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Kiai's Transformational Leadership in Policy Making for Realizing the Quality of Islamic Boarding Schools (Multi Cases of the Nurul Ulum Islamic Boarding School in Blitar and the Hidayatul Mubtadiien Islamic Boarding School in Tulungagung)

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Abstract. This research is motivated by the theory of transformational leadership in the style of the Prophet Muhammad, which is commonly referred to as prophetic transformational leadership. As it is known that the phenomenon of kiai leadership in the eyes of the people is unique. The existence of a kiai figure as a leader is not just a figure who has a position as a leader in an organization as leaders in general. More than that, kiai is the image of a figure who has an image that is identical to the image of prophethood (*al ulama warasatul anbiya*). The existence of kiai leadership is also perceived by his followers as an image of leadership that is identical to the leadership style of the prophets. A person's success in becoming a leader is determined by the quality of certain traits or characters that exist in the leader. These characters are related to physical, mental, psychological, personality, and intellectual. The approach in this study uses a qualitative approach with the type of research being a multi-site study. Data collection techniques using in-depth interviews, participant observation, and documentation. Data were analyzed repeatedly through single data analysis and cross-site analysis. *The findings of this study are* a) a charismatic and revolutionary leadership model approach; b) policies based on the mandate of the institution's vision, mission, and goals, as well as mandates c) high commitment to the quality of Islamic boarding school values taught by *muassis* with policies on recruitment of educators and alumni-based education; d) policy making is more based on the basis by always avoiding personal policy making.

Keywords. Transformational Leadership, Policy, Quality

A. Introduction

The study of education is colored more by talking about the quality of education and efforts to make it happen. In general, the quality of education is defined as the overall description and characteristics of educational services internally and externally that show their capabilities, satisfy the expected needs, or which implied include educational inputs, processes, and *outputs*. [1] Quality education is education that is able to produce graduates who have the ability or competence, both academic and non-academic competencies, based on personal and social competencies, and are collectively referred to as life skills. To achieve the quality of

education and quality education, it requires the ability of schools to manage operationally and efficiently the components related to schools so as to produce added value to these components according to the applicable norms or standards [2].

Furthermore, quality education can basically only be held by quality educational institutions. Indicators of quality educational institutions include a safe and orderly school environment, schools having quality goals and targets to be achieved, schools having strong leadership, continuous development of school staff in accordance with the demands of science and technology, and continuous evaluation. continuously on various academic and administrative aspects, as well as the use of the results for the perfection or improvement of the quality of education [3][4].

The quality of education will be achieved if it is supported by all components of a well-organized education. Some of these components are input, process, and output. These three components need to get full support from parties who have an important role in educational institutions, especially the leadership of the principal. The success of the principal's leadership can be seen from his success in various aspects of school life, such as school discipline, the school's cultural climate and the decline in student misbehavior [5].

In the world of pesantren, kiai has a very high independence in all aspects of pesantren which are caused by two factors. *First*, leadership is centralized in individuals who rely on charisma, as well as relationships that are *paternalistic*. Most pesantren adhere to a *mono-management* and *mono-administration* pattern so that there is no *delegation* of authority to work units within the organization. *Second*, the ownership of pesantren is individual or family, not communal [6]. According to Dhofier, kiai assumes that tradition and modernity are two entities that need to unite for the needs of Muslims racing to the future in accordance with the principle of *al-muhafadzah ala al-qadimi al-shalih wal akhzu min Jadidin Nafi'* [7]. So, it takes a leader who can make adjustments and changes through strategic steps to make a quality institution.

This research is different from previous studies which tend to use a modern transformational leadership theory approach, such as Bass & Avolio's theory, which consists of 4-I *idealized influence, inspirational motivation, intellectual stimulus, individual consideration* [4][3]. The conditions in the field at the time of the *pre-research* were very different, so the researchers chose the theory of transformational leadership in the style of the Prophet Muhammad, which is commonly referred to as prophetic transformational leadership. As it is known that the phenomenon of kiai leadership in the eyes of the people is unique. The existence of a kiai figure as a leader is not just a figure who has a position as a leader in an organization as leaders in general. More than that, kiai is the image of a figure who has an image that is identical to the image of prophethood (*al ulama warasatul anbiya*). The existence of kiai leadership is also perceived by his followers as an image of leadership that is identical to the leadership style of the prophets. A person's success in becoming a leader is determined by the quality of certain traits or characters that exist in the leader. These characters are related to physical, mental, psychological, personality, and intellectual [8]. As a result, the treatment of followers to the kiai as a leader and leadership is deep and comprehensive beyond the realm of the organization itself.

