



Kiai charismatic leadership in improving the quality of education at Mamba'ul Ulum Islamic Boarding School in Jember

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ABSTRACT

Engaging leadership is the result of attribution theory. According to this theory, followers attribute noble or exceptional leadership qualities to their leaders when they witness them engaging in engaging leadership behaviors. This study utilized a qualitative methodology with a detailed qualitative research design. Subjects were identified using strategic methods. Information collection methods involving observation, interview, and written notes. Milles and Huberman's dynamic paradigm for data analysis consisting of data compression, data display, and findings. Triangulation of data sources and methods was used to verify reliability. The following conclusions can be made based on the research findings: Kiai's method in leading better teaching at Mamba'ul Ulum 1. Kiai Pondok Pesantren Dukuh Mincek practices a democratic form of leadership in which he delegates authority to administrators and ustaz in carrying out activities and through general supervision, as well as regularly conducting musyawarah with alumni and his brothers on matters relating to school development. 2. Efforts made by Kiai to improve Education Standards at Pondok Pesantren Mamba'ul Ulum include: recitation of the yellow book, reading maulid diba', khitobah alfiah ibnu malik, business and familiarizing tahajut rituals.



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INTRODUCTION

The word "leader" is the root word of the word "leadership". Compare "leader" (the person) with "leadership" (the role). The Latin word *pimpere*, from which we get the English word "pimpin," means to direct or lead. According to Hidayat and Machali (2012), the word "lead" comes from the word "pimpin," which means to direct or utilize. There are three different types of leadership at play here. First, leadership is a social practice. Second, leadership is a procedure; a leader cannot just sit back and hope to exert influence; rather, he or she must take action. Third, a leader needs the ability to convince or influence followers to take action. Modeling, offering incentives and punishments, and sharing a vision are effective methods of influence in this context (Soebahar, 2013).

Leadership requires five different actions, including decision-making, communication, inspiring and motivating subordinates, selecting members, and improving the knowledge and attitudes of subordinates so that they are proficient in efforts to achieve the goals that have been implemented (Fauzi, 2016). Making decisions, communicating those decisions effectively, inspiring and motivating subordinates, selecting team members carefully, and training and developing subordinates to achieve predetermined goals are aspects of leadership (Fauzi, 2016).

The charismatic leader style is just one of the many approaches that can be used in management. A charismatic personality is a "divinely inspired gift", as the Greeks put it. The leader's influence is not based on tradition or authority, but on special abilities that the leader himself has acquired from God. Charismatic leaders emerge in times of social crisis, when their extreme vision becomes the last hope for society. Supernatural expertise, more than mere belief in trust, is at the core of charismatic leadership. When led by a charismatic person, followers not only admire and respect their superiors, but they also begin to worship them as if they were gods or goddesses (Zunaih, 2017).

Sunardi (2017) outlines four characteristics of charismatic leadership. The first is knowledge, second a leader must be competent in the field he leads and understand the ins and outs of the field. third is taking charge and showing initiative. fourth the ability to face danger or challenges without showing signs of panic comes from an inner strength known as courage. The charismatic leader style is just one of many approaches to management. The word charisma comes from the Greek meaning "gift from God". The leader's influence is not based on tradition or authority, but on special abilities that the leader has acquired from God. Charismatic leaders emerge at times of social crisis, when their extreme vision becomes the last hope for society. By possessing extraordinary abilities, charismatic leaders inspire their followers to do extraordinary things. When led by charismatic individuals, followers not only follow their orders, but also admire them to the point of treating them like gods (Zunaih, 2017).

