



KYAI'S SPIRITUAL LEADERSHIP MODEL ON INCREASING PRODUCTIVITY OF ISLAMIC BOARDING SCHOOL EDUCATION IN SOUTH SUMATERA

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Article history:	Abstract:
<p>Received: 14th August 2021 Accepted: 14th September 2021 Published: 18th October 2021</p>	<p>This study aims to examine the Spiritual Leadership Model of Kyai Pesantren in South Sumatra in order to increase the Productivity of Islamic Boarding Schools in South Sumatra. This research approach uses descriptive qualitative research method with the technique of determining the object of research is done by purposive. Data collection techniques used are observation, interviews and documentation. While the data analysis technique uses a flowing data analysis model, which includes: data reduction, data presentation, and drawing conclusions/verification.</p> <p>The results of this study found the following: 1). Spiritual leadership is very much needed in this pesantren because Kyai is the most important element of a pesantren, its role in the establishment, growth, development, and management of a pesantren. The character and success of a pesantren is highly dependent on the expertise and depth of knowledge, charisma, authority, and skill of the kyai. 2). The Spiritual leadership model applied in the Raudhatul Ulum Islamic Boarding School, Al-Ittifaqiah Islamic Boarding School and Arriyadh Islamic Boarding School to run the pesantren by: a) making the Qur'an as a flagship program, with this program it is hoped that many generations will memorize the Qur'an. which emerged, b) cawisan (recitation) conducted by the kyai on a regular basis, the kyai in these three Islamic boarding schools had both weekly and monthly schedules. In addition, the kyai's spiritual leadership model is carried out by: a) Al Ma'surat. b) Mudzakarrah. c) Halaqah Tarbiyah. 3). How spiritual leadership can increase the productivity of pesantren, namely: First, a) Think Globally and act locally b) Spirit of Charity Saleh c). Disciplined But Flexible, Intelligent and Passionate. 4). The existing productivity with the Kyai's spiritual leadership model in Islamic boarding schools are: a) Establishment of Branch Islamic Boarding Schools, b) School Accreditation, c) Alumni Achievement in Foreign Education, d) Kyai as Political Patrons.</p>

Keywords: Leadership Style, Organizational Communication, Work Commitment, Organizational Effectiveness

PRELIMINARY

Special characteristics are one of the educational subsystems owned by Islamic boarding schools. Legally, the implementation of the pesantren education model is recognized by the spirit of the Republic of Indonesia Law no. 20 of 2003 concerning the National Education System. Pesantren is a traditional Islamic teaching institution. Pesantren was formed to study, understand and practice the teachings of Islam by emphasizing the importance of morality as a guide for daily life. Pesantren as an educational institution as well as a social unit, has been known for hundreds of years. The existence of pesantren is characterized by several elements, namely the presence of a kyai, mosque, dormitory, santri, and the yellow book. Boarding school administrators live together in one complex, based on Islamic religious values complete with their own norms and customs, which are exclusively different from the surrounding community (Ali Anwar: 2010).

Islamic boarding schools teach students to learn to live in a community, organize, lead and be led by being guided by very strict regulations. Even life outside of academic activities in pesantren is considered by santri to be quite shackled to santri (Ridwan Nasir: 2010). Referring to the core of pesantren education above, pesantren has become an instrument for providing education in line with the demands of Law no. 20 concerning the National Education System article 3 which states that "National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming to develop the potential of students to become human beings who believe and fear Allah SWT. The Almighty, has noble character, is healthy, knowledgeable, capable, creative, independent, and becomes a democratic and responsible citizen" (Law of the Republic of Indonesia Number 20 of 2003: 2003).

The existence of pesantren is in line with the educational objectives as mentioned above, it's just that pesantren is different from formal educational institutions in parenting or parenting patterns. The pattern of parenting in Islamic boarding schools lasts for 24 hours. Santri who live in Islamic boarding schools are bound by a number of written rules that must be obeyed by each student and implemented strictly. Life in the boarding school generally regulates activities and limits of actions: halal-haram, obligatory-sunnah, good-bad and so on, it departs from Islamic law and all activities are seen and carried out as part of religious worship, in other words. all activities and activities of life are always viewed with Islamic law.

