

Kiai Leadership Model in the Development Strategy of the Participants

Praptining Sukowati, Ahmad Iwan Zunaih, Sri Hartini Jatmikowati, Vicky Nelwan

Abstract: This study aims to find out and analyze the Kiai's leadership model and strategy in the development of SunanDrajat Islamic Boarding School in Lamongan district, East Java province. The research approach and strategy chosen in this research process is a qualitative research approach. Research informants were: Leaders of Islamic Boarding Schools, Boarding Schools, Santri, Communities around Islamic Boarding Schools and Regional Governments. Data collection in this study uses two ways, namely interviews and documentation. Data analysis in this study used the method of Milles and Huberman (1984) which consisted of: Data Reduction, Display Data and Conclusion Drawings. In this study it was concluded that the leadership style of a Kiai was very influential in the strategy of developing Islamic boarding schools. The vision of Islamic boarding schools is in the figure of the Kiai. The vision is implemented in a leadership style in managing Islamic boarding schools. This study recommends research on the role of output in society.

Index Terms: Kiai, Leadership Style, Islamic Boarding School

I. INTRODUCTION

Islamic boarding schools are the oldest educational institutions after the household. The attention of researchers to boarding schools has not been found much. Many research results are published in papers, magazines, and books. But specifically, research studies on Islamic boarding schools that are conducted in-depth, systematically and scientifically are still not many. Especially scientific studies about the secrets of pesantren have not been found. By Tafsir(2010), it is explained that there are still many parts that are very difficult to disclose about the existence of Islamic boarding schools. Tafsir's(2010) opinion is a research gap for conducting in-depth studies in Islamic boarding schools, more specifically about the secrets of pesantren.

The presence of Islamic boarding schools in Indonesia as an Islamic educational institution has long coincided with the birth of the Indonesian state. The essence of boarding schools existed before Islam entered Indonesia (Daulay, 2009). The existence of Islamic boarding schools is reinforced by integral scientific traditions. Basically, integrality can be traced to the development of fiqh and aids that are united with suficfiqh. In other words, the priority in the world of Islamic boarding schools is not only legal

experience or morality but more emphasis on understanding life and the nature of human beings and people's lives (A'la, 2006).

Kyai is a religious person who is Islam, who has charity and end in accordance with the religion of Islam, are a figure and role model for the community, leads Islamic boarding schools and has charisma (Lubis, 2007). A different opinion was conveyed by (Muthohar, 2007), that Kyai is a charismatic figure who is believed to have extensive religious knowledge as a leader and owner. The existence of Kyai is able to control human life which lives in a society. Even today, the role of Kyai greatly influences all aspects of life in Indonesia which is predominantly Muslim.

Kyai is the Central Figures of each Islamic Boarding School. Central Figure Kyai is not only because of the knowledge they have, but Kyai is the founder, owner, and interpreter of the pesantren. The struggle of the Kyai is not limited to knowledge, energy, time, land, and other material, but all are given for the advancement of the syiar of Islam (Suharto, 2011). Besides that, Islamic boarding schools are seen as charismatic by the community and the role of Kyai can also be an agent of change in society in a process of social change. Based on the explanation of the role and existence of the Kyai, it can be stated that the Kyai acts as the resilience of the pesantren, besides having a high contribution to the social change of the community (Anwar, 2011).

Guidance, management, and development of Islamic boarding schools, in general, are directed at: (1). Independence, (2). Formation of ulama cadres, (3). Aulama's young place of birth, (4). And the education quality of Islamic boarding schools (Noor, 2006). The implementation of the pesantren's management functions generally consists of (1). Leadership, (2). Decision making, (3). Cadreization, (4). And conflict management (Masyhud, 2003).

The fact that most occur, the leadership of the Kyai in several Islamic boarding schools has changed. Some cases of development began from changes in leadership styles, namely from charismatic to rationalistic, from authoritarian-paternalistic to diplomatic-participatory or from laissez-faire to democratic (Masyhud, 2003). The leadership of a Kyai in a pesantren rests on charisma, but along with the process of transformation and innovation in the world of pesantren, most people hope for a more rational leadership style in boarding schools.

Changes and adjustments that occur in Islamic boarding

Revised Manuscript Received on June 6, 2019.

Praptining Sukowati, Merdeka Malang University
Ahmad Iwan Zunaih, Merdeka Malang University
Sri Hartini Jatmikowati, Merdeka Malang University
Vicky Nelwan, Student of Psychology Doctoral Program, State University of Malang

schools show that Kyai is able to adjust to the development of society, especially the national education system. This indicates that Islamic boarding schools can renew the education system, and Kyai wants to review religious understanding, including social fields, and look for new patterns in the regeneration of pesantren leadership (Soekamto, 1999).