Pesantren puts forward the concept of dynamic leadership, which emphasizes the power of the leader manifested through a deep sense of responsibility to his subordinates. The kiai's position as an extension of God in conveying His teachings to the students and the surrounding community gives the pesantren an authoritative status. This worldview has permeated almost every aspect of santri and community life, making *taqlid* (following without understanding the material) a *de facto* norm. Since this is the case, it is important to note that the word "kiai" refers to a passionate religious leader who serves as the head of the pesantren. Pesantren are hybrid Islamic educational institutions that include dormitories, mosques, and classrooms for teachers (called kiai). As a result of the continuous evolution driven by the spirit of forward thinking, various pedagogical approaches of pesantren have emerged (Shulhan & Soim, 2013)

The charisma of a kiai leader depends on how extensive the kiai's knowledge of religion is and how often the leader relies on religious teachings in daily life (Ansor, 20017). Given that charm is the same thing as kiai power, we can also look at kiai leadership interestingly through the perspective of power. Much of the direction of private schools is likely to come from kiai. Kiai need a tremendous level of introspection if they are to accept and implement recommendations that can improve private schools. Since the first pesantren were established until today, the characteristics of kiai leaders have shaped the framework of relationships between pesantren. A

charming kiaiKiyai can greatly influence the development of his pesantren and the strength of ties within his community.

One description of charismatic leadership is "the obedience shown by his followers, due to his authority in leading the people." Power is born when a leader's knowledge and moral rectitude come together (Marini, 2003). The head of a boarding school is an example of a leader who often exudes charm. Pesantren is often used in general conversation to mean "boarding school" after the word "pondok" is added. The words pondok and pesantren are basically the same in terms of terminology as they both refer to Islamic religious educational institutions (Engku & Zubaidah, 2014).

Islamic boarding schools are referred to as traditional Islamic educational institutions to study, interpret, and implement Islamic teachings as they emphasize the importance of religious morality as a guide to daily life (Zulhingga, 2013). Pesantren can be categorized into three divisions based on their level of acceptance of social change. The first category is salafi pesantren, whose curriculum still emphasizes the importance of teaching traditional Islamic books. The sorogan technique used in old-style recitation institutions is supported by the madrasah system without the inclusion of general knowledge education. The second is the khalafi pesantren, which creates a kind of public school within the pesantren or expands the madrasah it establishes with general subjects. The third type of pesantren is a combined or mixed pesantren that combines the salafi and khalafi systems as mentioned earlier (Komariah, 2016). The majority of existing pesantren fall into one of the two categories mentioned above (Fithriah, 2018).

There are many types of Islamic boarding schools in Indonesia, including salafiyah madrasah, diniyah madrasah, tsnawiyah madrasah, ibtidaiyyah madrasah, aliyah madrasah, ma'had, huffadz madrasah, and madrasah in other forms such as majlis ta'lim. One of the Islamic educational institutions in Sukorambi, Mamba'ul Ulum Dukuh mincek is located in Dukuh mincek hamlet and serves all levels of society. Mamba'ul Ulum is a complete residential school that highly prioritizes the personality of its leader, the Kiai; consequently, charisma is highly valued there; in the absence of charisma, the school is likely to regress.

Thus, Kiai's leadership determines the success of a boarding school, as seen in Mamba'ul Ulum boarding school, whose excellent leadership in the current era of modernization does not make the boarding school retreat and fade due to the times. The Mamba'ul Ulum boarding school has established formal education to respond to modernization, namely MA and MTs, which are running well and in line with the pesantren which is also led by Kiai and all levels of the boarding school management, so it is interesting to conduct a broader study of the charismatic leadership of Kiai in improving the quality of education at the Mamba'ul Ulum boarding school.

METHODS

This research uses phenomenological methods to decipher the information collected. Qualitative research techniques include things like conducting in-depth interviews, facilitating focus groups, and observing people in a natural setting. These techniques are excellent for collecting in-depth data. Despite the fact that empirical polling methods were used for this investigation. Conversation, direct observation, and careful note-taking are typical means of data collection in observational studies. This is due to the incorporation of evaluative techniques into the general layout. The resources collected can also provide important information about the plan under consideration. This research was conducted to learn more about Kiai's dynamic leadership style and its impact on education.