Students who violate can be subject to sanctions ranging from mild in the form of a reprimand, to being returned to their parents (expulsion from the Islamic boarding school). This regulation is binding on all stakeholders, especially for students while living and living in the pesantren environment. The regulations in Islamic boarding schools generally cover all activities of students for 24 hours from waking up to going back to sleep, as well as other regulations in teaching and learning activities.

The personal development and behavior of students, especially in pesantren, is not only influenced by innate factors, but also by environmental factors. One of the most influential environments is the rules applied in the pesantren environment. In addition, the existence of the Kyai as the leader of the boarding school can continue to shape the opinions of students. Pondok leaders not only teach students, but all their actions can affect the lives of students. The kyai who occupies a central position in the pesantren influencing the self-concept of the santri is the kyai. Therefore, the most productive intensity is built from the intense communication between the santri and the kyai.

Based on the results of the grand tour conducted at the Raudhatul Ulum Sakatiga Islamic Boarding School, Al-Ittifaqiah Indralaya Islamic Boarding School and Ar-Riyad Islamic Boarding School 13 Ulu Palembang, it is known that the three leaders (Kyai) of the Islamic boarding school have their own characteristics in leading the pesantren, this is very important. influenced by the educational background they get, family background and the existing culture of society. Overall, the leadership of the three kyai in these three pesantren have similarities, always being directly involved in all pesantren activities, as role models for pesantren residents in particular and society in general. In the government they become advisors and control in the policies that are born by regional officials.

From the results of initial observations, it can be seen that: first, Islamic boarding schools are led by someone who is more popular with the nickname Mudir, Kyai and Habib, Islamic boarding schools have dormitories to live in, each dormitory has a dormitory administrator who is responsible to Mudir, Kyai or Habib and the foundation in monthly meetings. Second, the implementation of class learning is carried out in the morning at 07.00-14.00, each class has a homeroom teacher who will convey the progress of their students to the madrasa according to their level, from the madrasa the report will be submitted to Mudir, Kyai or Habib and the foundation. Third, the recitation program or cawisan which is directly supervised by Mudir, Kyai or Habib, every week and month of the pesantren. Fourth, the cultivation of values becomes a habit that creates a good influence for the students so that the values and rules run well, including morals and ethics in good relations with fellow students, teachers, and the boarding school environment. Fifth, the Raudhatul Ulum Sakatiga Islamic Boarding School already has education levels from Kindergarten to College, besides that it also has IT SMP and IT SMA in one location. Sixth, Pondok Pesantren Al-Ittifaqiah Indralaya has education levels from Kindergarten to Higher Education, and Madrasah Diniyah. Seventh, Pondok Pesantren Ar-Riyad 13 Ulu Palembang, has an education level of Madrasah Tsanawiyah and Madrasah Aliyah. Eighth, the leadership of the pesantren provides special guidance for the teacher council and pesantren management on an ongoing basis (Observation from 10 to 18 July 2019).

Meanwhile, in terms of productivity, based on the results of observations and interviews, it is known that; First, the Raudhatul Ulum Sakatiga Islamic Boarding School has four branches, the As-Sidiqiah Islamic Boarding School located in Rantau Kasih Village, Babat Toman Musi Banyuasin District, Nurul Chalik Islamic Boarding School, Baturaja Bungin, West Java Istiqomah Kuningan Islamic Boarding School and Raudhatul Ulum II Islamic Boarding School in Bogor (Observation). from 10 to 18 July 2019)

Second, Al-Ittifaqiah Islamic Boarding School Indralaya, has two branches, namely two Al-Ittifaqiah Islamic Boarding Schools in Lecah Lubay Ulu village, Muara Enim Regency and Al-Ittifaqiah Islamic Boarding School Three Kuripan villages, South Ogan Komering Ulu Regency (Interview on July 20, 2019).

Third, the Ar-Riyad Islamic Boarding School 13 Ulu Palembang, has one branch, namely the Ar-Riyad Islamic Boarding School Talang Betutu Palembang, South Sumatra.