Decision making is the main guideline for the performance of a pesantren leader. All the results of the decisions of the leader become the reason for thinking, acting and acting for the pesantren community (Masyhud, 2003). Decisions from a leader do not come suddenly but through a process. The organizational structure in Islamic boarding schools does not yet have a standard pattern. The complex structure of Islamic boarding schools in arranging pesantren organizations is strongly influenced by conditions of external and internal factors to overcome change.

According to Wibowo, (2006), change management is a systematic process in applying the knowledge, facilities, and resources needed. Managing organizational change starts with understanding how to manage changes made by one person. Among the tools available to encourage individual change, the Adkar model (i.e. it consists of Awareness, Desire, Knowledge, Ability, Reinforcement) developed by Prosci as a researcher on change (Bourda, 2016). One model for understanding organizational change developed in 1997 by Kurt Lewin, a physicist, and social scientist. Lewin's model is still valid today known as Unfreeze-Change-refreeze and refers to a three-step process of change (Passeinhem, 2010).

According to Herbart A. Simon (Asnawir, 2006), there are at least three stages taken in decision making, namely: (1) Stage of investigation (2) Stage of design and (3) Stage of selection

II. LITERATUREREVIEW

A. Leadership Theory

Here are 3 (three) new approaches and theories in leadership, namely: a theory of leadership (liaison), leadership, charismatic leadership and transactional leadership of transformational opponents.

1. Leadership Attribution Theory

Express leadership solely as an attribution that people make to other individuals.

2. Charismatic Leadership Theory

This theory is an extension of attribution theory. Followers make attribution of heroic/extraordinary leadership abilities if they observe certain behaviors. The study of charismatic leadership is largely aimed at identifying behaviors that distinguish charismatic leaders from their non-charismatic counterparts.

Charisma from Greek means: "a divine inspired gift". According to Max Webber, the form of influence that a leader has is not because of tradition/authority but the leader obtains God's gift, in the form of extraordinary abilities. Charisma arises when a social crisis occurs, where leaders emerge with radical visions that can provide satisfying

solutions. Bass (1985) expresses more broadly, charismatic leadership is more than just a belief in trust, but has supernatural abilities. Subordinates as part of charismatic leadership not only trust and respect leaders but make idols and idols spiritual figures.

Pawar and Eastman (1997) state that charisma is the key to potential leadership strategies. In defining charismatic leadership, Waldman and his friends based on the opinion of the House and friends as a combination of relationships between individuals (leaders) one or more subordinates based on individual behavior, with attributes of leaders who were liked by subordinates (House, 1997: House & Shamir, Klen & House, 1995).

3. Transformational vs Transactional Leadership Theory

Transactional leaders are leaders who guide or motivate their followers in the direction of goals that are upheld by clarifying the roles and demands of the task.

Pawar and Eastman (1977) mention: one form of leadership strategy is transactional, namely the leader operates the system and culture that exists today by:

(1) Trying to satisfy the needs of subordinates by focusing on giving rewards to behavior change.

(2) Pay greater attention to deviations, errors/irregularities and take corrective actions.

Transformational leaders, namely: leaders who give individualized and charismatic considerations and intellectual stimuli.

Transformational leaders have the willingness and ability to make changes to all things that are inherent and embedded in the organization through improving/creating a clear and firm vision, then convincing and ensuring the achievement of that vision. Noel M. Tichy and Mary Anne Devanna explained seven characteristics of transformational leaders, namely (1) Knowing oneself as agents of change; (2) Brave; (3) Trusting people; (4) Controlled value; (5) Lifelong learners (6) Having the ability regarding complexity and uncertainty; (7) Having a foresight.

B. Hospitality

Islamic boarding schools are a traditional education where students live together and study under the guidance of a teacher better known as kiai and have a dormitory for students to stay in. The Santri is in a complex that also provides mosques for worship, space for study, and other religious activities. This complex is usually surrounded by walls to be able to supervise the entry of the students in accordance with applicable regulations. Islamic Boarding Schools are two terms that show one understanding. The Islamic boarding school according to its basic understanding is the place of learning for the santri, while the hut means the house or simple residence made of bamboo.

In addition, the word pondok may be from Funduq Arabic which means dormitory or hotel. In Java, including Sundanese and Madurese, the terms cottage and pesantren are generally used, while in Aceh it is known as the dayah or rangkang or menuasa, while in Minangkabau it is called surau. Islamic boarding



schools can also be understood as religious education and teaching institutions, generally in a non-classical way, where a kiai teaches the Islamic religion to santri based on books written in Arabic by medieval Ulama, and the santri usually stay in the hut (dormitory) in the pesantren.

