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### RESEARCH ARTICLE

#### SITUATIONAL LEADERSHIP AND THE SUSTAINABILITY OF SALAFIYAH PESANTREN

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#### Abstract

*Pesantren* plays a vital role in reducing the negative impact of globalization on individual levels. Therefore, the aim of the research is to know the role of leaders in *pesantren* in (a) leader as direction determinant (b) leader as the deputy and spokesman of the organization (c) leader as effective communicator (d) leader as mediator (e) leader as integrator, that supports its implementation. The research approach is qualitative with data sources coming from *kyai* as principals, managers of *pesantren* as the agents. The data used in this study is internally and externally valid and reliable for the analysis. The results of the study report that the *Pesantren Girikusuma* still maintains its *salaf* or its tradition and does not turn into a modern *pesantren*. This shows that the type of leadership is not contingency-oriented, but situational leadership, which refers to different types of situational, based on differences in its activities, tasks of *pesantren*.

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#### Introduction:-

The responsibilities and task of the leader in Islamic education management is to regulate and place someone in a certain position and it is related to emphasizing his influence on organizational members to guide, organize, facilitate activities (Rusdiana&Nasihudin, 2018). Initially, Islamic education developed along with serving the Muslim community in an area in the form of an Islamic recitation forum organized by Islamic carriers and preachers, called *pesantren* and *madrasah* (Islamic school) (Muchtarm, 2016).

When society enters a spiritual void nowadays, awareness of the importance of Islamic education begins to develop (Mulyasa&Aryani, 2017). In fact, there is still a increasing amount of students involved in criminal acts, such as brawls, drug use, robbery (Mulyasa&Aryani, 2017); slowing of the achievement of the vision, mission, goals, and objectives in the Islamic education sector (Rusdiana&Nasihudin, 2018). Besides, the quality of Islamic education services still needs to be improved when the issue of spiritual intelligence is a milestone in student success (Gyatri et al., 2011).

*Pesantren* leaders are expected to be able to increase the integration of Islamic education that is in line with the needs of solving community social problems (Rusdiana&Nasihudin, 2018). Therefore, we aim to know the role of leadership in *pesantren* which includes (a) leader as direction determinant (b) leader as the deputy and spokesman of the organization (c) leader as effective communicator (d) leader as mediator (e) leader as integrator .

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This paper explains in part two about Islamic values and leadership, and continues in part three about research methods. The fourth section describes the results and findings and concludes in section five.

## Literature Reviews:-

### Islamic values dan Leadership

Islamic Religious Education (PAI) in every educational unit, from basic education to higher education is compulsory and believed to be constitutive of students behavior. In addition, PAI should also be the basis for education or other subjects in schools, so as to improve the quality of education as a whole. But in reality the quality of PAI requires thorough handling (Mulyasa&Aryani, 2017).

The concept of integrating Islamic values in education must contain the basic concept of knowledge between humans, nature and God. In other words, the purpose of Islamic education is "rahmatanlilâlamîn", meaning that humans are servants of Allah SWT who have the obligation to worship and become pious servants. Thus, the output and outcome of the goal of realizing Muslims through education so that they become human beings who believe and are pious along with having knowledge in all aspects of life (Muchtarm, 2016). He explained the concept of the goals of Islamic education from al-Abrasyi (2006:138), namely: a) moral training; b) preparation for students to live in the world and afterlife; c) attaining of science and technology; d) skills to increase interaction between the world of work and society. The five basic principles of Islamic education (Moh. Roqib, 2019) are explained, namely (1) the principle of integration that emphasizes the linkage of the world and the afterlife (2) the principle of balance between spiritual and physical, theory and practice as well as proportional aqidah, Sharia and morality (3) the principle of equality and liberation developed by the value of monotheism, that Allah is God the creator and there is no difference in value before Him (4) Istiqomah which is the principle of lifelong learning as taught in the Qur'an (5) the benefits and advantages obtained from monotheism and moral values so that it can acquire the truth in achieving the benefits of life.

Leadership in instilling personal and organizational values is very important (Ertosun&Adiguzel, 2018), including in the study of Islamic education management (Muchtarm, 2016). Described by Jensen &Meckling (1976), when the organization becomes large and open, it generates incentives for managers to make decisions that are different from other parties who are not directly involved in management. As a result, culture will produce common interests, different personal and organizational differences. The personal values have different thoughts and feelings resulting in deviations from what they should be. Hence, a leadership role is needed in reducing this deviation (Ertosun&Adiguzel, 2018).

