

THE LEADERSHIP ROLE OF THE KYAI IN THE ORGANIZATION OF THE BOARDING SCHOOL AT THE DARUL FALAH BOARDING SCHOOL PARE KEDIRI

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Abstract :

The idea The figure of the kiai is a central figure in Islamic boarding schools where the kiai has its own characteristics of leadership compared to other educational figures. In developing Islamic boarding schools, of course, the kiai have roles and strategies that are adapted to the conditions of the boarding schools being managed, such as development, strategies for increasing human resources, strategies for selecting organizational members and so on. The main role of the kiai in an Islamic boarding school is to direct and guide his students so that they become pious people with good morals who are useful for the nation, state and religion. In practice, the kiai assigns a special organization whose job is to take care of all matters relating to the santri.

Keywords : *The role of madrasah committee, Improving the quality of education*

Abstrak :

Gagasan Sosok kiai merupakan tokoh sentral di pesantren dimana kiai memiliki karakteristik kepemimpinan tersendiri dibandingkan dengan tokoh pendidikan lainnya. Dalam mengembangkan pesantren tentunya kiai memiliki peran dan strategi yang disesuaikan dengan kondisi pesantren yang dikelolanya, seperti pengembangan, strategi peningkatan sumber daya manusia, strategi pemilihan anggota organisasi dan lain sebagainya. Peran utama kiai dalam pondok pesantren adalah mengarahkan dan membimbing santrinya agar menjadi orang-orang yang bertakwa yang berakhlak mulia yang berguna bagi bangsa, negara dan agama. Dalam praktiknya, kiai menugaskan sebuah organisasi khusus yang bertugas mengurus segala urusan yang berkaitan dengan santri.

Keywords : Peran Komite Madrasah, Meningkatkan Mutu Pendidikan

INTRODUCTION

Understanding of pesantren within the scope of education management, this can be viewed from several perspectives that lead to ceremonial, substantial and religiosity perspectives. In a ceremonial perspective, pesantren is seen as an educational institution that is willing to organize an education system, like other

formal educational institutions that play a role in realizing some of the ideals and educational goals outlined by the Law on the National Education System. Aspects that are developed in a ceremonial perspective, pesantren are inseparable from other fields as supporting activities, namely the material aspect as a standard and a measure of the amount of funds provided in developing the pesantren program and material aspects related to the physical equipment owned by the pesantren in carrying out program activities teaching and learning at relevant pesantren that are aligned with educational goals to lead to substantial achievement of pesantren.¹

The role of the Kyai determines the success of the pesantren he cares for. These are some of the descriptions of the general elements of an Islamic boarding school, which are basically a requirement and description of the completeness of the elements of an Islamic boarding school which are classified as original, although it does not rule out the possibility of developing or increasing along with the times and the needs of society. In tracing past history, it turns out that the figure of a kyai became the driving force behind the revival of religion by making use of his enormous influence on the surrounding community, including in developing the spiritual mentality of the santri. The role of the kyai in leading Islamic boarding schools and providing mental guidance to students, especially teenagers, is very large, because the position of the kyai is very decisive for all existing policies in Islamic boarding schools. In pesantren, the kyai is the sole leader who holds almost absolute authority. Here no one else is more respected than the kyai. It is a single center of power that controls sources, especially knowledge and authority, which are the backbone of the santri and the people around them.²

The existence of the Kyai as a pesantren leader, in terms of his duties and functions, can be seen as a unique leadership phenomenon. It is said to be unique, the Kyai as the leader of an Islamic educational institution is not only tasked with designing the pesantren education design which includes curriculum, making rules, evaluation systems, as well as leaders in implementing the teaching and learning process, but also as leaders in all pesantren governance, even

¹ Muslichan Noor, "Gaya Kepemimpinan Kyai," *Jurnal Kependidikan* 7, no. 1 (31 Mei 2019): 141–56, <https://doi.org/10.24090/jk.v7i1.2958>.