Kiai are the focus of this research. Kiai are key players in the dynamic leadership process. The ustaz and students who participated in the teaching role also provided valuable information. In addition, questionnaires, field notes and other forms of recordings were used to collect data for this study. In this study, we observed Kiai leadership through the lens of the learning observation method. Research on outstanding leaders was documented by examining their written works. The researchers created study tools for each type of data collection technique, ranging from in-depth conversations and outdoor surveys to tape studies.

Triangulation methods were used to guarantee the reliability of the data in this study. Two types of triangulation methods were used. Firstly, the term "triangulation strategy" refers to the use of various data collection methods, including but not limited to information collected directly from the original sources of the research. Second, the purpose of using source triangulation is to collect data from different sources using the same methodology. The data analysis technique uses the steps suggested by Miles & Huberman (2014) which include data collection, data reduction, data presentation, and conclusion drawing.

RESULT AND DISCUSSION

Charismatic Leadership of Kiai as Leader

A key component of any pesantren is the kiai, sometimes referred to as the caregiver of the pesantren. The figure of kiai is very important in Java and Madura because it is very charismatic, authoritative, and has an impact on the whole community. If the growth of a pesantren is heavily focused on one particular kiai, it would be very risky. Attractive leaders are widely recognized as playing an important role in private school management, contributing to more efficient and effective leadership methods. It can be assumed that a responsible kiai will try some new administrative techniques. In Mamba'ul Ulum Mosque Pine Foundation to improve the quality of education in their institution, Dukuh Mincek Jember also made a step forward.

The charismatic leadership of kiai is a fairly widespread phenomenon in Indonesia, especially in the context of Islamic culture and religion. Islamic spiritual leaders who are respected in their communities and have a deep understanding of religion are known as kiai. They often serve as social and spiritual leaders in pesantren or places of worship. An influential kiai with charismatic leadership has the power to persuade his followers with his charm and consistency of ideas.

The following are some of the characteristics and impacts of KH Muhammad Alwalid's leadership:

1. Charismatic clerics have great charm and can attract people. They may exhibit key personality traits such as eloquence, presence, or self-assurance. People are attracted to and connect with their leadership because of this charisma.
2. Kiai followers are strongly influenced by their charismatic leadership. With persuasive and motivating words, they are able to influence the ideas, attitudes, and behaviors of their followers. For their community, charismatic kiai are often an inspiration and role model.
3. Charismatic kiai often take leadership positions in promoting and fostering the social welfare of the local community. They are involved in various social activities, such as the resolution of social disputes, the advancement of education, and humanitarian work. In the view of their followers, this attitude enhances their leadership.

A kiai in Pondok Pesantren Mamba'ul Ulum runs everything with a democratic approach, prioritizing the needs of deliberation and his family, as well as the needs of students and alumni. KH Muhammad Alwalid's dedication to the principles of leadership established by the Prophet can be seen in his method of running a boarding school, where deliberation is given top priority in all important decisions.

KH Muhammad Alwalid has been known to be very loved and highly respected by the people who live in the area because he always mingles with the community, regardless of who is rich or poor, and even always attends invitations from the community around the pesantren. This is one of the reasons why KH Muhammad Alwalid's existence has been known to be very favored. This is because he always mingles with the community (January 2, 2023).

The santri at Mamba'ul Ulum Islamic boarding school highly respect and venerate their kiai because they try to emulate the kiai's good, wise, fair, and unpretentious attitude. Kiai always provides significant values and always uses them in everyday life when reading the yellow classical books, so kiai generally invites the board of the pesantren to dalem (kiai's house) to communicate something important when there is news (Observation, 2023). KH Muhammad Alwalid is an interesting kiai, and it shows in the way he manages the students at Mamba'ul Ulum. Instead of

working alone, he collaborates with the school administration to ensure that all students receive the best education at the institution.

The researcher conducted interviews with several ustaz and community members around the Mamba'ul Ulum boarding school in Dukuh Mincek Jember, and their findings indicate that KH Muhammad Alwalid is a charismatic kiai figure who is highly respected by the santri and the local community. Due to his democratic leadership style, KH Muhammad Alwalid often visits alumni meetings, also known as RASMU (Rabitho Alumni Santri Mamba'ul Ulum), and consults with his brothers about the policies of the pesantren.

