

DEMOCRATIC LEADERSHIP MODEL OF YOUNG KIAI (LORA) AT ISLAMIC BOARDING SCHOOL IN MADURA

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Abstract. Kiai plays such a central role in Islamic boarding school. The fame of Islamic boarding school cannot be separated from the role of kiai, and not all descendants of kiai are able to replace his position. The purpose of this study is to analyze the leadership patterns of young kiai at Sabilul Muttaqien Islamic Boarding School in Pamekasan Madura and analyze the supporting and inhibiting factors. This research uses a qualitative approach with unstructured interview techniques and non-participant observation techniques in collecting data and testing it with source triangulation and method triangulation techniques. While the research subjects are kiai, students and the community. The study in this research is a study that is not widely described in previous studies because this study focuses more on the leadership model of young kiai in Islamic boarding schools. The results showed that the leadership pattern of young kiai at Sabilul Muttaqien Islamic Boarding School in Pamekasan is democratic. The supporting factors for his leadership are the persistence of young kiai and the support and trust of the community. While the lack of experience is a factor inhibiting his leadership.

Keywords. Democratic; Leadership; Young Kiai; Islamic Boarding School

Abstract. Kiai memainkan peranan begitu sentral dalam pesantren. Kemashyuran pesantren tidak dapat dilepaskan dari peran kiai, dan tidak semua keturunan kiai mampu menggantikan posisinya. Tujuan penelitian ini ialah menganalisis pola kepemimpinan kiai muda di Pondok Pesantren Sabilul Muttaqien Pamekasan Madura serta menganalisis faktor pendukung dan penghambatnya. Penelitian ini menggunakan pendekatan kualitatif dengan teknik wawancara tidak terstruktur dan teknik observasi non partisipan dalam mengumpulkan data serta mengujinya dengan teknik triangulasi sumber serta triangulasi metode. Sedangkan subjek penelitiannya yaitu pimpinan pesantren, santri dan masyarakat. Kajian di dalam penelitian ini merupakan kajian yang tidak banyak dideskripsikan pada penelitian sebelumnya karena kajian ini lebih fokus pada model kepemimpinan kiai muda di pondok pesantren. Hasil penelitian diketahui bahwa pola kepemimpinan kiai muda di Pondok Pesantren Sabilul Muttaqien Pamekasan adalah demokratis. Faktor pendukung kepemimpinannya yaitu adanya kegigihan kiai muda dan dukungan serta kepercayaan masyarakat. Sedangkan kurangnya pengalaman menjadi faktor penghambat kepemimpinannya.

Kata Kunci. Demokratis; Kepemimpinan; Kiai Muda; Pesantren



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A. INTRODUCTION

Islamic boarding schools are one of the oldest educational institutions in Indonesia. Socio-historically, Islamic boarding schools have contributed a lot to the development of the nation. As the oldest Islamic educational institution in Indonesia, Islamic boarding schools have unique characteristics that are not shared by other educational institutions. Sociologically, the emergence of Islamic boarding school is the result of the efforts of individuals who feel competent or considered competent to teach Islamic teachings. Therefore, it is natural that the development of Islamic boarding school is strongly colored by the figures who nurture them. In general, Islamic boarding school have a mosque, boarding house, santri, kiai, and traditional recitation. The relationship between kiai and santri is very close. The santri consider the kiai as the central figure, so they obey all his advice. In addition, what characterizes Islamic boarding school is the mastery of book reading with wetonan and sorogan models and discussions of classical Arabic books (Kesuma, 2014).

Islamic boarding school is closely related to the figure of kiai, kiai plays such a central role in Islamic boarding school. Kiai is a person who has knowledge in holding the reins of leadership and has charismatic innate traits. Kiai is a figure who is used as a role model both in his words and behavior. Kiai himself cannot be separated from the religious knowledge that is very attached to him, so people always discuss religious issues with him (Jannah, 2015; Susanto, 2007).

The fame of Islamic boarding school usually cannot be separated from the influence and role of kiai who master and teach religious knowledge to the students. The leadership of kiai in Islamic boarding school is recognized as effective enough to improve the image of Islamic boarding school in the eyes of the wider community. The fame of Islamic boarding school is usually directly proportional to the big name of the kiai, especially the founding kiai of the Islamic boarding school (Ilahi, 2014).