² Jaja Suteja, "PERAN KYAI DALAM PEMBINAAN MENTAL SPIRITUAL SANTRI REMAJA DI PONDOK PESANTREN KOTA CIREBON (Studi Multisitus Di Pondok Pesantren Jagasatru, Al-Istiqomah, Ulumuddin, Dan Madinatunnajah Kota Cirebon)," *ORASI: Jurnal Dakwah Dan Komunikasi* 6, no. 1 (13 Maret 2017), <https://doi.org/10.24235/orasi.v6i1.1406>.

community leaders.³

Kyai in this case have superior technical competence in the social, cultural and religious fields. He has superiority in religious knowledge, has expertise in the field to be worked on by Islamic boarding schools and has his own leadership style. Kyai are known as leaders of the Muslim community, not only in the religious field, but not infrequently also in the social field. The occurrence of changes in society, both social, political and cultural changes, can give birth to changes or shifts in values and norms that exist in society. Therefore, the link between the kyai and social change must be seen in the change in their leadership role.⁴

Darul Falah Islamic Boarding School is a boarding school in Pare District, Kediri Regency, where the boarding school is led by Kyai Sutikno. Darul Falah Islamic Boarding School is somewhat different from other boarding schools in general and has its own characteristics. Learning at the boarding school focuses on salaf books and bilingual languages. Even though the books being studied are the books of the Salaf, the boarding school also facilitates its students to pay attention to general education. This is proven by the existence of public schools for students from MTs, MA, and even lectures. Judging from this, this proves that as a *mudirul ma'had* he is very concerned about the education of his students, he does not only pay attention to spiritual education, but also equips his students with general education to equip them with preaching and socializing.

However, at the beginning of its implementation, Kyai Sutikno also had several obstacles, including regarding educational support facilities that were not yet maximal. Likewise, in order to support public school learning itself, Darul Falah Islamic boarding schools do not yet have science laboratories and language laboratories. But in this case can also be anticipated with the planning that will be implemented soon. In addition, Kyai Sutikno's leadership in leading the Darul Falah Islamic Boarding School has also not been able to fully control or evaluate all the organizations in the Darul Falah Islamic Boarding School, so that the implementation of the next program has not been able to run optimally.⁵

RESEARCH METHODS

³ Ilyas Arif Purwanto dan Achmad Muhammad, "Kepemimpinan kyai dalam membentuk etos kerja santri," *Jurnal MD* 1, no. 2 (2015).

⁴ Suteja, "PERAN KYAI DALAM PEMBINAAN MENTAL SPIRITUAL SANTRI REMAJA DI PONDOK PESANTREN KOTA CIREBON (Studi Multisitus Di Pondok Pesantren Jagasatru, Al-Istiqomah, Ulumuddin, Dan Madinatunnajah Kota Cirebon)."

⁵ Observasi awal penelitian di Pondok Pesantren Asyrofuddin Conggeang pada 20 November 2021. (t.t.).

Qualitative method with descriptive research type, and using data collection techniques through observation, interviews and documentation. A qualitative descriptive approach is used because the research problems at the Darul Falah Islamic boarding school are complex, dynamic and full of meaning, and require deep social understanding. The approach used in this study is a qualitative approach with a case study design. Data and data sources in this study were obtained from data from in-depth interviews with informants, and other data in the form of documentation. Data collection techniques in this study used in-depth interviews and documentation studies. This qualitative data analysis technique was carried out interactively. Activities in data analysis in this study are data collection, data reduction, data presentation, and the last is the conclusion. Checking the validity of the data is proof that what the researcher has experienced is in accordance with what actually exists. To determine the validity of the data researchers used several techniques, namely Credibility. The transfebility, depenability, and confirmability of the researchers used triangulation of sources and techniques.⁶ A qualitative descriptive approach is used because the research problems at the Darul Falah Islamic boarding school are complex, dynamic and full of meaning, and require deep social understanding.