Islamic boarding schools are often referred to as "Islamic Boarding Schools" which come from the word "santri". In line with this statement Dhofier (1982) asserts that the word santri gets the prefix beginning and the ending -an means the residence of the santri.

According to the General Dictionary of Indonesian Language (KUBI) the meaning of boarding schools is a dormitory and where students learn to recite. Regarding the origin of the word santri itself according to experts, one with another is different. Manfred Ziemek stated that the etymological origin of the pesantren is santri-santri, "the place of santri", santri or students (generally very different) get lessons from the pesantren leader (kiai) and by the teachers (ulama or ustadz) the lessons cover a variety of field of Islamic knowledge. Understanding or ta'rif Islamic boarding schools cannot be given with strict limits, but contained the flexibility of understanding that meets the characteristics that provide understanding of boarding schools, there are at least 5 (five) characteristics found in an Islamic boarding school institution, namely: kiai, santri, recitation, dormitories, and mosques with their activities.

III. METHODOLOGY

The design of this study is qualitative research. The approach used is a case study. The case study method appears in the discussion structure that has characteristics consisting of: (1). The object under study is in the form of a case or special problem. (2). Diagnosis, (3). The analysis used is the logic of causation. (4). Produce one or more alternative problem solving (Muliawan, 2014). The type of data used in this study is qualitative data, namely descriptive data in the form of written words or meanings of people and observed behavior related to the natural setting and leadership role of the clerics in Islamic Boarding Schools in Sunan Drajat. Relatively there are also quantitative data related to research subject data and facilities as supplementary data. Besides the location of the study, this data source was obtained from key informants who could provide information about the situation and conditions of Sunan Drajat Islamic boarding school accurately. Islamic boarding school leaders as the main key informants then interview religious teachers, religious students, alumni, and the community in Islamic boarding schools. Data and information acquisition techniques use the snowball technique. Interviews can be stopped if you have obtained enough information to conclude.

In addition to collecting data by interviewing, researchers observe and analyze documents. Data collection tools consist of research field notes, cameras and recording devices. Data analysis is done by unitizing data (data reduction and categorization), coding data, reviewing all categories, completing collected data to be analyzed and analyzed. Interpretation of data carried out by giving logical and

empirical interpretations based on data collected during the study. The purpose to be achieved in interpreting the data is a description of the Role of Kiai's Leadership in Sunan Drajat Islamic Boarding School, Indonesia. While the validity test of the data is done by means of triangulation, observation persistence, extended participation, adequacy of references, peer analysis, and other relevant tests.

IV. RESULTS AND FINDINGS

A. SunanDrajat Islamic Boarding School

The SunanDrajat Islamic boarding school is one of the Islamic boarding schools in East Java, Indonesia which is one of the many Islamic boarding schools. SunanDrajat Islamic Boarding School is a khalafi Islamic educational institution in the city of Lamongan, East Java, Indonesia. The SunanDrajat Islamic Boarding School has since been established as an agribusiness and maritime-based boarding school. SunanDrajat emphasizes open and critical exploration into contemporary issues and issues with the main emphasis on problem-solving based on activities and disciplinary. In addition, it also emphasizes practical and effective religious studies covering the study of monotheism, shari'a, and Sufism in circles of religious views. The involvement of training includes; practical logic, the scientific method, 'ulumal-interpretations, 'ulumal-hadits, social science, tasawuf, usulfiqh, and criticism studies. The SunanDrajat Islamic boarding school has a formal education institution starting from Model Auladi elementary school, an integrated junior high school, a senior high school and the College of Islamic Economics SunanDrajat. SunanDrajat Islamic Boarding School is integrated with formal education institutions with excellent qualifications. In addition to being engaged in education, SunanDrajat Islamic Boarding School also engages in various businesses and businesses to realize the economic independence of Islamic boarding schools. Through this business activity, Islamic boarding schools conduct economic empowerment of the ummah and build community welfare.

Based on the profile document of the 2010 SunanDrajat Islamic Boarding School, the SunanDrajat Islamic Boarding School was re-established on September 7, 1977, in the village of Banjaranwati, Paciran sub-district, Lamongan Regency by KH. Abdul Ghofur. Judging from the name of this Islamic boarding school does indeed have historical, psychological, and philosophical ties with SunanDrajat. Islamic boarding schools which were once founded by SunanDrajat, are now re-established by KH. Abdul Ghofur and was named the PondokPesantrenSunanDrajat. Because this pesantren has historical, psychological, and philosophical ties with SunanDrajat. We as biological descendants (breeds) SunanDrajat feels grateful and proud, for the re-establishment of this boarding school. So that the syari'ah of Islam and the values of the teachings of SunanDrajat can be practiced by the community at large, especially those in Lamongan. What is meant by historical



ties is that the boarding school was established in a place where SunanDrajat had preached and spread Islam, whereas what was meant by psychological ties was because the community around genealogical schools still had family ties from SunanDrajat, and the philosophical ties meant were philosophical (teaching values) SunanDrajat which is the principle that has been attached to the community around the boarding school. The philosophy of the famous SunanDrajat with these four things is as follows:

1. Menehonotekenmarangwongkangwuto (give knowledge so that people become clever).
2. Menehonomanganmarangwongkangluwe (blessing the lives of poor people).
3. Menehonobusonamarangwongkanwudo (teach morality to people who have no shame).
4. Menehongiyupparangwongkangkudanan (and give protection to those who suffer).

In fact, geographically the cottage building is right on the ruins of the SunanDrajat heritage boarding school which had disappeared from the Islamic world for several hundred years.

The name of the PondokPesantrenSunanDrajat is taken from the name of one of the walisongo whose tombs are now around the north coast of the Lamongan area. The original name of SunanDrajat is RadenQosim who is one of the sons of SunanAmpel. During its development, RadenQosim established a boarding school in the land of Drajat (now occupied by the Islamic Boarding School of PutriSunanDrajat) which later extended to the village of Drajat (the place of the tomb of SunanDrajat).

According to R. ZainulMusthofa, after the death of SunanDrajat, the Islamic boarding school he left behind experienced ups and downs until finally the remains of the former Musholla and old wells used by SunanDrajat and were recorded built in 1426. On September 7, 1977, one of the descendants of SunanDrajat feel called upon by their souls when they see the behavior of the surrounding community that starts to be less good. Armed with kanuragan knowledge, KH. Abdul Ghofur gathered the youth while teaching the science of kanuragan (pencaksilat), medicine and followed later the science of Religion.

The SunanDrajat Islamic Boarding School is one of the Islamic boarding schools that has a very long historical value because the existence of this pesantren is inseparable from the name it uses, namely SunanDrajat. SunanDrajat is another name for RadenQosim the second son of the couple Raden Ali Rahmatullah (SunanAmpel) with NyaiAgeng Manila (son of Duke of Tuban Arya Teja). He also has the name Syarifuddin or MasihMa'nat. The struggle of SunanDrajat in Banjaranyar began when he was sent by his father to help the struggle of Mbah Banjar and MbahMayangMadu in order to develop syiar Islam in the northern coastal area of Lamongan district at that time.

In the 1440s there was a Muslim sailor from the Banjar who experienced disaster on the north coast, the boat that was occupied broke apart hit by rocks and sank in the sea. The Banjar sailor was stranded on the shore of Jelaq and was helped by MbahMayangMadu, the ruler of the village of

Jelaq at that time. Seeing the conditions of the Jaela community which had been dragged away from heresy, the Muslim Seaman was also thrilled by his heart to uphold the joints of the religion of Allah. He also began to preach and broadcast Islamic teachings to the residents of Jelaq and its surroundings. Gradually the struggle of the Seaman, who later became better known as Mbah Banjar, began to bear fruit. What's more, at the same time MbahMayangMadu also declared himself to be converted to Islam and became the main supporter of the Mbah Banjar struggle (Santri Guide 2010/2011, 18).

One day Mbah Banjar and MbahMayangMadu wished to establish a growing Islamic teaching and religious education place, but they encountered obstacles due to the lack of qualified educative staff in the field of diniyah science. Finally, they agreed to show up to KanjengSunanAmpel at Ampeldenta Surabaya. The dipper was welcomed, KanjengSunanAmpel gave his blessing by sending his son RadenQosim to participate in helping the two leaders struggle. FinallyRadenQosim established a boarding school in a plot of land located at the current Islamic boarding school area of Princess SunanDrajat. He also said that whoever wants to learn to study the religion in that place, may Allah make him a noble person. Thanks to RadenQosim's prayer, knowledge seekers flocked to study at his place and RadenQosim also received the title SunanDrajat. Meanwhile, in remembrance of the struggle of Mbah Banjar, the hamlet, formerly called kampungjelaq, was renamed Banjaranyar to enshrine the name Mbah Banjar and Anyar as a new atmosphere under the rays of Islamic guidance. (Santri Guide, 2011: 18).

After a long time he preached in Banjaranyar, then RadenQosim developed his missionary area by establishing mosques and Islamic boarding schools. He struggled to the end of his life and was buried around the village. The village where he founded a mosque and boarding school was finally named as the village of Drajat. SunanDrajat who is the son of SunanAmpel became a central figure in the spread of Islam in the Lamongan region. RadenQosim or SunanDrajat set up a boarding school in a plot of land, located in the area of the current Islamic boarding school of SunanDrajat. (Santri Guide 2010/2011, 19.)

