RESEARCH ARTICLE

THE LEADERSHIP ACTUALISATION OF KIAI VISIONARY IN ISLAMIC BOARDING SCHOOL AT TRENGGALEK, EAST JAVA, INDONESIA

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Manuscript Info

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Abstract

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Islamic boarding schools as educational institutions have a vision and organizational goals that serve as a guide to achieving organizational goals. Islamic boarding schools carry out their role in providing educational services inseparable from the unity of the process and output of education by implementing educational services based on a vision that is the future design of the institution. This research is motivated by a phenomenon that contradicts the strength of the vision of Islamic boarding schools in creating educational processes and services that are in line with consumer needs. The performance of the Islamic boarding schools leadership, the Kiai, determines the vision of the Islamic boarding schools organization (movement) in providing excellent education services. The effectiveness of the organization in the Islamic boarding school highly depends on the work of the Kiai as a guide, the motor of institutional change, communicators, and mentors. The presentation in this report uses the introduction, research methods, discussion, and closing. Data collection uses a qualitative approach with a single site analysis. Data sources were extracted from various kinds of literature related to the problem formulation.

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Introduction:-
Islamic boarding school is an educational institution that has unique characteristics and is different from the others. The existence of Islamic boarding school with all aspects of life and struggle has a strategic value in fostering good quality human dimensions of faith, science, and charity. Historically, the oldest education in Indonesia is a boarding school which is the formation of native Indonesian education. Specifically, Islamic boarding schools are responsible for religious traditions (Islam) in the broadest sense (Muwafiq, 2017: 186). Islamic boarding schools which have more value in the scientific field with moral transmission and internalization that makes Islamic boarding schools as a form of local genius educational institutions (Maulani, 2016: 167). Two things that underlie the uniqueness of Islamic boarding schools are answering social changes in society and the meaning of rahmatal lil alamin throughout the nation's layers (Nurudin, 2014: 134). Islamic boarding school which was originally used as a place to study traditional religious knowledge has now developed into a means of education in general.

Islamic boarding schools as educational institutions will change every time. Changes have been naturally made by Islamic boarding school because changes in people's tastes towards education have also changed. Islamic boarding schools must strive to find new formats for the quality, quality of education, and output for their students.

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Educational institutions need leaders who have innovative thoughts that are realized in the view of visionary leaders and can adjust to the needs of consumers. The visionary leader in the Islamic boarding school is none other than a Kiai as the main agent in the change of educational institutions in Islamic boarding schools. The presence of Kiai with visionary leadership patterns is needed in realizing changes in quality Islamic boarding schools education and the creation of educational services that meet the needs of consumers. The essence of a visionary leader is the ability to see the possibilities contained in something worth fighting for and to be able to connect the needs with the possibilities (Sonedi, 2013: 8). Leaders have an important role in changes in educational institutions because the success of institutional change depends on the leader's mindset and commitment to maintaining the change process.

Leadership:
The vision of the organization considers as the direction and objectives of the organization that characterizes visionary leadership. There are six responsibilities held by leaders. First, is responsible for the safety, well-being, motivation, and development of its members. Second, is responsible for the success in achieving it. Third, it is obliged to provide full commitment and service to members and the wider community. Fourth, is responsible for getting maximum assistance from supporting institutions. Fifth is responsible for promoting the potential talent of interest for members through healthy and positive ways. Sixth is responsible for building character and spirituality based on values, ideologies, and philosophies that inspire members and the wider community (Arifin, 2009: 36).

The indicator of the quality of a leader can be seen from his ability to empower all components in the organization, especially his resources. The role of leadership can be seen from the aspect of the role as determining the direction, agents of change, spokespersons and coaches. These three roles will be realized with the ability of the leader in implementing his leadership style to all subordinates, to understand their respective duties and functions (Nanus, 2006: 13).

Islamic boarding school is an educational organization in the social system. The organization is a system of human activities that work together. The organization is a system that is patterned by people in carrying out goals or achieving goals (Efendy, 2011: 3). The definition is almost the same meaning with the definition of Everett M. Rogerts & Rekha Agarwala-Rogers that the organization is a stable system of individuals who work together to achieve, through a hierarchy of ranks and division of labor, common goals (Efendy, 2011: 6). This integral and comprehensive education principle is sought to manifest itself through the national education system and the more significant role of Islamic boarding schools.