RESULTS AND DISCUSSION

1. Analysis of the Kyai's Leadership Strategy in Fostering Islamic Boarding School Organizations at the Darul Falah Pare Islamic Boarding School.

The strategy for the leadership of the kyai at the Darul Falah Pare Islamic Boarding School in fostering the pesantren organization, first is to divide the organization into three groups of executive boards namely the masyayikh council, the board of directors, and the santri council. This is so that all the activities and activities of the students can be monitored as a whole. This division also aims to ease the burden on the kyai by delegating the management of the santri to members of the division.

Assigning tasks to the board of directors and the council of students does not mean relinquishing the kyai's responsibility in educating and running the pesantren's activities, but this division of tasks also means that activities can

⁶ Selvi Mayarani, "PERAN KOMITE SEKOLAH DALAM PENGADAAN SARANA DAN PRASARANA DI SD NEGERI PUCANG IV SIDOARJO," *Inspirasi Manajemen Pendidikan* 4, no. 4 (12 Mei 2014), <https://jurnalmahasiswa.unesa.ac.id/index.php/37/article/view/7741>.

run optimally. The Kyai and the masyayikh council also still have to monitor and oversee the running of the organization so that there are no irregularities in carrying out positions. Apart from supervising, the Kyai also plays a role in giving advice and directives continuously so that the quality of the work program does not decrease.

The background of the Darul Falah Islamic boarding school which has existed since the 18th century has a distinctive culture in which the entire pesantren family appoints the mudir with the consideration of the boarding school elders. This appointment was also reviewed from personal readiness in carrying out the task of leading the Islamic boarding school. Noting how long the pondok has been running and the many descendants of the great-grandfathers of the founders of the Islamic boarding school, the kyai formed an organization and divided it into three executive boards with an emphasis on the family members of the Islamic boarding school. Members of the organization, especially the core board, are appointed from the pesantren family with the aim that all of them have a sense of belonging and become part of the pesantren.

From the presentation of the data discussing the division of the three boards, all of which have been regulated in detail in the Islamic boarding school law, this proves the accuracy and thoroughness of the kyai regarding how to form the right organization in the boarding school he manages by reviewing the various conditions and backgrounds that exist in Islamic boarding schools Darul Falah.

a. Kyai's Strategy in Organizational Member Selection

The kyai's strategy in selecting members is something that is very vital because members of the Islamic boarding school organization are the pillars supporting the continuity of all activities in the boarding school. Kyai must be careful and careful and considerate in selecting members of the organization according to the abilities of each person. Mistakes in choosing organizational members can have an impact on Islamic boarding school activities.

In selecting the kyai, the election is carried out technically as stated in the law regarding the appointment of council members which reads:

“Article 19 : Mechanism of Board Appointment

(1) The leadership of Islamic boarding schools is political, collective

and flexible with automatic rotation of members of the Board of Management who are bound by the extended family of the Islamic boarding school.

- (2) The leadership of the Islamic Boarding School can appoint someone to become the Board of Directors of the Islamic Boarding School by prioritizing the person from the Executive Board and being approved by the Teachers council.
- (3) The election for the Santri council is chosen by deliberation held by the kyai, board of directors and teachers council.⁷

First, the election of the board of directors can be appointed by the kyai with the consideration of the masyayikh council. The appointment of the board of directors prioritizes the readiness and capabilities of the candidates for the board of directors with a term of 4 years. After the end of the term of office, the board of directors can get an additional term of office or a reshuffle in another board of directors.⁸

Second, the appointment of the santri council is discussed together with the board of directors with the approval of the masyayikh council with a term of 1 year. Additional terms of office can be carried out with the approval of 2/3 of the board of directors and the teachers consideration.

The next strategy for a leader in this case is that the kyai at the Darul Falah Islamic boarding school must provide direction in the form of coaching each member who has been selected to provide maximum results in carrying out each organizational program.