After the death of SunanDrajat, the baton of struggle was continued by his grandchildren. However, along with the long enough journey, the greatness of the name of the Islamic Boarding School of SunanDrajat was getting faded and eventually vanished. At that time only the old well was left buried in the ground and the remaining former langgar foundations. Immorality and gambling are rampant around the Banjaranyar area. In fact, the area where RadenQosim established a boarding school in Banjaranyar when it turned into a place of worship. (Santri Guide 2010/2011, 19.)

According to R. ZainulMusthofa, the re-emergence of the SunanDrajat Islamic Boarding School at this time is certainly inseparable from the long journey and struggle of SunanDrajat's own children. With evidence of



SunanDrajat'sMusholla and Sumur foundations which were buried in 1 meter in 1975 by KH. Abdul Ghofur, who is still functioning today to drink the santri.After experiencing a setback process, even having disappeared from the arena of the Islamic world on Java Island, in the end the Islamic Boarding School of SunanDrajat re-organized and looked at its future with a strong sense of optimism and determination. This started from the efforts made by the grandchildren of SunanDrajat who aspired to continue the struggle of SunanDrajat in Banjarnegara. This situation gradually recovered when in the same place the SunanDrajat Islamic Boarding School was founded by KH. Abdul Ghofur who still included one of the descendants of SunanDrajat in 1977 who aimed to continue the struggle of the walisongo in glorifying the mercy of Allah's religion on earth.

In further developments, the SunanDrajat Islamic Boarding School was rebuilt gradually. At the beginning of this development, it could be said to be rather slow. This condition is purely due to the lack of funds for building cottage facilities, starting from: mosque, dormitories, bathrooms and special kitchens for santri. Because at that time, KH. Abdul Ghofur does not have a business that can generate funds to build a cottage. Livelihood eye KH. Abdul Ghofur at that time, only relied on agricultural products that were not much. And even then, from the agricultural produce, half of it is for family meals and the other half for eating the santri

B. Kiai's Leadership Role

The success of the pesantren is largely influenced by expertise, the depth of knowledge, charismatic and authority of the Kyai, as well as the skills of the Kyai. In this context, the person of the Kyai is very decisive, the Kyai is a central figure and figure in the pesantren. KH. AsepSaefulmillah as an official symbol of the SunanDrajat boarding school requires that he carry out formal duties of leadership as a leader, such as leading meetings, receiving guests, officially opening pesantren activities to become turats (?), History, most of the natural sciences and humanistic.

Kyai's skills can support the role as a figure head in a pesantren. This leadership role centers on how the kyai as the central figure of the pesantren plays an interpersonal role related to how a kiai leads a boarding school. Optimization in decision making in order to improve the quality of Islamic boarding schools is reflected in how he has entrepreneurship skills and is able to make business and independent businesses (such as fisheries, animal husbandry, plantations, mining, and waste management). This is related to the efforts of pesantren to improve the quality of Islamic boarding schools, institutional management and economic independence. The main problem in boarding schools is mostly the problem of leadership and funding issues.

The role of the clerics greatly determines the future of the pesantren and the quality of the pesantren. Kyai is not only a figure but is an important element in the development of pesantren in all fields. The existence of this optimal role of Kyai has made SunanDrajat Islamic boarding schools several times won many awards as an agribusiness boarding

school and became a economic source for the people and many public officials, ministers, governors and presidents of the Republic of Indonesia visited SunanDrajat Islamic boarding school.

The leadership of KH. Abdul Ghofur at SunanDrajat Islamic Boarding School with several leadership dimensions, such as: leadership style (charismatic, assertive, authoritarian, spiritual and democratic), obedience, community support, leadership commitment. All the dimensions of leadership are expected to be followed by the children, and the teachers, especially for the students of SunanDrajat when they later live in the community in each region. By trying to apply a leadership style that is able to become a model for the religious community.

Here, teachers and santri who study at the PondokPesantrenSunanDrajat can develop a leadership style to develop the identity or identity of the leader. The leadership style is aimed at giving enlightenment to all elements in the SunanDrajat Islamic Boarding School, as well as an example of concrete leadership behavior for the santri to do good things in his community later.

Thus, the leadership model of KH. Abdul Ghofur in the strategy of developing the SunanDrajat Islamic Boarding School can be implemented in the management of other Islamic educational institutions in particular is boarding schools. The leadership model of KH. Abdul Ghofur aims to make changes or adjustments to the social environment and progress in leading Islamic education institutions, especially Islamic boarding schools in the community. In order to become a character leader and able to develop Islamic boarding schools, in accordance with the progress of the era without having to be uprooted from the roots of the tradition. But in KH's leadership strategy. Abdul Ghofur in the development of Islamic boarding schools, it is necessary to be careful in adopting them, because the strategies that the authors found still leave some weaknesses that must be corrected so that they can be better applied to other pesantren.