We focus on the role of leadership as (a) a direction determinant (b) deputy and spokesman of the organization (c) an effective communicator (d) a mediator (e) an integrator and an effort to integrate Islamic values in Education (Jacobson et al., 2013; Muchtarm, 2016).

## Research Method:-

This research uses a qualitative approach with data from the *PesantrenGirikesuma*, Mranggen sub-District, Demak Regency, Indonesia. When using the behavior organization approach, the organization is required to have a leadership role to make changes to the organization (Suharyanto& Lestari, 2020). In fact, this *pesantren* continues to carry out *salaf* or traditional education activities and the *pesantren* continues to develop and it be in demand by *santrior* students.

The validity of internal (credibility) and external (transferability) data was carried out through triangulation of sources from interviews and FGDs Dr. Jafar as agent and other parties regarding the ability to be applied in other situations. The dependability process is carried out by auditing the entire research process. It ends with the confirmation process through the dissemination of experts, namely supervisors in writing this article. The data were analyzed using a model of John W. Creswell in 2014 version through simultaneous stages starting from data collection, coding, data interpretation and narrative writing.

## Results and Findings:-

The *pesantren* is more than 130 years old, and is the embodiment of Sheikh Muhammad Hadi's idea to build education based on morals and religious knowledge. In 1997, Ki AgengGiri's Foundation was formed as a formal

institution in charge of pesantren. The role of Islamic values is the main branding in this pesantren which is integrated in the Kindergarten, Elementary, Middle and High School Education curriculum.

*Pesantren*Girikusuma is a *Salaf* Islamic Boarding School, with the aim of teaching religious education. The education system uses the yellow holy book which is carried out after every obligatory prayer. The material is a complement to the routine recitation and *madrasah*, namely the interpretation of *al Jalalain*, *tanwir al Qulub*, *Riyadh ash shalihin*, *Al Ghuniyyah*, *Al Ibahan* an *Al hikam*. The current number of students is 700 people who are divided into two classical and traditional groups with 53 mentors, namely a *kyai*, nine *badals* and 43 *ustads*.

Leadership is a process, involving influence within the organization in supporting the achievement of organizational goals (Suharyanto& Lestari, 2020). In more detail, they explain when conditions change unusually, there is uncertainty and beyond prediction (contingency), then leaders are required to bring the organization towards adapting changes (Suharyanto& Lestari, 2020; Wren &Bedeian, 2017).

An interesting finding is when many organizations adjust to environmental changes, *pesantren*Girikusuma still maintains its *salaf* or tradition. Hence, Islamic values can still be maintained same when this pesantren was founded. This shows that principals are capable of being influential people in maintaining existing values.

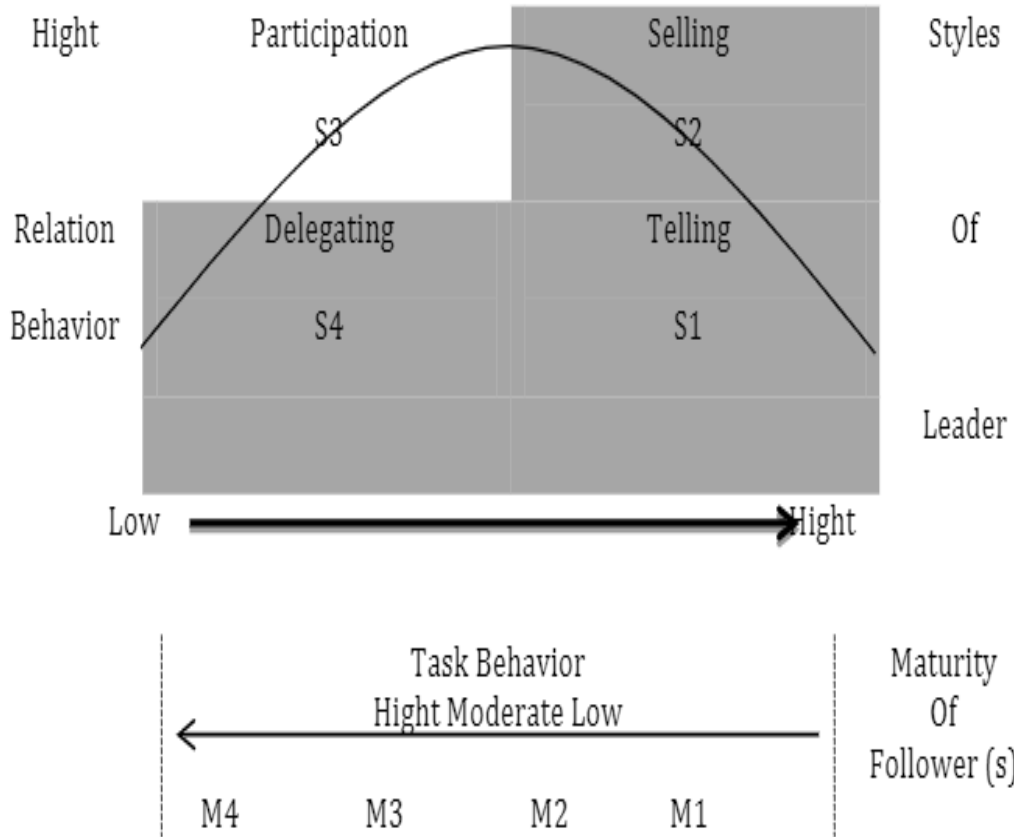
These values are, then, conveyed by the principals as the spokesperson to outside parties to form salaf branding that is maintained. What is conveyed is the policies, measurements and results that have been achieved by the pesantren either through formal or non-formal such as routine recitations. This is effective because the recitation held by principals is attended by more than 1000 people from various regions, thereby reducing information asymmetry to outsiders regarding the concept of *salaf*. This also provides reports that principals are effective communicators.