Fourth, many alumni of this boarding school continue their studies in various foreign countries such as: Egypt, Sudan, Yemen, Medina, Japan, Germany, Iran and various other countries, many alumni also have occupied important positions in the academic world, government and community organizations, besides that, alumni also become preachers, lecturers and so on (Observation, 10 to 28 July 2019). The decisions taken by the leaders of the pesantren in advancing the pesantren are form of pesantren productivity. this is based on indicators of spiritual leadership, which strongly maintains ethical values and upholds spiritual values. By doing satisfying work through empowering, restoring and benefiting anyone associated with the pesantren.

Ali Anwar explained that there is a similarity in the leadership of the pesantren, namely the charisma shown during leading the pesantren (Ahmad Muflih: 2014). The individual charisma of a kyai cannot be separated from the spiritual leadership practiced in managing the pesantren. Spiritual leadership for a pesantren leader is needed because the pesantren institution aims to create a Muslim personality, namely a personality who is faithful and devoted to God, has noble character, benefits the community or is wise to the community by becoming a subject or becoming a public servant who is able to stand alone, free and firm in personality. , spread religion or uphold Islam and the glory of Muslims in the midst of society and love science in order to develop personality.

According to Tobroni, spiritual leadership is leadership that relies a lot on spiritual intelligence in leading (Tobroni: 2015). Spiritual leadership can also be interpreted as leadership that strongly maintains ethical values and upholds spiritual values. They do work in a satisfying way that empowers, restores and benefits everyone with whom they come in contact. They are not only able to bring money, but also their heart and soul at work. They are fully involved (involved) in the business activities they lead as a form of their deepest commitment, namely spiritual commitment (Tobroni: 2015)

The task of the leader of the organization bears a great responsibility to deliver the organization he leads to be able to provide answers to changes that are fast and full of certainty. Leaders in the noble industry not only rely on intellectual abilities alone but require them to use inner strength and must be based on ethical values. Spiritual leadership has the main characteristics based on religious ethics: true honesty, fairness, self-knowledge, focus on good deeds, spiritualism that is not dogmatic, working more efficiently, awakening the best in oneself and others, openness to accept change, visionary but focused on the problems in front of his eyes, doing the right think, disciplined but still flexible, relaxed and intelligent, and humble.

Tobroni in his research on the role of spiritual leadership or prophetic leadership for the development of Islamic education, was conducted in five schools that implemented prophetic leadership and the schools developed well. The conclusions of this study are: first, spiritual leadership is very effective in building school organizational culture. Second, spiritual leadership is leadership based on piety, leadership by the spirit of holy war and total leadership. Their hearts, heads and hands are used to serve and obey for the sake of God (Mardlôtilah). Third, Spiritual leadership is proven to be able to create effective schools: a conducive school organizational culture, effective school organizational processes and learning innovation. Fourth, the spirituality that develops in leadership is ascetic spirituality. Ascetic spirituality is intensive obedience to God that results in good deeds (Tobroni: 2015).

The results of the research Umm-e-Farwa Mubasher, et.all. found that spiritual leadership as a practical leadership theory can help organizations and improve group welfare. The results of this study support the idea and practice of spiritual leadership. In addition, this study also contributes to the practice of piloting a Systematic Literature Review in the management arena, emphasizing the operation process for thematically planning, and examining holistically, new research themes (Umm-e-Farwa Mubasher: 2017).

Fry and Cohen draw on the results of their research on why employees are increasingly working longer hours: the combined effects of technology and globalization; people are trapped in consumerism; and "ideal worker norms," when professionals expect themselves and others to work longer hours. From the findings in his research, then Fry offers spiritual leadership as a paradigm for organizational transformation and recovery from negative aspects to improve employee welfare and corporate social responsibility without sacrificing profitability, revenue growth, and other financial performance indicators. From these results, Fry offers suggestions for the use of spiritual leadership as theory, research, and future practice (Louis W. Fry Melanie P. Cohen: 2009).

Based on the description above, spiritual leadership is very suitable to be applied in managing pesantren. Therefore, in this study the author will examine "Kyai's Spiritual Leadership Model on Increasing the Productivity of Islamic Boarding Schools in South Sumatra".

METHOD

This study uses a qualitative descriptive approach through the point of view of education science with participatory observation to describe, describe, explore and describe the Kyai's Spiritual Leadership Model towards increasing the productivity of Islamic boarding schools in South Sumatra. Qualitative research is best suited to address research problems where it is necessary to explore (Creswell, John W).