It can be concluded that the kyai's strategy in fostering the pesantren organization at the Darul Falah Pare Islamic Boarding School is by anticipating, maintaining flexibility, thinking strategically, and working with members of the board of directors and the community council of Islamic boarding schools to initiate changes that will create a better future for the organization namely by selecting each member of the organization according to the capabilities and the organization being supported and after the selection, the next strategy is to foster members to get maximum performance.

⁷ “Undang-Undang Pondok Pesantren Asyrofuddin, 12 Agustus 2022.” (t.t).

⁸ “Hasil observasi mengenai undang undang ponpes Asyrofuddin, Agustus 2022,” t.t.

b. Kyai's Strategy in Fostering Islamic Boarding School Organizations

The first step in building an organization is to build a vision and mission that includes creativity and goals. The vision and mission will determine the steps to be taken in the future. In this case, of course Kyai Sutikno has formulated the vision and mission of the Islamic boarding school in accordance with the vision and mission of his predecessors.

The next step that the Kyai takes is to strengthen the value of togetherness among members of the organization by introducing each member, especially to new members of the organization, and creating an atmosphere of togetherness to strengthen relationships and teamwork in the organization. By instilling the shared values of each individual, each member will feel more at home and comfortable in the organization and avoid being selfish.

After instilling the value of togetherness, the Kyai divides tasks and work programs fairly and evenly according to their respective expertise. This is done so that no members complain and object to the duties they carry out. So that later it will affect performance and even cause divisions among members.

In addition to being fair in the distribution of tasks, the kyai also instills a culture of mutual cooperation and cooperation for each member, helping each other in carrying out the tasks assigned to ease each other's tasks.

From the description of the data above, it can be concluded that the Kyai fosters the organization on the principles of mutual cooperation and togetherness, fostering it by paying attention to details that will maximize the performance of members of the organization.

2. Analysis of the Kyai's Leadership Role in Fostering Islamic Boarding School Organizations at Darul Falah Islamic Boarding School.

The main role of the kyai is to direct and guide his students so that they become pious people with good morals who are useful for the nation, state and religion. Apart from acting as spiritual guides for the students and the community, the kyai also acts as an organizational leader in Islamic boarding schools. The Kyai as the top manager in the pesantren plays a role in fostering and guiding the organization so that it can run optimally. In his role, the Kyai also practices the basics of leadership management, namely Planning, Organizing, Actuating and Controlling. Which practice is as follows.

a. Role in the Planning of Islamic Boarding School Organizational Work Programs

In carrying out planning for organizational development, the kyai play a very important role, especially at the Darul Falah Islamic boarding school, including the kyai who have played a role in planning that is in line with the understanding of leadership from experts:

- 1) Leadership is the ability and readiness possessed by a person to be able to influence, encourage, invite, guide, move and if necessary force other people, so that he accepts that influence and then does something that can help achieve a certain purpose or goals.

In this case the kyai as a leader at the Darul Falah Islamic boarding school has carried out his duties in planning organizational development at the Darul Falah Islamic boarding school such as encouraging, inviting, guiding and mobilizing each organization to plan their respective organizational programs.

- 2) Leadership is a collection of a series of abilities and personality traits, which also includes authority to be used as a means of convincing the people they lead so that they are willing and able to carry out the tasks assigned to them willingly, enthusiastically, with joy. mind, and feel not forced.⁹

In this case, the kyai as leaders at the Darul Falah Islamic boarding school are able to possess authority so that they can provide obedience to each organization to carry out program planning in their respective organizations.

Work program planning is prepared in an organizational work program meeting, the role of the kyai in a work program that has been discussed is to make decisions and consider the results of the deliberations. Of course, Kyai Sutikno was very thorough in reviewing the pros and cons of the draft work program before the program was ratified and then implemented.

b. Role in the implementation of the organization

Among the roles that are the responsibility of the kyai in the implementation of organizational development are:

⁹ Siti Patimah, *Manajemen Kepemimpinan Islam Aplikasinya dalam Organisasi Pendidikan* (Bandung: CV. Alfabeta, 2015), 8.