Moreover, as a leader in each of his leadership, the kiai also identifies his leadership behavior (*ittiba'*) with the leadership behavior of the Prophet Muhammad in his leadership. In the context of leadership theory as a science, the kiai also better understand the leadership principles taught by the Prophet Muhammad compared to modern leadership theories in both theory and practice. Although identical, the kiai trust the leadership style of the Prophet more as the best compared to other leadership styles.

The Nurul Ulum Islamic Boarding School in Blitar Regency is one of the relatively new Islamic boarding schools (established in 2010), but has been quite successful in getting a response from the community. This is shown by only 117 students in 2010/2011 to 1,174 students in 2019/2020 with 183 educators and education staff. One of the strategies applied by kiai in the education system that is organized is the 'uswah strategy' which is called the 'tarbiyah nabawiyah strategy' as a pesantren policy. This strategy requires all educators (including kiai and their families) and education staff to be role models for all students as shown by; a) the teaching discipline movement (arrival on time and leaving on time and without being late), b) the "one day one juz" movement, namely the movement to read the Qur'an in the cottage for all educators and education staff one day one juz, c) congregational prayers in madrasas, especially at noon and asr prayers, d) attend recitation activities for educators and education staff every Tuesday from 13.00 to 14.00, e) do not start teaching when the class is dirty and encourage all students to clean together and are given an example by their respective teachers. Including the institutional policies issued are the '*Pondokku Green and Clean*' movement which is implemented in the form of; a) daily cleaning pickets involving students, b) cleaning classes before and after KBM, c) the formation of the "Green Troops" in charge of overseeing activities to maintain the cleanliness and beauty of the cottage environment. A number of these policies, at least have brought Nurul Ulum Islamic boarding schools and educational institutions to the dynamics of improving the quality of institutions as indicated by an increase in public interest (an increase in the number of students by an average of 100 students each new academic year) and various achievements made by students which from 2016 to 2016. In 2019, there were 48 festivals/champions that students were able to achieve. These policies also reflect the readiness of the kiai to drive the process of institutional transformation through a disciplinary program that is comprehensively applied to every member of the pesantren organization.

Unlike the Nurul Ulum Islamic Boarding School in Blitar which is still relatively new, the Hidayatul Mubtadiien Islamic Boarding School Sunan Gunung Jati is a development of the Salaf-style Hidayatul Mubtadiien Islamic Boarding School. The Hidayatul Mubtadiien Islamic Boarding School, Sunan Gunung Jati Dormitory, houses the formal educational institution of the Islamic Junior High School of Sunan Gunung Jati which was established in 1994 with an operational permit in 1995. Students continue to increase from year to year. Standing on an area of 6,540M,2 currently Sunan Gunung Jati Islamic Junior High School has 26 study groups (Rombel) with 880 students and 60 educators and education staff. The success of the Hidayatul Mubtadiien Islamic Boarding School Sunan Gunung Jati in transforming from a Salaf Islamic boarding school to a formal education-based Islamic boarding school is certainly inseparable from the leadership of the kiai. In contrast to the leadership of Agus Mua'adzin at the Nurul Ulum Islamic Boarding School which is considered revolutionary, the leadership of Fathur Rouf Syafi'i at the Sunan Gunung Jati Islamic Boarding School, by the guardians of students, school principals, and teachers is considered a charismatic leader. In the preliminary interview, the guardian of PPHM SGJ students stated the following.