An organization can be seen in two aspects. First is aspect of organizational structure. This aspect includes the formal grouping of people and organizational charts. Second is aspect of the behavioral process. After the organizational structure with humans or people, the behavior process occurs. Behavioral processes are life activities in an organizational structure, including: (1) communication; (2) decision making; (3) motivation; and (4) leadership (Mulyono, 2009: 73). Changes of educational policies in an Islamic boarding school are influenced by Kiai's leadership patterns. These changes have to do with various systems that occur in society, and also the emergence of cultural currents that are scattered in various sectors of community life, the demands of an increasingly complex society, the development of science and technology.

Leadership activities are the key to organizational movement. The leader becomes the regulator, directs the organization's activities to achieve goals, is responsible for and makes several organizational policies, unites and motivates his subordinates in carrying out organizational activities, pioneers in carrying out management activities, namely planning, organizing, directing, and supervising and managing existing resources, and a pioneer in advancing the organization (Mohyi, 2013: 176). Leadership is a very dominant factor in determining the success or failure of an organization. Leading is an activity involving the party that leads and the party that is led. Without cooperation between the two parties concerned, it is difficult to achieve several goals or objectives. Leading humans is one important part of several businesses (actuating). Leadership as a management function is very important in achieving organizational goals. It is as if leadership is forced to face a variety of factors such as structure or order, coalition, power and environmental conditions of the organization. On the contrary, leadership can easily be seen as an extraordinary solution to the problems that befall the organization. If the leader does not understand the condition of followers, the leader in acting as a direction maker, is like a deciding tool (compass) used by a captain in the middle of the sea, where the goals and objectives are aimed at, and also seeks to develop the morale of subordinates to work wholeheartedly (Winardi, 2012: 165).

Leadership implications include, first, leadership means involving other people or parties, namely members, employees, subordinates, and staff. Members of subordinates must have the will to accept direction from the leader. However, without members or employees, the leader will be of no use at all. Second, an effective leader is someone who can motivate members or employees with their power and responsibilities in achieving satisfactory performance, under the vision, mission, and goals of the organization that have been set together, and responsive to some changes and developments that occur. Thus, leadership is directed to be able to achieve a change that remains grounded in the organization's vision, mission, and goals. Leadership style is the norm of behavior used by a person when that person tries to influence the behavior of others (Thoha, 2013: 51).

Leadership is an important factor that distinguishes success from failure, strengths and weaknesses, glory and setbacks among several people in the organization. Leadership can be said as one of the determining factors in the success or failure of an organization. Because successful leaders are able to manage organizations, can influence others, and determine the way, and provide the right behavior that must be done together (Harsono, 2015: 330) Leadership that is relevant to the demands of "school-based management" and coveted for productivity education is leadership that has a vision (Visionary Leadership) leadership whose main work is focused on the engineering of a challenging future, becoming a superior agent of change and being a determinant of the direction of the organization that knows priorities, becomes a professional coach, and can guide other personnel in the direction of the expected professionalism of work.

Visionary Leadership of Kiai:
Visionary Leadership is the ability of leaders to create, formulate, socialize or transform, and implement some ideal thinking that comes from themselves or as a result of social interaction between members of the organization and stakeholders who believe as the ideals of the organization in the future, and must be achieved or realized through commitment of all personnel. Visionary leadership namely leadership whose main work is focused on the engineering of a challenging future. Visionary education leadership will, in turn, demonstrate quality leadership. John Adair states the characteristics of quality leaders, namely: 1) having personal integrity, 2) having enthusiasm for the development of the institution he leads, 3) developing warmth, culture, and organizational climate, 4) having calm in organizational management, and 5) firm and fair in taking action or institutional policy (Komariah, 2015: 82).

Kiai is the Central Figure of each Islamic boarding school. Kiai's Central Figure is not only because of his scholarship, but also because Kiai is someone who is the founder, owner, and endurer of the Islamic boarding schools itself, his struggle is not limited to science, energy, time, but also land and other material are given for the advancement of the Islamic propagation (Suharto, 2011: 84). Whereas Muthohar stated that Kiai was a Charismatic figure who was believed to have extensive religious knowledge as a leader and owner of the Islamic Boarding School (Muthohar, 2007: 103). The Islamic teacher or Kiai is the figure who plays the most roles in an Islamic boarding school. Kiai has several abilities, including he as an architect, founder, and developer, and at the same time as a leader and manager in Islamic boarding schools (Mardiyah, 2013: 55)