1) Plays a role as decision-making executor in Islamic boarding school educational institutions.

In this case Kyai Sutikno has fulfilled his role as he decided and ratified the draft work program as a result of the board of directors' deliberations.

2) Plays a role as executor of communicators in Islamic boarding schools educational institutions.

His role as executor of this communicator, can be proven by the many networks he has built with the world outside Islamic boarding schools.

3) Plays a role as a motivator in Islamic boarding schools.

This role has also been carried out by the kyai which is proven by his activeness in directing and advising students and administrators, he is never bored in educating and fostering students so that they become pious individuals.

4) Plays the role of executor of selecting organizational members in Islamic boarding school.

In the case of selecting organizational members at the Darul Falah Islamic Boarding School, all new members can be legally elected only with the approval of the kyai, the kyai can even directly appoint who he will appoint with the approval of the masyayikh council even without prior deliberation, this proves that the role of kyai sutikno very influential on the selection of members at the Darul Falah Islamic Boarding School.

5) Playing the role of executor giving guidance, orders and instructions to his subordinates in carrying out his duties, he has fulfilled this role by being alert in solving problems in the organization, always routinely overseeing the running of the organization and advising if there are errors and omissions by members of the organization.

There are many more roles of the kyai that have not been mentioned, but some of the points above already represent the importance of the role of the kyai in the sustainability of the Islamic boarding school, Kyai Sutikno as the leader at the Darul Falah Islamic boarding school he has carried out his role in fostering the Islamic boarding school as mentioned in the description on. Moreover, the role of the kyai in leading the Islamic

boarding school organization in which the Islamic boarding school organization is the backbone of all pesantren activities and activities. Kyai can carry out his role as a coordinator so that each organization runs optimally.

Looking at the theory regarding leadership management within the organization as well as the results of presenting research data, it can be concluded that Kyai Sutikno's leadership in fostering Islamic boarding schools runs as it should, especially in terms of implementation which is already running properly in order to get maximum results.

c. Role in Supervision of Islamic Boarding School Organizations

Seeing the importance of the basic knowledge of management, Kyai Sutikno as *mudirul ma'had* practiced the basic knowledge of leadership management. This is evident from the results of observations that the author has made of what the kyai do in optimizing the organization at the Darul Falah Islamic boarding school, including playing a role:

- 1) Supervision in determining the work program of each member of the organization by deliberating with the members.
- 2) Supervise the work program and organizational activities of the lodge
- 3) Supervision in evaluating organizational work programs so that organizational activities run optimally
- 4) Directly coordinate the tasks of each member
- 5) Rebuke and guide members of the organization who make mistakes.¹⁰

All of this is proof of Kyai Sutikno's practice of the basics of leadership management in fulfilling the supervisory role as the *mudir* of the Islamic boarding school in carrying out the organization.

CONCLUSION

1. The Kyai's Leadership Strategy in Fostering Islamic Boarding School Organizations at Darul Falah Islamic Boarding Schools includes the following :

¹⁰ Hasil Observasi di Pondok Pesantren Asyrofuddin, Agustus 2022.

- a. Carrying out the division of three executive boards, namely: the masyayikh council, the board of directors and the santri council.
 - b. Develop a mechanism for appointing the executive board in the Darul Falah Islamic Boarding School Law complete with a description of their duties.
2. The Kyai's Leadership Role in Fostering Islamic Boarding School Organizations at Darul Falah Islamic Boarding Schools is to plan, implement, and supervise every organization in the Islamic boarding school with the following details:
- a. Planning in the organization's work program, by holding regular meetings with a schedule written in the Islamic Boarding School Law.
 - b. Provide direct direction and advice on the organization of Islamic boarding schools.
 - c. Supervise the running of the organization, evaluate programs regularly and supervise all work programs of members of the organization.

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