The uswah strategy as a *tarbiyah nabawiyah* strategy and a *green & clean* strategy through the formation of green troops and the establishment of an A accreditation target at the beginning of the establishment of educational institutions at the Nurul Ulum Islamic Boarding School Blitar indicates the ability of the kiai to set a vision as a shared ideal. The hierarchical uswah strategy, starting from the kiai as the central figure to the education staff, indicates the kiai's ability to remove the kiai-santri barrier so that the transformation process (*to transform*) can run optimally.

In the context of the Sunan Gunung Jati Islamic Boarding School, Ngunut, transformational leadership is demonstrated by the ability to transform from a Salaf Islamic Boarding School to a Islamic Boarding School that adopts modern education. In addition, the kiai's ability to erode the kiai-santri barrier which is still thick is in the form of the principle of *sami'na wa ataho'na* where the concept of *sam'an wa tho'atan* is successfully manipulated into a productive communication system starting from the grassroots to the kiai as a determinant (*finishing*) policy.

Based on the exposure of the preliminary research at the two research location above, it can be revealed that both revolutionary leadership and charismatic leadership are proven to be able to bring progress or major changes to educational institutions. In this case, I am interested in digging deeper into the leadership of the kiai in the two institutions with a transformational leadership theory approach, with the title "*Implementation of Kyai's Transformational Leadership in Realizing the Quality of Islamic Educational Institutions (Multi-Stus Studies at the Nurul Ulum Islamic Boarding School Blitar and Hidayatul Mubtadiien Islamic Boarding School)*". Sunan Gunung Jati Tulungagung").

B. Theoretical review

Leadership is translated into terms of traits, personal behavior, influence on others, patterns of interaction, cooperative relationships between roles, the position of one administrative position, and the perception of others about the legitimacy of influence. Leading is defined as leading, heading, or guiding the association (organization). Leaders mean people who lead, and leadership means about leaders or how to lead [9]. Leadership or what is called *leadership* also means *power of leading*, meaning the power to lead. Leadership is sometimes defined as the exercise of authority and decision-making [10]; an initiative to act that produces a consistent pattern in order to find a solution to a common problem [11]; as well as activities to influence people to be directed toward organizational goals [12].

R. Kreitner, in Zaini Muctarom, provides a definition of leadership (leadership) as a process of influencing people, where the leader seeks the participation of subordinates with their own desire and willingness to strive to achieve organizational goals [13]. Meanwhile, according to Zainuddin and Mustaqim, leadership is an activity or art to influence the behavior of the people being led to want to work towards a goal that is set or desired together [14].

The dynamics of leadership theory ultimately lead to three main principles that must exist in leadership including transformational leadership. According to Bass (in Sholeh), transformational leadership is a type of leadership that has a vision for the future, can recognize environmental changes and can change these changes in the organization, pioneering change, providing motivation, inspiration, and innovation to employees, as well as building strong *teamwork*; updating professional ethics and performance management; dare to assume the responsibility of leading and controlling the organization [3][4][15].

Robbins and Judge, stated that transformational leaders are leaders who inspire followers to put aside personal interests for the good of the organization and they are able to have a tremendous influence on their followers [16]. Meanwhile, according to Covey and Peter, as quoted by Usman, transformational leaders are agents of change in the transformation that occurs in organizations, play a major role as a change catalyst and not as a change controller, have a clear vision and have a holistic picture of the organization in the future when all goals and objectives are met. the target has been achieved [15].

The essence of transformational leadership according to Yukl is to empower followers to perform effectively by building their commitment to new values, developing their skills and

beliefs, creating a conducive climate for the development of innovation and creativity [17][18]. It can be concluded that transformational leadership is oriented to the joint transformation of leaders, subordinates, and organizations from bad to good, from good to better dynamically.

Thus, transformational leadership is primarily focused on followers. Transformational leadership seeks to meet the higher needs of followers which results in a relationship between leader and followers that leads to higher mutual motivation and morality. As a result, change is made possible by leaders, but serves the interests of all, including followers and leaders [19]. So, transformational leadership has a positive, easy-to-accept and pleasant effect that can affect all aspects of the organization, including organizational members, family members of the organization and even the community of members of the organization.