The main characters in qualitative research are: First: tracing the problem and its development in detail centered on one particular phenomenon. Second, the theories and regulations used are the basis for formulating the problem. Third, in formulating research problems and questions as well as achieving research objectives in general, it is determined by the direct experience of researchers participating in social settings in the preliminary study "grand tour" until the research process is carried out. Fourth, data collection starts with a simple choice of words. Fifth, the analysis of the described data and the themes displayed in the analysis are interpreted into meaning and Sixth, the

search for research reports both regarding the structure and various forms of data presentation is very flexible and is determined by the reflection of the researcher's subjectivity (Mukhtar, 2013).

The subject of this qualitative research will involve several informants who are expected to be able to provide complete information about the Kyai's Spiritual Leadership Model on increasing the Productivity of Islamic Boarding Schools in South Sumatra, namely: pesantren leaders, teacher councils, santri and female students as well as alumni at each Islamic boarding school. The research was conducted centered on the angle of the subject being studied. The secondary data that the writer wants are the first related to Islamic boarding school data in South Sumatra, the second is geographic data, the third organizational structure, four conditions of lecturers, five student conditions, six curriculum, seven facilities and infrastructure, eight vision and mission, nine management system appreciation of culture organization.

The most common data collection methods used in qualitative research are: (1) observation, (2) interviews, and (3) document or artifact analysis. Artifacts may include audio and video recordings, photos, games, artwork, or other items that provide insight into context or participants (Mukhtar, 2013).

While the data analysis that will be carried out in this research is by following the steps: 1) processing and preparing data for data. Analysis, this step involves transcription of interviews, scanning of materials, typing of field data or sorting and organizing the data into different types depending on the source of information; 2) read the entire data. The first step is that the information obtained is reflected in its overall meaning; 3) analyze in more detail by coding the data; 4) apply a coding process to describe the settings, people, categories and themes to be analyzed; 5) describe these themes to be re-presented in the form of a qualitative narrative/report. The most popular approach is to apply a narrative approach in presenting the results of the analysis; and 6) data interpretation, namely interpreting the data that has been collected at the research site. Interpretation/meaning can take the form of new questions that need to be answered (Creswell, 2017).

RESEARCH RESULT

Based on research findings in the kyai's spiritual leadership model on increasing the productivity of Islamic boarding schools in South Sumatra, as follows:

1. Spiritual leadership is very much needed in this pesantren because Kyai is the most important element of a pesantren, its role in the establishment, growth, development, and management of a pesantren. The character and success of a pesantren is highly dependent on the expertise and depth of knowledge, charisma, authority, and skill of the kyai.
2. Spiritual leadership model applied in Raudhatul Ulum Islamic Boarding School, Al-Ittifaqiah Islamic Boarding School and Arriyadh Islamic Boarding School to run pesantren by: 1) making the Qur'an as a flagship program, with this program it is hoped that many generations will memorize the Qur'an. 'an that appears, 2) cawisan (recitation) conducted by kyai regularly, kyai in these three Islamic boarding schools have weekly and monthly schedules, cawisan conducted by kyai is not limited to the surrounding environment, but is carried out until out of town. and abroad. In addition, at the Raudhatul Ulum Islamic boarding school, the kyai's spiritual leadership model is carried out by: 1) Al Ma'surat. al-Ma'tsurat is a collection of dhikr readings selected by Hasanah-Banna from a number of verses and hadiths of the Prophet Muhammad. Regular reading of ma'surat after dawn and asr prayers, 2) Mudzakah. Mudzakah is a method used in delivering learning materials by holding a scientific meeting that specifically discusses issues of a religious nature. These mudzakah activities are carried out: 1) Organizing muzakah activities every Wednesday morning from 05:00 to 06:30 for Asatidz and employees. 2) Organizing muzakah activities every Thursday morning 05:00 to 06:30 for the Ummah and employees, 3) Organizing muzakah activities every Monday afternoon 16:00 to 17:30 for teachers and employees who live outside, with material which varies according to a set schedule. The books that were discussed in the mudzakah activity were Sirah Nabawiyah, Al-Qur'an and Hadith, Tawhid, and various materials related to self-development in accordance with the character of the Islamic boarding school, 3) Halaqah Tarbiyah. Halaqah is a term that has to do with the world of education, especially Islamic education. Halaqah is a collection of individuals who have a strong desire to form an integrated Muslim personality based on the Book of Allah and the Sunnah of the Prophet. The halaqah activity referred to here is usually carried out once a month on a predetermined date, be it the beginning of the month, the middle, or the end of the month. Members in a halaqah are usually 10-15 people but sometimes there are also more members, discussing the material according to the curriculum and guide books.
3. How spiritual leadership can increase the productivity of pesantren, namely: First, 1) Think Globally and act locally. In practice in the field, the authors found that the teaching practice carried out took place on a predetermined daily, weekly, monthly and yearly schedule. Pesantren caregivers convey material that is the responsibility of Islamic boarding school caregivers generally relating to the morality and spiritual aspects of students. Pesantren caregivers also teach some routine materials to students, which include etiquette, suluk or morals, discipline, and others. The spiritual leadership model needed to carry out the management of Islamic boarding schools is by combining the various types of spiritual leadership that exist. 2) The spirit of Amal Saleh conveyed in the wise advice of caregivers in special forums will be very memorable for students. In this case, the advice of the caregiver or kyai is to become a true santri, obedient to parents, religion, respect for elders, love for younger ones, respect for teachers, and friends who are at school or in the

