarding School, Tegalsari sub-district, Banyuwangi district, is the largest Islamic boarding school in Banyuwangi, which is one of the educational institutions that is used as a role model both in terms of the educational curriculum and management system for the majority of Islamic boarding schools in Banyuwangi and outside Banyuwangi, especially Islamic boarding schools that were established by its alumni.

Darussalam Islamic Boarding School is an Islamic boarding school educational institution located in the South Banyuwangi area of East Java Province, to be precise ± 12 Km from the cities of Genteng and Jajag and ± 45 Km from the city of Banyuwangi Regency. The location of the land is fertile and is bordered to the west by the Kalibaru River, to the south is rice fields, to the east is rural areas and to the north is rice fields.

Mukhtar Syafa'at Abdul Ghofur is the main figure who founded the Darussalam Islamic Boarding School, he comes from Ploso Klaten Village, Kediri, East Java. After completing general education, he continued his education at the Tebuireng Islamic boarding school, Jombang, East Java and the Jalen Genteng Islamic boarding school, Banyuwangi. For approximately 23 years, he studied at both Islamic boarding schools.

In 1949 he married Mrs. Maryam was the daughter of Mr. Karto Diwiryono who came from the village of Margo Katon Sayegan, Sleman, Yogyakarta, but at that time had moved to Blokagung Hamlet, Karangdoro Village, Gambiran District (now changed to Tegalsari District) Banyuwangi Regency, East Java.

KH's long journey. Mukhtar Syafa'at Abdul Ghofur leads the Darussalam Islamic boarding school, he is a wise and wise person, admired by the community and followed by all his fatwas, so this adds to the luster of his noble name among the community. Finally, precisely on Friday evening, Saturday 17 Rojab 1411 H/ 02 February 1991 M at: 02.00 pm he returned home to Rohmatullah at the age of 72 years leaving behind 14 children (10 sons, 4 daughters) from his marriage to Nyai Siti Maryam and 7 children (4 sons, 3 daughters) from his marriage to Nyai Hj Musyarofah. And every 17th Rojab a Haul is held to commemorate his services. The further development of the Islamic boarding school was continued by his son, KH. Ahmad Hisyam Syafa'at, S. Sos. MH. and assisted by his younger siblings.

2. Polarization of Transformative Leadership at the Darussalam Islamic Boarding School, Banyuwangi

Kyai as transformative leaders in managing their Islamic boarding schools, implement at least four dimensions of transformational leadership, as stated by Yukl (2015). The following are the results of research and analysis carried out by researchers on the polarization of transformative leadership of Kyai Pondok Pesantren Darussalam Banyuwangi, including that is;

a. Kharismatic

behavior that makes his followers admire, respect and trust him. In this case, Kyai is a figure who is seen as having advantages and is considered superior in the field of religion by

the surrounding community, so that he is appointed as a figure who is able to provide guidance and spiritual guidance to the community around him.

The figures of the kyai at the Darussalam Banyuwangi Islamic Boarding School have different charisma. There are those who focus on Early and General Education, are involved in the world of politics, organizations, *Entrepreneurship*, and also in the social sector. This does not reduce the charisma of a kyai in general, this difference makes the charisma of the kyai at the Darussalam Banyuwangi Islamic Boarding School even more visible. In the midst of the kyai's busy schedule, this does not reduce his obligation to provide educational teaching to the students.

Through the charisma he possessed and attached to himself, Kyai was made a leader or imam in the field of 'ubudiyyah (religion) and was often asked for his opinion and presence to solve the problems faced and affecting the community around the pesantren.

This routine further strengthens the Kyai's position and role in community life, because his presence is believed to bring blessings and calm to his community. Kyai Darussalam Banyuwangi Islamic Boarding School often asked to treat sick people, provide spiritual advice, ask for prayers to sell merchandise, give religious lectures, and so on. Kyai's charisma is highly recognized by society, because he is seen as having advantages, moral stability and spiritual intelligence which gives birth to a personality model so that it can become a magnet for its followers.

b. *Inspirational Motivation*

A leader who is able to articulate clear expectations from all his followers, both to obtain external and internal peace. In this aspect too, Kyai is able to show his commitment to what has been conveyed to all his followers and is able to inspire the spirit of his followers through growing optimism and enthusiasm. A great leader is a leader who can direct his subordinates or followers into positive things that are able to compete in worldly studies without abandoning their ukhrawi studies.

Darussalam Islamic boarding school Blokagung Tegalsari Banyuwangi, which is the largest boarding school in Banyuwangi district with around 8,500 students, is able to find and develop forms of student learning experiences, which cannot be separated from the strategy of a leader who is able to integrate the learning used by the Islamic boarding school. itself, both in terms of approach and methodology.

The Darussalam Islamic boarding school has been able to develop more varied and varied learning explorative with various methods and approaches, including by applying and implementing *life skills education* in Islamic boarding schools which are packaged with various forms of existing activities, such as courses, training, and providing a vehicle or forum for students to apply the skills and expertise that have been taught to them. the student. The Kyai of the Darussalam Islamic Boarding School, Banyuwangi, was able to mobilize his subordinates to balance these two things, as proven by the excellent diniyyah learning process without abandoning general education as explained by the author.

c. *Intellectual Stimulation*

behavior in developing new ideas from his subordinates, providing innovative and creative solutions to existing problems faced by his subordinates.

The increasing development of times and technology requires Islamic boarding schools to take part in the rapid development of technology so that Islamic boarding schools continue to exist among the community with existing needs.

The Darussalam Banyuwangi Islamic Boarding School has education units ranging from pre-school level to postgraduate level. This shows that the intellectual level of a kyai at the Darussalam Banyuwangi Islamic Boarding School is able to read the needs of the community in the future with the provision of school education units.

d. *Individualized Consideration*

Kyai is positioned as a leader who is willing to listen to aspirations and other input. The transformational leadership displayed and demonstrated by Kyai will be able to invite his subordinates to carry out their duties beyond their own interests, in the interests of achieving larger organizational goals (Podungge, 2018).

Of all the things that have been mentioned, the kyai at the Darussalam Banyuwangi Islamic Boarding School are able to collaborate in all aspects, starting from early education, general education, *soft skills*, community service, science and technology,

D. Conclusion

The results of this research can be concluded that the transformative leadership of Kyai at the Darussalam Islamic Boarding School

Blokagung Banyuwangi includes: 1) Charismatic Kyai, 2) Kyai who can provide inspiring motivation, 3) Kyai who are able to stimulate the intellectuals of their followers, 4) Kyai who give individual attention . This conclusion shows that the Darussalam Islamic Boarding School Blokagung Banyuwangi has had a transformative leader .

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