Sergiovani (in Usman) makes an interesting statement that the symbolic meaning of the actions of transformational leaders is more important than the actual actions. The values that leaders hold dear are the only things that matter. It models these values, changes the organization's values when necessary, and helps to realize the organization's vision. The main element of the characteristics of a transformational leader is that he must have a strong desire to achieve organizational goals, have diagnostic skills, and always devote time and attention to efforts to solve problems from various aspects [15]. Thus, transformative leaders with all their capacities are ideal role models as well as being required to be able to share their knowledge and power (*power*) with all members of the organization they lead to increase the effectiveness and productivity of the organization.

C. Methods

This study uses a qualitative approach, namely a research method that seeks to describe and interpret objects as they are [20]. The qualitative approach was chosen because the qualitative approach is able to describe and understand the underlying meaning of participant behavior, describe complex settings and interactions, explore to identify types of information, and describe phenomena [21]. Based on the division of qualitative research methods, the appropriate qualitative research method in this research is natural phenomenology. From a phenomenological point of view, this research is to understand facts in relation to people in certain situations. This is similar to Bogdan's view, "To understand human events and interactions, a theoretical orientation or theoretical perspective with a *phenomenological approach* is used" [22].

Data were collected from *a natural setting* as a direct data source. The naturalistic paradigm is used because it allows researchers to find the meaning of each phenomenon so that they are expected to find *local wisdom*, *traditional wisdom*, *moral values* (ethics), as well as theories from the subject being studied. In-depth meaning of the data and able to develop theory can only be done if sufficiently detailed data is collected and can be synchronized with the existing theory.

The presence of researchers is a measure of success or understanding of several cases. The researcher is the main tool for data collection. In this case, the researcher acts as a planner, implementer, data collector, analyst, data interpreter and finally the researcher becomes a reporter for the results of his research [23]. As data collectors and tools, the authors visited the Nurul Ulum Islamic Boarding School in Blitar Regency and the Hidayatul Mubtadiien Islamic Boarding School in Sunan Gunung Jati, Tulungagung.

In cross-site data analysis, the researchers conducted an analysis of site I, namely Pondok Pesantren Nurul Ulum, Blitar Regency and site II, namely Pondok Pesantren Hidayatul Mubtadiien Sunan Gunung Jati Ngunut Tulungagung so that a conclusion can be drawn. The

data analysis technique used is inductive data analysis technique. Inductive data analysis is a data analysis technique that departs from knowledge that is specific to general. This technique is intended to discuss a problem by collecting specific data and then drawing general conclusions.

D. Discussion

Based on research findings at Nurul Ulum Islamic Boarding School in Blitar and PPHM Sunan Gunung Jati Tulungagung, the theory is that the implementation of transformational leadership in policy making related to efforts to realize the quality of Islamic educational institutions is manifested by the kiai in the following nine attitudes or actions.

1. Revolutionary and Charismatic Leadership Model Approach

The most basic leadership principle is *the influencing process of leaders and followers to achieve organizational objectives through change*. The point is the way the leader is able to exert influence on the people they lead so they are motivated to follow every policy taken. The most basic influence is born from the attitude of sympathy or empathy from someone to another person (the leader). Leadership or what is called *leadership* also means *power of leading*, meaning the power to lead [24]. Similar to influence, Al Ghozali suggests that influence means the influence of the leader's position in the eyes and in the hearts of people. This influence exists because the leader has noble values, such as a leader with broad intellectuality, deep understanding of religion, and noble character [25]. This influence has succeeded in building awareness and trust in the academic community to continue to improve their performance [3][26][27][28]. In the context of Islamic boarding schools that uphold the tradition of the santri kiai and the scientific chain, the figure of the kiai as a leader in his nature has had the potential of charisma from generation to generation, both in terms of genetics (direct descendants), kinship (relative relations), and scholarship (santri). selected quality). This general phenomenon can be seen from the way Muslims pay respect to the descendants of the Prophet Muhammad, the descendants of the ulama, especially the descendants of their religious teachers. Practically, the fundamental challenge of kiai leadership in pesantren is how to maintain the potential of charisma to be more dynamic and productive for the life of the pesantren.