It can be seen from the results of the research that principals are mediators between all agents involved in the management of pesantren. In the concept of Islam known as *saminahwathonah* which supports the reduction of conflict between the two. In addition, principals as integrators are shown to involve local governments in every *pesantren*'s activity so that they can integrate all agents and communities in this regency.

The role of leadership is to maintain *pesantren* in a *salafiyah* condition, in contrast to the contingency theory approach. Research of Munir (2020) reports the same, namely the concept of *salafiyah* will fortify moral degradation due to globalization. In other words, the *salaf*-based *Pesantren*Firikusuma not only emphasizes the importance of religion but also produces good morals because of the impact of globalization. So, this research is more supportive of situational leadership theory, namely the leader's decision to bring the organization in accordance with the current situation and conditions, not only changing according to the times but the impact of moral degradation is higher.

The principals were found to have been able to identify the current changes; thus, it is creating a tailored anticipatory program. There is no type of leadership that is suitable for all conditions, as was done by the predecessors of the *Pesantren*Girikusuma, where the recitation is conducted *barongan* or simultaneously and without a certificate. Now, it is carried out according to the government program but still maintains the *salaf*. Situational theory explains as follows (Alhadi, 2021)

Figure 1:- Situational Leadership.



S1 Style: Telling. In strategic recitation activities such as the *salafiyah* concept in *pesantren*, principals or kyai in this case limit their role by giving tasks to subordinates in detail, clearly and specifically. This style corresponds to the level of one-way communication. So that people who feel unable (M1) are able to harmonize with the interests of the principals. S2 (selling) is a type of two-way communication, namely the other high delegation duties, principals continue to monitor, for example in temporary activities in the grand recitation. This type renders to type M2 who feels unable but wants to carry out the responsibility. The type of S3 is participation, where agents and principals carry out joint duties and responsibilities in the management of *pesantren* and foundations. This encourages agents with a certain maturity to carry out their responsibilities. The last type of S4 is delegating, in this style the behavior of low-level relationships and low assignments, this is due to the leader's assumption that subordinates have a high level of maturity both in carrying out their duties and psychologically as in carrying out the education process in *pesantren*. This style is in accordance with the high level of maturity (M4) *ustad*, people who have high education and confidence.

**Conclusion:-**

The sustainability of *PesantrenGirikusuma* depends on situational leadership which is no type of leadership is suitable for all situations. When making decisions for Islamic boarding schools based on *salafiyah* or traditional, the type of leadership is telling; hence, the leader as direction determinant is implemented. The leader as deputy and spokesman produce leadership selling, in temporary activities such as *commemoration* and religious holidays.

The leader being a communicator and mediator means that he has given participation to the agent, so that two-way communication is achieved between the two. This can be seen in the management of the foundation. Finally, the leader as an integrator delegates all *pesantren* education activities to managers to integrate with Islamic values.

Thus, *Kyai* as a leader has a strategic role in sustaining the organization. When changes in globalization result in moral degradation, they reject the contingency to adapt to change, but maintain *salafiyah* by adjusting the type of situational leadership.

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