Efforts to make Islamic boarding schools as Islamic religious education plus public schools, without leaving their identity as Islamic religious education institutions. Indeed, from the very beginning it was to study and explore Islam as a top priority. Therefore, this religious education must be balanced by general knowledge and equipped with sufficient skills in santri. Of course, this step was taken so that santri were able to live independently economically. Here, the important role of the kiai is not only as a caregiver but also as a leader who is required to be able to manage and develop the pesantren he leads in facing globalization without losing his pesantren tradition.

The findings in this study have strengthened several theories or research findings that have been carried out by many researchers and refined them and must continue to consider several things as evaluations and additions so that the kiai's leadership in the pesantren development strategy will be better and more perfect.



C. Kyai Decision Making Process

Kyai and pesantren are two elements that cannot be separated. The central role of the Kyai as a single variable, namely as the determinant and manager of the pesantren cannot be denied in fact. The shift in the pesantren leadership pattern made Kyai a figure who must be more adaptive, open and participatory in every pesantren activity.

Kyai in making decisions at boarding schools usually use a more subjective-emotional approach to the traditional and religious processes that are usually carried out by Kyai. In the present era, the role of Kyai has undergone a process of shifting leadership patterns which begin to shift and must be able to adopt more rational and scientific decision-making patterns.

Resolving problems related to Kyai decision making, especially institutional problems, Kyai always involves all pesantren authorities in each decision-making process. Through this participative decision-making process, Kyai hopes that there will be more open opinions, inputs and ideas and strategies for solving problems can be optimized. Through a more rational and scientific decision-making process resulting in good quality decisions and resistance can be minimized.

To carry out this noble and heavy mandate, complete education is needed and does not narrow its scope. Islamic boarding school education must refer to the basics of universal values sourced from the Qur'an and Sunnah so that pesantren education can be oriented towards rahmatanlilamalamin.

For the Indonesian Muslim community, Islamic boarding schools are considered as the forerunner of the formation of Islamic education, although the historical problems occur in different views. There are those who argue that Islamic boarding schools are one of the original forms of education of the Indonesian people after experiencing contact with local culture.

Islamic boarding schools are independent communities which initially isolated themselves from a place far from the urban center so that until now there are still many existing Islamic boarding schools in the suburbs or remote villages, while others argue that Islamic boarding schools are adopted from Islamic educational institutions in the Middle East (RI Department of Religion, 2004).

Apart from the problem of the forerunners of Islamic boarding schools also considered being the forerunner of madrasas as Islamic educational institutions madrasas in the tradition of Islamic education in Indonesia are still relatively new because they began in the 20th century. As time grew, more and more scientific contacts or Indonesian scholars with ulama from the Middle East, thus affecting the term madrasa that we now know in Indonesia.

The role and role of the pesantren in building the nation have been tested and no longer needs to be debated, because we all know that the role of Islamic boarding schools has even begun long before independence. When the majority of the indigenous population did not get the opportunity to study in formal schools, which were managed by the colonial government, Islamic boarding schools became a place for

Muslim residents to study. Islamic boarding schools are the most appropriate alternative, as a place to study in a tense and frightening atmosphere of aggression and occupation carried out by the colonial government.

In its development, the demands of the era of society towards knowledge, knowledge, and skills are increasing and broad, so making Islamic boarding schools must be more open and try to take full responsibility, and this is where the orientation of Islamic boarding schools shifts. Islamic boarding schools which initially only concentrated on handling religion must also equip their santri with general science and technology to accommodate such demands, so the thought of Islamic boarding schools as Islamic education institutions should be developed as Nata (2001) argued that the tradition of Islamic boarding schools must be adjusted with the development of the times, so the tradition of the pesantren that is still suitable to be developed can be combined with the public school system to be able to appear to seize educational opportunities by combining excellence in the fields of morality and obedience in practicing religion with superior mastery of science and technology.

The development of Islamic boarding schools which later gave birth to madrasa as a formal Islamic education institution born to meet the demands of the development of education, also became a symbol of the progress and development of Islamic boarding schools. Along with other educational institutions, so that we can easily understand, that pesantren is a place for learning and other studies, and in its activities as formal education institutions, which in the teaching and learning process has its own characteristics and different from formal educational institutions such as schools in general.