Kiai has several tasks that cover all aspects of community life. First is carrying out taboos and propaganda to guide the people. The Kiai has the obligation to teach, educate and guide humanity to become people who believe and carry out the teachings of Islam. Second is Carrying out term of amar ma`ruf nahi munkar. Kiai must implement term of amar ma`ruf and nahi munkar, both to the people (ummah) and the officials and rulers of the state (umara), especially to the leaders, because of their attitudes and behavior influence many people. Third, provide examples and good examples for the community. Kiai must be consistent in carrying out the teachings of Islam for themselves and their families, relatives, and relatives. Fourth, provide an explanation to the public about various kinds of Islamic teachings that originate from the Qur'an and al-Sunnah. Kiai must explain some of these things so that they can be used as guidelines and references in living life. Fifth is providing the solutions to some of the problems of the people. The Kiai must be able to give decisions to various problems faced by society fairly, based on al-Qur'an and al-Sunnah. Sixth is establishing a moral and virtuous orientation of community life. Seventh is being a blessing for all nature, especially at critical times, such as when there is injustice, violations of human rights, human disasters, robberies, theft that occurs everywhere, murder, so that people too feel maintained, calm, serene, happy, and prosperous under his guidance (Wahjosumidjo, 2013: 15).

The existence, function, and role of Kiai as the leader of the Islamic boarding schools can be seen as a unique leadership phenomenon. It is said to be unique, Kiai as the leader of an Islamic educational institution is not only in

charge of designing Islamic boarding schools education designs that include curriculum, making rules, evaluation systems, as well as leaders in implementing teaching and learning processes, but also as leaders in all Islamic boarding schools governance, even the community (Suhendra, 2017: 162). Kiai's leadership in several Islamic boarding schools has changed, from several cases, developments ranging from changes in leadership, from charismatic to rationalistic, from authoritarian-paternalistic to diplomatic-participatory or from laissez faire to democratic (Masyud, 2018: 15).

Changes and adaptations that occur in Islamic boarding schools show that Kiai can adapt to the development of society, especially the national education system. This is as stretching boarding school in renewing the education system that they have implemented for years. Furthermore, Kiai reviews religious understanding, including the social field, and looks for new patterns in the cadre leadership of Islamic boarding schools. Visionary Kiai is a leader who provides the participation of religious teachers, students, and parents together to advance the school. Characteristics of Kiai with a vision-transformative vision will build an organization with a vision of the future with a basic foundation on the articulation of vision and mission, organizational culture, work culture and boarding school climate. He can make some educational changes to improve the quality of education by maintaining some of the principles of education in an Islamic boarding school.

The vision of Islamic boarding schools is essentially the most fundamental statement about the values, aspirations, and goals of school institutions. Therefore, vision is the key to the success of an institution that is managed professionally. Danim (2008: 37) that vision is the entire community of institutions (principals, teachers, staff, administration, laboratory assistants (people who work in laboratories), learning resource technicians, and so on). From the description above it can be drawn an understanding that Kiai's visionary leadership is a pattern of Kiai's leadership that has a renewed vision by communicating, transforming renewal, and implementing of education in Islamic boarding school.

Research Methods:-
This type of research is a qualitative study that adopts the model of Miles & Huber-man (2014: 10). The research location is in Hidayatullah Islamic Boarding School at Pule Trenggalek led by Kiai Ma'shum. The object of his research focuses on boarding schools in the area. The unit of analysis used in this study is institutional. Considering this research is focused on the leadership of the Kiai, in detail, the analysis is the implementation of the duties and functions of Kiai at the boarding school. The main data sources in this study are the words and actions of Kiai in Hidayatullah Islamic boarding school at Pule Trenggalek.

Data will be collected through observation, interviews, and literature studies related to the implementation of the teacher's tasks. Besides, data from teacher there or called as Ustadz and students or called as santri are also needed as additional data that can provide an overview of the Kiai's leadership at the boarding school. Measurement of the validity of the data is done by triangulation to validate some research data that has been obtained in the field. Data analysis is performed by the process of systematically searching and compiling data obtained from interviews, field notes, and some other material so that it can be easily understood, and the findings can be shared with others (Sugiyono, 2015: 334).

Research Result:-
In this study, it was found that the actualization of Kiai Visionary leadership in Hidayatullah at Pule Islamic Boarding School in Trenggalek by applying for its role as:

Direction determinant:
In carrying out leadership in an organization, leaders are required to carry out leadership roles to improve the ability of human resources, so that they can be more effective in carrying out their duties and responsibilities as an administrative implementer in an organization. To influence employee resources towards the achievement of goals, it is not as easy as imagined, because employee resources have different characteristics, so it requires a leader leadership style to move it.