Kiai as the figurehead of the Islamic boarding school may be an ascribed status. The bearer is a descendant of kiai (child, sibling, brother-in-law, son-in-law) who has expertise in religious knowledge and becomes a community leader and his fatwas are always considered. The influence of kiai varies depending on genealogical origin (descent), depth of religious knowledge, personality, loyalty to the people and other supporting factors (Kosim, 2007). In addition, the pattern of kiai power is also sustainable due to internal and external factors such as familial, intellectual, academic and religious relationships (Falah, 2019).

The existence of a kiai in Islamic boarding school is like the heart of human life. The intensity of kiai shows an authoritarian role, this is because kiai is the pioneer, founder, manager, caregiver, leader and even the sole owner of Islamic boarding school. So, the expertise in the field of religion and the charisma that appears in the figure of kiai makes his position very influential both in Islamic boarding school and in the community. Because of the reasons for the kiai's prominence above, many Islamic boarding school were finally dissolved due to the death of the kiai. Meanwhile, kiai do not have descendants who can continue their struggle (Masrur, 2017).

The duties and functions of kiai as leaders of Islamic boarding school can be considered a unique phenomenon, because kiai are not only responsible for compiling the curriculum, establishing rules and regulations, creating an evaluation system, and carrying out the teaching and learning process related to religious knowledge in the

institutions they oversee, but they also function as coaches and educators of the people (Pramitha, 2020). The task of the kiai on the one hand can be interpreted as the task of a teacher who recites the verses of Allah to students and the community, then purifies the hearts of students and the community from shirk and teaches religious knowledge and science (Nurdin & Damairi, 2022).

The role of kiai is so central that it is difficult to develop Islamic boarding school alone. The development of Islamic boarding school is largely determined by the charismatic of a kiai. The more charismatic the kiai, the more people will flock to study even just to seek barakah from the kiai and Islamic boarding school will be bigger and grow rapidly. Leadership is an important force in the management of Islamic boarding school. Therefore, the ability to lead kiai is the key to success in managing Islamic boarding school. The essence of leadership is the willingness of others to follow the leader's wishes. Leadership as one of the management functions is very important to achieve institutional goals (Faris, 2015; Umam, 2020).

Kiai leadership is something very interesting in Islamic boarding school environment, because not all kiai families can replace their position. And usually the relay of leadership change in Islamic boarding school is hereditary from the founder to children to sons-in-law to grandchildren or senior santri (Falah, 2019). In general, kiai leadership in Islamic boarding school is still patterned centrally and hierarchically, centered on a kiai. Kiai is one of the dominant elements in life in Islamic boarding school environment. Kiai regulates the development and sustainability of Islamic boarding school life with his expertise, depth of knowledge, charisma and skills (Anwar, 2021).

Based on the results of research conducted by Fahrezi et al., (2024) that the kiai's leadership pattern in Islamic boarding schools is adjusted to the situation or environment of the Islamic boarding school he is leading, meaning that the kiai's leadership pattern is very flexible. As in the situation of active students, the kiai can use delegative leadership patterns when communicating with students. Because the kiai has met the ideal criteria in the view of the wider community, meaning that the kiai has a role and responsibility based on the high integrity he has.

Research on kiai leadership has also been conducted by Aziz & Taja (2016). This study concluded that kiai leadership that holds local traditions and interacts with global values is guided by the principle of *al-muhafadzatu 'ala al-qodim as-shalih wa al-akhdzu bi al-jadid al-ashlah*. In addition, the research Djasadi et al., (2012) concluded that there are several factors that influence kiai leadership in leading Islamic boarding schools, namely kiai authority, being able to lead well, having high piety, having extensive knowledge and karomah.

Research related to kiai leadership patterns is also found in the results of research conducted by Hayana & Wahidmurni (2019) that kiai use integrative leadership patterns, meaning a combination of democratic, charismatic and transformative leadership patterns in providing examples and learning to students so that they are more independent, especially in entrepreneurship. Other research was also conducted by Nur & Yaqin (2023) that this participatory democratic, collegial collective and consultative and authoritative leadership pattern was chosen by kiai in developing entrepreneurship in Islamic boarding school.