The two pesantren kiai have different sides in their leadership. Kiai Pesantren Nurul Ulum tends to be revolutionary. Revolutionary means having the power to break down in realizing the vision in the midst of certain situations. This vision is translated into actions and institutional goals are assimilated using a number of key practices [29]. Plays a major role as a change catalyst and not as a change controller, and is able to improve organizational performance in a volatile and unpredictable environment [30]. In addition, this leadership style has a clear vision and has a *holistic* picture of the organization in the future when all its goals and objectives have been achieved [15]. Using common sense. In this context, reason is used not only to change the situation, but also to organize the change itself so that it can create the common good in a sustainable manner (*nachhaltig*). The mind is also ready to question old traditions, which are considered sacred, but are actually no longer relevant to changing circumstances. In other words, reason is used not only technically, but also critically [31]. Kiai PPHM SGJ tends to be charismatic. Charismatic means perfect soul, noble character, and honorable character. Perfection that no one else has, even recognized by his enemies. This causes the heart to be captive and willing to fight until the last drop of blood [32]. Kiai Pesantren Nurul Ulum with his courage (fatanah) personally dares to take strategic steps to realize quality in pesantren, starting from establishing networks outside the pesantren and being applied to the scope of the pesantren as a whole fast and effective. In addition to the revolutionary attributes

that characterize the Kiai Pesantren Nurul Ulum Blitar, there is also the moral side of prophecy that is manifested through *uswah* in every decision. In addition, it is also always a commitment to step up to face the phenomena of the times so that the quality of institutional education starting from the curriculum, *sapras*, and services continues to experience significant developments as expected (trusted) by the guardians of students. Kiai PPHM's charismatic leadership style always prioritizes collective communication through meetings/deliberations that have an impact on awareness for the entire academic community to realize the quality of education starting from the curriculum, facilities and infrastructure as mandated by the guardians of students.

Regarding the charisma of a pesantren leader, the Islamic community already has a set of values as a measure of personality which is interpreted from the characteristics of the leadership of the Prophet Muhammad. includes four major characters, namely *siddiq* (seriousness, hardworking and honesty), *amanah* (commitment and trustworthy), *tablig* (clarity of work and performance programs and close to those who are led), and *fatanah* (intelligent, creative, realistic and problem solving). . That a kiai who is the leader of a pesantren as the *patron* of the pesantren is assumed and believed to be the most perfect person in personality (*moral*) as well as the most competent (*fatanah*) for the values and traditions of the pesantren organization.

The prophetic revolutionary attribute in forming policy is very effective considering the courage of the leader in responding to the conditions of the importance of change is a necessity in responding to a situation [33][34]. In addition to the potential for charisma in certain qualities that have been inherent as part of the pesantren leadership tradition, charisma can also be born from new thoughts or breakthroughs as a differentiator from the establishment from the previous leadership. New thoughts or breakthroughs that are assumed to be the intelligence of the kiai (*fatanah*) so that they are accepted as revolutionary leaders in terms of the existing leadership tradition and have developed in the pesantren environment. This is in line with what was stated by Gary Yulk, namely through careful consideration based on his moral and ethical values in making policies based on his values, commitments and beliefs, making the leader's influence on his subordinates [35]. In addition, by considering the purpose of education itself, the leadership of the kiai is relevant to what Al Ghazali said that humans are theocentric creatures. So, the purpose of education is not only to educate the mind, but also to try to guide, direct, improve, and purify the heart to face God [36].

The actions of charismatic leadership shown by Kiai PPHM Sunan Gunung Jati Ngunut with collective policy making are proof that the kiai's perseverance, foresight, and thoroughness in every policy step by involving subordinates will have an impact on the charisma and obedience of subordinates in following every policy outcome. Kiai Muadzin at the Nurul Ulum Islamic Boarding School from the beginning has developed educational institutions. The revolutionary side of the kiai in the multi-site Nurul Ulum Islamic Boarding School in managing pesantren education, including the courage to adopt the latest learning methods. As a kiai in a relatively new pesantren, Kiai Muadzin has the courage to be anti-mainstream, namely accepting the collective leadership system. Collective leadership requires the seriousness of the kiai to lower the ego. This leadership is different from centralized leadership as applies to Islamic boarding schools which are still in the early days of the establishment of Islamic boarding schools in general.