The visionary leadership of Kiai Ma'shum as a direction maker was done by communicating the vision to all components of Hidayatullah Islamic boarding school, both horizontally and vertically. Communication is done through oral, written, and program actions which can be proven directly by the guardians of students. Orally, the

vision of the Islamic boarding school was conveyed through a meeting with all components of the Islamic boarding school in the form of informal meetings and meetings. Every time a meeting with internal and external parties, he always revealed the vision of Hidayatullah Islamic Boarding School in providing excellent service. Vision communication through writing is conveyed by displaying the vision at the boarding school entrance, inclusion of the vision of the Islamic boarding school in each boarding school productions in the boarding school business field, as stated on the label of production goods, the vision is broadcast through the internet, brochures, pamphlet outside the Hidayatullah Islamic Boarding School area.

Among the visions communicated by Kiai Ma'shum are moral values and coaching that is implemented through the Language Moral Religion and Entrepreneurial Moral Religion programs. Both of these programs are the pillars of Hidayatullah Islamic Boarding School in providing Islamic boarding school services optimally and excellently. He instilled confidence in the students and managers of education, that the best human beings are people who benefit others. This term by Kiai Ma'shum in his vision is implied by "grounded" which means it can be located anywhere, useful for anyone, and not troublesome wherever located. Leadership as a determinant of direction, the leader directs his followers towards the achievement of organizational goals.

Agent of Change:
Kiai Ma'shum is a change agent who is responsible for boosting change at Hidayatullah Islamic Boarding School. The agent of change leads to changing the social system. Directly is being caught in some pressure to make a change. He made many new changes in realizing excellent service in meeting the needs of students and guardians of students as well as initiating excellent and integrated services. This service integration system is applied to administrative services and database-based information services that can be accessed specifically by internal managers, and information that can be accessed by the guardians of students.

Kiai's leadership can be seen from his very complex tasks and roles, namely as a pioneer, driving the whole activities of Islamic boarding school, educators and active participants in dealing with various social problems in the community (Dhofier, 2011: 55). Organizational change is the act of switching something from an existing condition of the organization to a condition for the future, as desired to increase its effectiveness. Changes made at Hidayatullah Islamic Boarding School, educational institutions focus on managing the implementation of the education process and are not burdened with managing costs and meeting facilities. This framework was formed by the head of Hidayatullah Islamic Boarding School to sharpen the role and function of educational institutions in producing quality and competitive products. All funding is centrally managed, the institution is tasked with designing a one-year work process funding budget, analyzing needs, proposing a budget plan, and using a one-year operational cost that is met by the boarding school. Educational facilities and infrastructure consider as one of the access services, where research is the responsibility of the boarding school and the fostered institutions that have the task of analyzing the needs of facilities, and communicating with leaders of boarding school to realize good infrastructure facilities.

Influential leaders do not implement changes in a vacuum, but they are carefully perfected through the creation of various sections. Some of the changes proposed are useful in changing the pattern of Islamic boarding school education in three categories, namely the Salafi program, integrated boarding program, and boarding-based program. The education system established at Hidayatullah Islamic Boarding School (Haya boarding school) uses the "Home Base Education System Haya" which means that the education system in the home (parent) of various educational institutions at Haya boarding school, the Salafi Islamic Boarding School program specifically provided for students who study at Islamic boarding school without formal, Islamic boarding school-based programs which are provided specifically for santri who study at the formal level and also study totally at the Islamic boarding school (dormitory), and integrated programs provided for santri formal education in addition study hours 8 hours of special programs. The role of the visionary leader is as a pioneer and a trigger for various changes that occur towards better implementation of the vision.

Communicators:
Visionary leadership is the main negotiator in establishing relationships with other organizations. Kiai Ma'shum in implementing his vision of working uses his leadership role as a communicator. This role can be seen from him by collaborating with various institutions to succeed in the excellent service at Hidayatullah Islamic Boarding School. The network of cooperation made from the regional scope, government agencies, various industries, and cooperation with various universities in East Java. Cooperation in the field of industry bridges students who study at vocational

school to do an apprenticeship, job training, and later there is a guarantee of hiring according to students' expectations. Likewise, the collaboration made with various state and private universities in the scope of East Java province, like facilitation of students who have the desire to continue their studies to the tertiary level and get guaranteed acceptance according to the desired tertiary institution.