Other research related to the leadership of young kiai can be found in research

conducted by Muhith & El-Rumi (2020) that the leadership pattern of young kiai at Mambaul Ulum Islamic boarding school in Pamekasan is based on religious values so that there is a paradigm shift towards modern Islamic boarding school. In addition, the learning process takes place integratively and does not only explore religious sciences. Based on several previous studies, researchers have not found comprehensive studies related to the democratic leadership model of young kiai in Islamic boarding school as well as the factors that support and hinder the leadership process.

Sabilul Muttaqien Islamic Boarding School, located in Buddagan Village, Pademawu Subdistrict, Pamekasan Regency, is led by a charismatic kiai and respected by the surrounding community. During his lifetime, leadership was centered on the kiai figure. All forms of Islamic boarding school activities, both educational activities and community social activities, are centered on the kiai figure. As the leader of Islamic boarding school, the kiai has never involved his son in the management of Islamic boarding school. After the Kiai passed away, the individual leadership of Islamic boarding school was handed over to his son. At the time of receiving the leadership mandate, the son was an undergraduate student in semester 8. The lack of experience in leading did not make Islamic boarding school go out of business. Even the educational and social activities of the community continue with the leadership of the young kiai. Based on the data above, it is necessary to study and research in more detail about how the leadership pattern of young kiai in managing Sabilul Muttaqien Islamic boarding school? and what are the supporting and inhibiting factors for young kiai in leading Islamic boarding school?

B. METHODS

The approach in this research is qualitative, which is an approach that explores the meaning of a context in the field naturally through various techniques and analysis (Creswell, 2016). While the type of research is a case study, according to Yin, it is a study that focuses in detail and in depth on a condition in a context, meaning that this research will focus in detail on the context of young kiai leadership at Sabilul Muttaqien Islamic boarding school in Pamekasan (Yin, 2006). The reason for choosing the research location is because one of the research subjects, namely the young kiai who leads the Sabilul Muttaqien Islamic boarding school, is a new kiai who has just received the mandate and responsibility of leading Islamic boarding school, but already has a significant influence both among the students in Islamic boarding school and the surrounding community.

The research subjects in this study were Islamic boarding school leaders, students and the community. The selection of this research subject is based on three aspects, namely, the subject has a long enough time to be integrated with this research, the subject has a long enough time to be integrated with this research sufficient participation in Islamic boarding school activities and the subject has sufficient time to be interviewed regarding the focus of this study (Nugrahani, 2014).

Data collection techniques in this study used two techniques, namely unstructured interviews and non-participant observation. This unstructured interview technique is used to extract data from selected informants and has deep and broad information related to the leadership of young kiai at Sabilul Muttaqien Islamic boarding school in Pamekasan. Some of the informants interviewed by the researchers

were young kiai who led the Sabilul Muttaqien Islamic boarding school, students and people who lived around Islamic boarding school environment. While the observation technique used is non-participant observation technique, this technique researchers need to obtain data by observing behavior regarding the leadership patterns of young kiai without being directly involved in activities that involve aspects of the kiai's leadership. This observation technique is used by researchers in observing religious activities led directly by young kiai both in Islamic boarding school environment and in the homes of the community around Islamic boarding school (Nugrahani, 2014).

Qualitative data analysis in this study uses three steps of analysis, namely data condensation, data presentation, verification and conclusions. This means that the researcher analyzes the data by performing five stages in the data condensation process such as: selecting data according to the focus of the research, then the researcher focuses the data from the informant again, so that the researcher can simplify the data and summarize and transform the data. Furthermore, data presentation. That is, researchers began to present research data that had been condensed. And this data presentation can lead to the conclusions of the data to be displayed (Miles et al., 2014). While the data validity techniques used are source triangulation and method triangulation techniques (Creswell, 2016).