Kiai's Efforts as an Educator in Improving the Quality of Islamic Boarding School Education

Kiai is a very important component in the quality of pesantren. The following are the functions of kiai as the key to pesantren excellence. KiaiKiyai, as the main leader in pesantren, are responsible for creating the vision, goals, and educational objectives of the organization. They must be able to articulate the vision to the entire pesantren community and have a clear knowledge of the direction of the pesantren's educational growth. The quality of pesantren education will improve under the leadership of strong and forward-thinking kiai.

Kiai must have extensive and expert religious knowledge to be able to teach in pesantren. In-depth knowledge of Islamic doctrines, the Qur'an, Hadith, and other religious disciplines are included in this knowledge. The development of good santri character will be influenced by the kiai's capacity to properly educate religion and instill religious ideals to the santri.

Having a kiai figure leading Pondok Pesantren Mamba'ul Ulum is very important, as the ustaz and ustazah of the pesantren can use some direction from someone who is more experienced in education and leadership. In addition, the imam consistently advises all students about the value of actively seeking knowledge and the importance of knowledge for life in the world and the hereafter, and always creates a pleasant environment so that students studying at boarding schools can feel at home there (Observation, 2023).

The management of Pondok Pesantren Mamba'ul Ulum continues to receive encouragement from KH Muhammad Alwalid to always be istiqomah in guiding students and students, teaching sincerity in conveying knowledge, and emulating the characteristics of the Prophet Muhammad such as patience and noble character when dealing with those who are older than oneself and love when dealing with those who are younger than oneself (Interview, AR, 2023).

In connection with the declaration above, the kiai took the following steps to improve the standard of education at Pondok Pesantren Mamba'ul Ulum in Dukuh Mincek Jember (Observation, 2023):

1. Strengthening of pesantren lessons
2. Selection of ustaz
3. Learning meditation at night
4. Investigate the book
5. Studying the nahwu of Ibn Malik
6. Learning the Qur'an
7. Additional Learning
8. Prioritizing Morality.
9. Teaching Santri how to prepare themselves so that they can be independent

Alumni of Pondok Pesantren Mamba'ul Ulum also attended public and private universities in Jember after graduating there. It can be concluded that KH Muhammad Alwalid always provides good values to his santri so that they love him very much because one of the santri said that every santri graduate wishes to remain in the pesantren to pass on his knowledge to younger santri so that his knowledge will not be wasted outside the pesantren, like Mr. L who is no longer young but still wants to devote himself to the Kiai without being given a salary.

In the pesantren, kiai guidance and teaching standards have a significant impact on santri. AR claims that kiai play an important role in shaping young minds in their pursuit of religious understanding. Kiai is the single most important element in producing a new harvest of Muslims.

Based on the results of the researcher's interviews with several Islamic boarding schools in Ustaz Mamba'ul Ulum Dukuh Mincek Jember, it can be concluded that efforts to improve the quality of education in Islamic boarding schools are focused on, first and foremost, promoting Islamic education and secondly, improving the curriculum in Islamic boarding schools which includes improving routine studies. In order for them to more easily forget the lessons and practice their faith, the students are encouraged to memorize the Yellow Islamic classic book of Alfiya Ibn Malik.

CONCLUSION

The result of the research is that KH Muhammad Alwalid is an interesting kiai, and it shows in the way he manages the students at Mamba'ul Ulum. Instead of working alone, he collaborates with the school administration to ensure that all students receive the best education at the institution, the santri at Mamba'ul Ulum boarding school highly respect and venerate their kiai because they strive to emulate the kiai's good, wise, fair, and unpretentious attitude. Efforts to improve the quality of education at the boarding school are focused on, first and foremost, promoting Islamic education. and secondly, improving the curriculum at the boarding school which includes improving routine studies and coaching students.

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