In principle, every management of an educational institution implies a unique type of leader and leadership. For example, in the current reform era leadership is needed that can empower Islamic boarding school communities without compromising the characteristics or credibility of Islamic boarding school caregivers (Sulthon, 2012: 25). The role of organizational leaders is manifested in the activities of the organization (Inside the organization), the role of leadership interacts with staff and volunteers to inspire, encourage, mobilize and empower them, outside the organization (outside organization), the role of leaders seeking help, support from donors, potential partners with business leaders outside the organization, operating period (present operations), leaders focus on quality and service, on organizational structure, information systems, and other aspects, and the future (on future possibilities), leaders anticipate trends and develop directions the future of the organization.

Supervisor:
One of the Kiai's positions as Islamic boarding school leaders is seen and measured through supportive behavior, which is to support the ideas of teacher creativity and to reward teacher work performance (Riyanto, 2011: 157). An effective visionary leader must be a good guide. With this, it means that the leader must use group collaboration to achieve the vision set. Kiai Ma'shum applies a teamwork team collaboration system by forming a visioning team, boarding school development team, and an excellent boarding school performance evaluation team called the 6th Haya team. This team is always under the direction and guidance of Kiai Ma'shum in every step and work carried out, and Kiai Ma'shum fully participates in formulating, escorting, and realizing the vision so as not to turn away from the goals of the Islamic boarding school.

In addition to collaborating with the work team that was formed, Kiai Ma'shum in his performance realizes the vision of the Islamic boarding school using media work meetings held every three months and at the end of the year. The meeting was used as a vehicle for guidance and direction for all components of the Islamic boarding school regarding the vision of the Islamic boarding school which must be realized according to the goals of the vision that had been formed. On the other hand, each Kiai meets with managers and educators always to guide and provide guidance so that the process of realizing the vision is truly achieved. A leader can do much to facilitate the success of the process of implementing change, through political actions including creating coalitions, forming teams, choosing the right people to be placed in key positions, making symbols of change, and monitoring and detecting issues that need attention.

Uswatun Hashanah (Good Role Models):
The existence of the Islamic boarding school, both those that still maintain the traditional education system and those that have changed, has a great influence on Indonesian people's lives (Siswanto, 2015: 259). Visionary leaders set the example and example to others. The main example is the spirit of jihad and the spirit of fighting for and advancing educational institutions. The exemplary that is applied by Kiai Ma'shum always teaches students all the time, even though there are many activities which become his responsibility, namely as chairman of the Syariah organization Nahdlotul 'Ulama Trenggalek district. In addition to serving the interests of diverse people, he continues to provide examples of carrying out teaching duties as specified.

The example exemplified by Kiai Ma'shum is the attitude of accepting anyone without discrimination with various interests, both large and small scale. He is always ready 24 hours to serve the people with all kinds of problems encountered. Patience and tawadhu' are always exemplified by anyone with an attitude of humility. On the other hand, he showed a lifestyle with simplicity, and anyone who came to visit the boarding school was always invited to eat together as a form of respect for guests with a menu of the periphery as is.

Istiqomah (be consistent):
Visionary leaders are required to have a high commitment and continuous attitude in carrying out the vision in action. Istiqomah's personality is shown by Kiai Ma'shum with unrelenting direction, fostering, and inviting all components of Hidayatullah Islamic Boarding School to hold fast to the vision and goals of Islamic boarding school as an educational institution. Leadership that is relevant to the demands of school-based management and is coveted

for improving the quality of education is visionary leadership, namely leadership whose main work is focused on engineering and a challenging future (Sonedi, 2013: 3).

Exemplary Kiai gives motivation and spirit to others to always struggle to advance Islamic education. Kiai Ma'shum gave several good examples to students and managers with istiqomah praying in congregation, studying the Qur'an and other activities. Visionary leaders make several attempts to implement vision into the organizational culture. Culture is an important aspect of the education system that provides comfort for someone. Visionary leaders are characterized by the courage to change, to involve others, to be open, sporty, and to build consensus.

Conclusion:-
The results of the research on the actualization of Kiai's visionary leadership in Hidayatullah Islamic Boarding School at Pule Trenggalek seem realized through Kiai's work actions by applying themselves as leaders who are able to determine the direction and goals of the organization, becoming agents of change in Islamic boarding school, building relationships and good cooperation as communicators, becoming mentors for all elements of Islamic boarding school and communities, play a role and act with Uswatun Hashanah, and is always committed to Istiqomah (be consistent).

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