C. RESULTS AND DISCUSSION

Democratic Leadership Model of Young Kiai (Lora) at Islamic Boarding School in Madura

Leadership is the process of influencing individual or group activities to achieve certain goals in a predetermined situation. The process of influencing with various approaches such as *uswatun*, friendship, rhetoric and so on (Syahril, 2019). Leadership can also be defined as the ability to lead and intellectual ability in determining policies that can be accepted by subordinates and the wider community (Rivai & Arifin, 2009). Based on the Islamic context, many leadership terms are contained in the holy verses of the Qur'an and the hadiths of the Prophet Muhammad, namely Rasul (QS. 16: 36), imam (QS 2: 124), khalifah (QS.2: 30), Amir (Shahih Muslim) and Leader (Shahih Bukhari) (Alwi, 2017; Hidayat et al., 2020).

The meaning of leadership above illustrates that the role of a leader is so urgent in running the wheels of the institution he leads, so that all planned activity programs will run with the influence of a leader and his leadership pattern. Likewise, the leadership of young kiai in an Islamic boarding school. As conveyed by the young kiai who leads Sabilul Muttaqien Islamic boarding school in Pamekasan that the leadership of young kiai in Islamic boarding school should have a role that is very important. Significant, especially since regeneration in Islamic boarding school tends to be a system of descent so that leadership can also be directed or passed down to children as kiai or lora. So far, the leadership of young kiai is quite influential because the pattern used is not necessarily, especially in taking or deciding a policy (A1, interview, 2023)

The above statement is clarified by the santri who stated that the leadership role of the young kiai was quite good because he wanted to learn even though as long as his father was in charge, he did not involve the young kiai much in managing Islamic boarding school. Young kiai leadership is quite a dilemma if the leader has not much experience, especially when the Islamic boarding school he leads is still in the

development stage of both infrastructure and education system, at Sabilul Muttaqien Islamic boarding school this is an educational institution that has been led by his father for a long time, but during his leadership it rarely involves his children to at least participate in making an institutional policy. However, this shortcoming is gradually covered by the young kiai to want to learn in organizing Islamic boarding school that he leads (A2, interview, 2023).

The role and pattern of young kiai leadership described by the informants above leads to a democratic leadership pattern. This means that young kiai leadership emphasizes good interpersonal relationships. He expects organizational members to develop according to their potential. For this reason, leaders try to guide, direct by participating their members in activities and recognizing their work proportionally (Mattayang, 2019; Purwanto et al., 2020).

The democratic leadership pattern is a pattern that gets power and authority from its subordinates. Leaders prioritize cooperation in making decisions so that the goals to be achieved are known together. Democratic leadership as a leadership pattern that focuses on people, as well as a style that provides efficient guidance to subordinates. There is coordination and internal responsibility for every action taken. In general, there are three functions of this democratic leadership pattern, namely distributing responsibility, empowering members and helping to give consideration (Gastil, 1994; Kilicoglu, 2018).

This pattern of young kiai leadership can also be seen from the community's statement that young kiai leadership is interesting, on the one hand it is still energetic, on the other hand it provides many new experiences for the surrounding community. Energetic because the kiai has a high enough enthusiasm to develop the institution or boarding school that he leads, then provides new experiences because young kiai have different experiences from their predecessors, both learning experiences at school time (A3, interview, 2023).

Researchers' observations also found that the young kiai's leadership pattern was also seen when leading religious activities both in the neighborhood and in the community. The pattern can be seen in how he prioritizes the elders in the neighborhood to lead or open the activity, but sometimes the community still respects him as a descendant or son of the kiai who is leading the boarding school to open or lead the religious activity.

The characteristics of democratic leadership patterns according to Robbins are that leaders encourage all policies to be decided by the group; leaders provide alternative suggestions that can be selected and determined by subordinates; leaders give freedom to their members to choose team work; leaders are always objective in assessing the work of subordinates so that what is considered is always the task and subordinates (Mustofa & Saryati, 2023).

The various characteristics above researchers found in the leadership patterns of these young kiai who have different arts from their predecessors, because this art of leading is sometimes influenced by the surrounding environment, especially the community that has lived side by side with the kiai family for many years. The art of young kiai leadership is more progressive in bringing up ideas and institutional concepts, but sometimes it does not have much effect on institutional development, especially in terms of facilities and increasing the knowledge of human resources. This

is the weakness of young kiai leadership patterns if they do not want to learn (A4, interview, 2023).