2. Policy as a follow-up to the mandate of the Central Executive

The pesantren management system continues to develop along with the development of community attitudes and pesantren managers as a positive impact of the complexity of the

educational background obtained. Educational institutions that are engaged in educational services today are required to be more oriented to the community of users of educational services. Kiai PP Nurul Ulum and Kiai PPHM SGJ always consider the aspirations and mandates of the student's parents to determine policy directions. This is different from the traditional pesantren education system in previous times which placed the kiai as the axis of orientation. The management of pesantren is then required to implement an open management system, namely that the community as users has a space for involvement. In addition, pesantren also supports various school programs that are in direct contact with the community, in this case various collaboration programs [37]. *Managerial conceptual* abilities of leaders like this are needed to organize, coordinate, and mobilize all *stakeholders* together to develop the institution [38].

The new pesantren education system management system requires proportionality in policy-making related to common interests. The kiai is the leader of the policy-making center, but on the other hand the kiai must have an open dialogue with the common interests represented by the board of the pesantren foundation. Kiai PP Nurul Ulum and Kiai PPHM SGJ are part of the foundation's management who have the authority to influence the foundation's policies. Furthermore, as the person in charge of the pesantren, the kiai is the implementer of the foundation's policies. Therefore, the policies taken in this implementation process must be in line with the foundation's policies to avoid resistance that could have a negative impact on the development of educational institutions.

3. Policies based on the mandate of the institution's vision, mission and goals as well as the mandate given by the guardians of students, through policies in determining educators and education staff, curriculum policies, infrastructure policies, and student management policies

The vision, mission, and goals of educational institutions are ways of thinking, acting and behaving, as a shared identity in achieving common goals [1][8]. Policies that are in line with the vision and mission of the institution will be accepted as common property as a common goal and their way of existence. To create effectiveness in achieving the vision, mission, and goals, a set of supporting tools is needed, including education personnel, curriculum and infrastructure. Education personnel policies, starting from the characteristics, competencies and assignments are based on considerations of conformity with the vision, mission, and goals to be achieved. Likewise with curriculum policies and infrastructure because the incompatibility of the availability of educators, curriculum, and infrastructure with the vision, mission, and goals can hinder the institution in realizing the vision and mission that has been set.

Kiai PPHM Sunan Gunung Jati and Pesantren Nurul Ulum have similarities in this policy. Regarding education staff, Kiai PPHM Sunan Gunung Jati prioritizes alumni backgrounds, while Ponpes Nurul Ulum prioritizes men. In the field of curriculum, Kiai PPHM Sunan Gunung Jati has a dialogue between the old curriculum left by the mu'asis and the new curriculum. Meanwhile, Kiai Pesantren Nurul Ulum as a new pesantren curriculum policy is a dialogue between the pesantren curriculum as far as the manager knows and the new curriculum and communicated with all guardians of students as a form of suitability for using products (educational services/services) to meet customer needs and satisfaction (student guardians) [39][40]. This is in line with what is defined by Ahmad, with regard to quality as a quality institution, the institution must be able to provide things related to schools, so that it becomes a plus for the institution [2].

4. High commitment to the quality of Islamic boarding school values taught by mu'asis with a policy of recruiting educators and alumni-based education

The next consideration regarding educators is the scientific and religious character. Kiai has a high commitment to maintaining the scientific and religious links that characterize each of them. As well as Kiai PP Nurul Ulum in implementing the recruitment of pesantren alumni to support the scientific chain. A similar commitment was made by Kiai PPHM SGJ in implementing an alumni-based recruitment system aimed at co-opting the knowledge and mindset of students as desired by mu'asis. The distinctive social and cultural style of the institution will provide the unique cognitive abilities of teachers and students [41][40]. The agency's task is to increase interpersonal cognitive trust [42]. This similarity or intersection in the scientific and religious chain is an emotional bond between pesantren residents, even between pesantren and other pesantren. In the context of the pesantren organization, this emotional bond is quite potential in creating a dynamic organizational climate. In accordance with Bruce J. Avolio and Bernard M. Bass also explained that the commitment of transformational leaders is able to influence and cause strong emotions in all elements of the organization to move in achieving the specified goals [43].