dormitory indirectly. directly provide knowledge for students about soft skills that are needed in today's modern life. 3). Disciplined But Flexible, Intelligent and Passionate. Discipline is an attitude of obeying all rules or regulations, in everyday life at Islamic boarding schools do everything with discipline, if there is a violation it will be punished, some forms of violations committed by students are considered a violation by the pesantren, namely in the form of violations. leaving the boarding school without permission, fighting, stealing and others. The form of punishment: verbal reprimand, giving rote tasks or other tasks, cleaning the pesantren environment. As for serious offenses: calling parents, bald, and expelled from the boarding school. In addition to punishment, there are also awards given, giving awards in the form of words of praise, prizes, certificates or certificates. Kyai as cultural leaders are more flexible in dealing with local traditions.

4. The existing productivity with Kyai's spiritual leadership model in Islamic boarding schools are: 1) Establishment of Branch Islamic Boarding Schools. Many Islamic boarding schools have branch Islamic boarding schools in Java and outside Java. showing the ability of pesantren in managing pesantren to opening branches in other places is an indicator that the pesantren is productive. Pesantren opening a branch means having the resources to manage its branch pesantren, 2) School Accreditation, School accreditation is an assessment activity carried out by the government and/or authorized independent institution to determine the feasibility of programs and/or educational units in the formal and non-formal education pathways. formal education at every level and type of education, in these three Islamic boarding schools the educational institutions have excellent accreditation with a grade of A, 3) Alumni Achievement in the Foreign Education Area, a quality Islamic boarding school will make it easy for its students to enter higher education institutions abroad. country. In this case, the Ministry of Religion offers full undergraduate scholarships for students who graduate from Islamic boarding schools (ponpes) every year. Through the Winning scholarship, participants can continue their education to the undergraduate level at Islamic universities and public universities. Currently, the alumni of these three pesantren have alumni who are scattered in various foreign universities, especially the Middle East, 4) Kyai as Political Patrons. Pesantren which is basically a subculture in life after society, has shifted its role not just as an institution that produces kiai or Muslim scholars and intellectuals who are expected to continue the ideals of their predecessors to advance the Muslim community as a whole. More broadly than that, Kyai has expanded his role in the world of politics, Kyai does not gather in one particular political party forum, but embeds into various political parties, especially political parties with backgrounds with kyai symbols, such as in PKB, PPP, PKS, PKNU, and so on.

CONCLUSION

Based on the results of the study, it can be concluded several things as follows:

1. Spiritual leadership is very much needed in this pesantren because Kyai is the most important element of a pesantren, its role in the establishment, growth, development, and management of a pesantren. The character and success of a pesantren is highly dependent on the expertise and depth of knowledge, charisma, authority, and skill of the kyai.
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AWARD

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