Showing the development of learning in Islamic boarding schools is certainly very difficult, remembering the absence of a standard reference that holds all existing Islamic boarding schools. That is, there is no rate of scientific development which is continuously used by each pesantren. For example, a cottage does not necessarily change itself to be adapted to the times, starting from the wetonan learning system, then there is clarity, continuing with the management of modern organizations, and so on.

Because even in this millennium era, we can still find Salafi boarding schools. Where the cleric requires his students to follow the congregation, reject modern equipment such as speakers, and others. So can we find Islamic boarding schools that start collaborating with public education? In the morning, students are allowed to attend public and madrasah school lessons, some are in junior high school, senior high school, some are in MTs and MA. After returning from public school, a santri will take part in the cottage activities with sorogan recitation.

There are also Islamic boarding schools that have abandoned the pattern of recitation of the wetonan and sorogan systems and accessed modern curricula, such as the Gontor Modern Cottage. There are even huts that are so moderate, introducing students to play music during

learning in boarding schools.

However, by observing the pace of historical development, at least we can see how new systems are starting to emerge and how these learning models can be held. With such references, the development of Islamic boarding schools is not determined by the same system of learning patterns in each Islamic boarding school, but rather the more colorful patterns of learning in Islamic boarding schools to date. References like this make it easier for people to make the best choices for their children.

At the beginning of its establishment, boarding schools are very simple learning media. There is no class classification, there is no threshold, nor is there a standard rule in it. As a place for learning religious knowledge, there has never been a contract or request of the santri to the kiai to recite a book, let alone arrange in detail the material to be taught. All of them depend on the clerics as the axis of the pesantren learning system. Starting from the schedule, method, to the book to be taught, all are full authority of a kiai.

D. Kyai Leadership Related to the Process of Change

The development of times and globalization requires Islamic boarding schools to be more flexible in the face of change. Islamic boarding schools must be able to follow the challenges of the time without losing the identity and originality of the pesantren. This encourages Kyai to be open, adaptive and accommodating to change and to know strategic issues related to the purpose of developing the quality of Islamic boarding schools. Some of the things that the Kyai do related to important changes to improve the quality of Islamic boarding schools, among others:

1. Changes in the institutional status of pesantren to become Yayasan Wakaf Sunan Drajat. This is done so that the implementation of Islamic boarding schools can be more open to invite the ummah to be involved in every process of developing Islamic boarding schools and not just focus on the family. This change was carried out to avoid the possibility of a conflict between the management of the Islamic boarding school and maintaining pesantren from people not responsible for managing the pesantren.
2. Changes related to learning methods in nahwu-sharaf science and changes in the BBQ method to Tilawati in Ulumul Qur'an.
3. Since 2011, the Kyai has changed the structure of the pesantren's formal education curriculum, this change has become important, accelerated learning and openness to input and info up to date on new methods that can accelerate the understanding of santri, whether in nahwu-sharaf science or Ulumul Qur'an.

Amtsiliti's change in the method of becoming Tamyiz was emphasized so that the message curriculum and formal education could be integrated into school education, this was done in order to achieve educational synergy in the Sunan Drajat Islamic boarding school and avoid the scientific dichotomy in the pesantren.

Regarding the leadership model of KH. Abdul Ghofur in the strategy of developing Islamic Boarding Schools in

Sunan Drajat, to reveal the leadership model needs to guide leadership theory and structural functionalism. With the guidance of the two theories, it is expected to reveal various leadership models of KH. Abdul Ghofur in the strategy of developing the Sunan Drajat Islamic Boarding School. In this context KH's leadership model. Abdul Ghofur was motivated by his experience as a santri, who had attended various Islamic boarding schools on the island of Java. In particular, when he studied with some khoskiai who had many abilities in supernatural matters. So that, in a way, it greatly influences the model or character of his leadership.

This is evidenced by the results of this study, the authors found KH leadership model. Abdul Ghofur in the strategy of developing the Sunan Drajat Islamic Boarding School clearly. Social changes in the form of changes in the system of implementing education and development at Sunan Drajat Islamic Boarding School have evolved quickly and quite dynamically to create extraordinary progress, both in terms of the number of students, the level of education, and Islamic boarding schools. The high level of public trust in Islamic Boarding Schools in Sunan Drajat is caused by the presence of KH. Abdul Ghofur and the application of an educational model that combines the science of religion with general science. This is the strength of the Sunan Drajat Islamic Boarding School, so that people want their children to attend the Sunan Drajat Islamic Boarding School in the hope that their children will be able to master two fields of science, namely; general science (skills) and religious sciences.