Prioritizing the recruitment of educators with alumni backgrounds for Ponpes Sunan Gunung Jati is a logical and quite effective policy, both in terms of the potential of educators and the need for new educators in adjusting to the pesantren climate. In terms of Islamic boarding school values and pesantren traditions, alumni have measurable abilities that are similar to other educators. Likewise, in terms of emotion and scientific spirit, alumni have high commitment and loyalty to the kiai. Based on the results of Huen Yu's research, Kenneth Leithwood places commitment as the biggest influence on changes in teachers/educators [44]. Prioritizing educators with alumni backgrounds can also minimize the jealousy of pesantren residents, both those who are still active and alumni, which can cause a negative stigma on the leadership of the kiai, as well as the quality of their education.

5. High commitment to pesantren values with policies on recruitment of educators and education based on gender (consideration of mahram)

The pesantren education system has a unique tradition and is maintained from time to time, both in terms of gender and character. Among the most prominent characteristics is the treatment of educators and students in the context of gender. Agus Muadzin's policy (also Fathurrouf at Ponpes Sunan Gunung Jati) as a kiai who cares for the Nurul Ulum Blitar Islamic Boarding School which prioritizes the recruitment of male educators is an example of how a kiai must maintain the spirit of the pesantren tradition to avoid possible disharmony frictions. organizational climate. This is in accordance with the opinion of Robert L Kazt and Maria Niculescu who categorize *technical skills*, namely knowledge or ability to use certain techniques in carrying out certain tasks or jobs [38] [45].

This is important because the pesantren tradition prioritizes Islamic ethical moral education, including about the opposite sex (*ajnaby*). In general, male educators can still be accepted as teachers for male and female students. In terms of efficiency and effectiveness, the selection of male educators can teach in these two segments, in contrast to female educators.

6. High commitment to the quality of education through formal and non-formal school curriculum policies

The key to the successful implementation of the kiai's transformational leadership in pesantren is commitment, both in the application of formal and non-formal curricula and the quality of learning offered. This is in line with what Yukl (in Usman) stated that transformational is empowering by building their commitment to new values [15]. In addition, there is also a commitment to staff in the form of concern for what is desired and assistance [30].

Regarding the curriculum field, Kiai Pesantren Nurul Ulum as a new boarding school runs/implements curriculum policies, which is a dialogue between the pesantren curriculum as far as the manager knows and the new curriculum. Meanwhile, Kiai PPHM Sunan Gunung Jati had a dialogue between the old curriculum left by mu'asis and the new curriculum.

7. High commitment in realizing the quality of education through facilities and infrastructure and the management of students through pesantren-based learning

The quality of education will be achieved if it is supported by the right learning system. To maximize the achievement of quality, both Nurul Ulum Islamic Boarding School and Sunan Gunung Jati PPHM adopted a dormitory-based education policy. All students must live in boarding schools. With this policy, every student in his daily life will get three lessons, namely learning in formal schools, learning in madrasah diniyah, and learning in boarding schools. With these three learning patterns, practically, students in the two pesantren, in terms of personal quality, have higher quality than other students who do not receive a similar education system.

8. Policy making prioritizes deliberation based (principles of deliberation and closeness to the people) and avoids personal policy making under any conditions (commitment to togetherness)

The implementation of the leadership of the Islamic boarding school kiai in improving the quality of the next institution as done by Kiai PP Nurul ulum and PPHM SGJ is that policy making prioritizes deliberation based (the principle of deliberation and closeness with the people) by avoiding personal policy making under any conditions (commitment to togetherness). However, under certain conditions, Kiai PP Nurul Ulum Blitar has the courage to take personal policies as a leader with the risk of failure.