The community's statement above was reinforced by the researcher's observations which found that the leadership of the young kiai at Sabilul Muttaqien Islamic boarding school was no different from the leadership carried out by his predecessor, this can be seen from how the pattern of interaction and communication to his subordinates in this case the santri and to the surrounding environment, namely the community. The pattern is no different, it's just that building the charismatic of a young kiai is not as fast as desired, it takes time and a long process. The patterns built by young kiai show a democratic leadership pattern, because young kiai only brings up ideas and constructive suggestions and gives freedom to his subordinates and the surrounding environment to determine which ideas are relevant for the progress of Islamic boarding school he leads.

The various data above have shown that the young kiai leadership model at Sabilul Muttaqien Islamic boarding school in Pamekasan is included in the democratic leadership model. This leadership can also be said to be effective, because it has fulfilled some of the various criteria as follows: able to empower subordinates, able to complete their work, able to communicate well with the surrounding community, able to implement leadership principles and able to work collaboratively with subordinates so that goals can be achieved (Mustofa & Saryati, 2023).

Supporting and Inhibiting Factors for Young Kiai (Lora) Leadership at Islamic Boarding School in Madura

The leadership pattern of young kiai in Sabilul Muttaqien Islamic boarding school certainly gets support from the community and from the kiai themselves. This is conveyed by the community that there are actually many factors that can support the leadership of young kiai in Islamic boarding schools, but the essential supporting factor is the support of the surrounding community, because without community support, what a young kiai does will not work. This support can be material or non-material. The most important supporting factor in the success of young kiai in leading Islamic boarding school is himself or his readiness factor in leading, so that he is willing and able to learn adapt and realize that he is currently the leader of Islamic boarding school that is needed by all stakeholders to develop this mandate (A3, interview, 2023).

These two supporting factors are important in the development of Islamic boarding school, because they are part of the 3 major factors that support leadership patterns in general, namely organizational culture, subordinate characteristics and leadership skills. The last two factors provide a lot of support to young kiai in organizing Islamic boarding school that he leads (Djasadi et al., 2012; Raupu et al., 2021).

In addition to the support obtained, there are also many obstacles in carrying out the mandate of young kiai leadership, as stated by the community that inhibiting factors in the leadership of young kiai include a lack of cooperation network, this is due to inexperience, but can be overcome if other parties provide information so that he as the leader of the boarding school can follow up quickly and responsively. However, experience is also needed, both communication experience and collaboration with parties that can provide benefits in the process of boarding school development (A4,

interview, 2023).

This obstacle is more on the level of experience and knowledge of young kiai who are still minimal, three inhibiting factors in leadership, namely first, lack of training, meaning the lack of leadership training given to leaders, second, cognitive deficiency, the low level of knowledge of leaders about the concept of leadership, third, personality, the characteristics of the leader himself such as feeling insecure about the mandate that is carried out, having a blind follower character and having an attitude that likes to boast individual achievements instead of a team (Wajdi et al., 2022).

D. CONCLUSION

Based on the results of the discussion above, the researcher concludes: first, the pattern of the The leadership of young kiai at Sabilul Muttaqien Islamic boarding school in Pamekasan includes a category of democratic patterns that have the following characteristics: willing to coordinate and willing to learn with the surrounding community, providing information openness to subordinates to generate institutional development ideas such as formulating religious activities in the month of Ramadan. Second, the supporting factors in the leadership of young kiai at Sabilul Muttaqien Islamic boarding school in Pamekasan include internal factors (self) and external factors (community support). While the lack of experience of young kiai is the main inhibiting factor. Based on these conclusions, it can be concluded that the democratic leadership of young kiai in Islamic boarding school is successful even though there are still indications of obstacles, but these obstacles can be lost in line with the time and experience gained by young kiai while leading Islamic boarding school.

The results of this study still have limitations on the data presented so that the analysis presented has not been holistic and in-depth to answer the research focus. This research can be used as a reference for future research which is expected to comprehensively examine the leadership model of young kiai in Islamic boarding schools.

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