V. CONCLUSION

1. Sunan Drajat Islamic boarding school as one of the educational institutions of Islamic boarding schools that are khalafiyah. This pesantren has developed into a superior boarding school with a comprehensive education institution from elementary to university. Sunan Drajat Islamic boarding school also plays a role in the economic development process of the people.
2. Changes in pesantren leadership orientation, optimization of the leadership role of Kyai (interpersonal, informational and decisional) and optimization of the role of Kyai entrepreneurship and the development of networking and accessibility as well as the independence of Islamic boarding schools in improving the quality of Islamic boarding schools.
3. The distribution of the authority of the Kyai to each part of the pesantren pod, openness, changes in the way of Kyai's decision making, namely emotional-subjective to rational-scientific, participation-democratic decision making. The attitude of openness, accommodation, and understanding of the clerics related to strategic issues related to Islamic boarding schools as well as changes in some aspects of Islamic boarding schools that encourage the improvement of the quality of Islamic boarding schools.
4. The future of modern Indonesian civilization must rest on virtuous



civilization, whose level of excellence is expected to be able to compete with other world civilizations. Islamic boarding schools with their ever-evolving visions are adjusting their time, nowadays they are experiencing various fundamental changes which actually play an important role in the process of transforming modern Indonesian civilization.

5. Islamic boarding schools as Islamic educational institutions have long survived with all their contributions. Islamic boarding schools have proven to play a role not only as a locomotive for Indonesian Islamic education but also often synonymous with efforts to build an intellectual spirit in improving the quality of human resources that are closely related to the moral dimension (akhlakul karimah).
6. Leadership, especially the KH model. Abdul Ghofur cannot have great benefits without planning and carrying out a development strategy, namely by building educational facilities and Islamic boarding schools, community participation, strong loyalty of administrators and santri, the existence of leadership policies, and building cooperation with stakeholders (both individuals and agencies) for the realization of the development of the Sunan Drajat Islamic Boarding School. The leadership in the improvement of the quality of the Sunan Drajatdi Lamongan Islamic boarding school in East Java is expected to bring changes in the performance and leadership patterns of the public apparatus in carrying out regional development in East Java Province.

The development of future Islamic boarding schools is a shared responsibility, pesantren management executives are required to be more open regarding new patterns and strategic issues in the development of Islamic boarding schools and organizations. Kyai as the highest leader of Islamic boarding schools is required to be more adaptive, accommodative and responsive regarding globalization and modernization so that Islamic boarding schools can survive against the onslaught of other educational institutions. And the government must support the development of Islamic boarding schools through policies and the development of new patterns of development and improvement in the quality of Islamic boarding schools. The development of quality Islamic boarding schools and the leadership of a Kyai in charismatic and thoughtful Islamic boarding schools will certainly bring about significant changes in regional development policies in order to improve the economy and the welfare of the community.

ACKNOWLEDGMENT

Special thanks to the Rector of the Merdeka University in Malang for encouraging the implementation of this research.

REFERENCES

- [1] A'la, A. (2006). *Pembaharuan Pesantren*. Yogyakarta: Pustaka Pesantren.
- [2] Anwar, A. (2011). *Pembaharuan Pendidikan di Pesantren Lirboyo Kediri*. Padang: IAINIB Press.
- [3] Daulay, H. P. (2009). *Pemberdayaan Pendidikan Islam*. Jakarta: Rineka Cipta.
- [4] Lubis, S. A. (2007). *Konseling Islami Kyai dan Pesantren*. Yogyakarta: eLSAQ Press.
- [5] Masyhud, S. (2003). *Manajemen Pondok Pesantren*. Jakarta: Diva Pustaka.
- [6] Muthohar, A. (2007). *Ideologi Pendidikan Pesantren*. Semarang: Pustaka Rizki Putra.
- [7] Noor, M. (2006). *Potret Dunia Pesantren*. Bandung: Humaniora.
- [8] Soekamto. (1999). *Kepemimpinan Kiai dalam pesantren*. Jakarta: LP3S.
- [9] Suharto, B. (2011). *Dari Pesantren Untuk Umat*. Surabaya: Imtiyaz.
- [10] Tafsir, A. (2010). *Ilmu Pendidikan Islam*. Bandung: Remaja Rosdakarya.
- [11] Wibowo. (2006). *Manajemen Perubahan*. Jakarta: Raja Grafindo Persada.
- [12] Bourda, F. M. (2016). *Change Management Theories and Methodologies*. Bombay- India: TATA Consultancy Service. Retrieved from <http://feeds2.feedburner.com/cswhitepapers>
- [13] Muliawan, JasaUnggul. (2014). *Metodologi Penelitian Pendidikan dengan Studi Kasus*. Jogjakarta: Gava Media.
- [14] Passenheim, O. (2010). *Change Management*. Ventus Publishing ApS
- [15] Suharto, Babun. (2011). *Dari Pesantren Untuk Umat*. Surabaya: Imtiyaz