Consultation is one of the pillars of leadership in Islam. Without deliberation, a leader cannot know the aspirations of the people he leads. He felt the smartest and self-righteous. His behavior tends to be authoritarian. With deliberation, all decisions that will be taken are expected to be good for all [46]. The behavior is always deliberation which is exemplified by the Prophet Muhammad. described by Fauzi that the Messenger of Allah. never hold a meeting in the assembly except for the remembrance of Allah. He does not privilege any place or person in an assembly. Everything is equalized and treated well. When the Prophet Muhammad saw. speaking in the assembly, everyone present was silent and watched intently. He invited other people to express their opinions, he also never interrupted the conversation. Although prioritizing deliberation, under certain conditions the Messenger of Allah. have the courage to take personal policies as a reflection of strong self-confidence. When they are determined to do something that they consider a glory and pride then nothing can dampen their determination. In fact, they will be desperate to brave the danger for the sake of it [32].

9. Under certain conditions, the leader/kiai has the courage to take personal policies as a leader with the risk of failure

All forms of risk are a necessity in every policy that is born from the kiai's initiative. Of course, even the initiator cannot be separated from the risks of likes and dislikes from the undercurrent. This is the dynamics of the pesantren, which is lived by the kiai in an istikamah manner without feeling tired and full of sincerity. In line with the risk of the undercurrent, Ihsan bin Dahlan [47] said , "*To be liked by everyone is an impossible goal to achieve. The most losers are those who hope to get something that is impossible to achieve. Expecting to be liked by everyone is torturous because life will never happen. quiet and peaceful*".

The learning process, both in formal and non-formal educational institutions, is often faced with new problems that have not been studied or taken into account by managers in

planning and require immediate (urgent) decisions. Kiai as the person in charge of implementing all educational programs that have been formulated together are required to have the courage and speed (*fatanah*) in responding to new problems or phenomena that require immediate decisions. Of course, in this case, the kiai must also be prepared to be responsible (mandatory) for the various risks and resistances that may occur.

Referring to the explanation above, it can be concluded that the key to the success of the kiai's leadership in pesantren is the commitment to the formal and non-formal curriculum and the quality of learning offered. This is in line with what Yukl (in Usman) stated that transformational is empowering by building their commitment to new values [15]. In addition, commitment to staff in the form of concern for what is desired and assistance [30]. In line with the kiai's commitment to overseeing the curriculum, Imam Syuyuti has stated that creating a curriculum cannot be separated from the rule of "maintaining old traditions that are still good and taking new, better things" [48]. So that in printing the pesantren curriculum, it is always relevant to the times.

The high commitment of the transformational leadership of the pesantren kiai in realizing the quality of the institution is implemented in several elements of leadership, namely; a) a high commitment to the quality of Islamic boarding school values taught by muassis with a policy of recruiting educators and alumni-based education; b) high commitment in guarding the values of pesantren with policies on recruitment of educators and education based on gender (consideration of mahram); c) High commitment to the quality of education through formal and non-formal school curriculum policies; d) High commitment in realizing the quality of education through facilities and infrastructure and the management of students through pesantren-based learning.

The results of this study are similar to the findings of Yunis Hidayati's research that in transformational leadership, madrasah principals need to eliminate resistance to the implementation of transformational leadership by building teacher commitment [49]. Zuhri's research also shows that in the visionary leadership of the kiai in realizing excellent service in Islamic boarding schools, especially in determining the goals and strategies of the program to be implemented and making a commitment to turn the vision into action [50].

E. Conclusion

The kiai's transformational leadership related to policy making in realizing the quality of Islamic educational institutions in Islamic boarding schools is manifested in the form of; a) charismatic and revolutionary leadership model approach; b) policies based on the mandate of the institution's vision, mission, and goals, as well as the mandate given by the guardians of students, through policies in determining educators and education staff, curriculum policies, infrastructure policies, and student management policies; c) a high commitment to the quality of Islamic boarding school values taught by muassis with a policy of recruiting educators and alumni-based education; pesantren values with policies on recruitment of educators and education based on gender (consideration of mahram); quality of education through formal and non-formal school curriculum policies, and a high commitment to realizing quality education through facilities, infrastructure and management of students through pesantren-based learning; d) policy making prioritizes deliberation based (the principle of deliberation and closeness to the people) by always avoiding personal policy making under any conditions (commitment to togetherness), but in certain conditions having the courage to take personal policies as a leader with the risk of failure.

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