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Kiai's Situational and Transformative Leadership: Maintaining The Quality of Pesantren Graduates in The Disruption Era

Elis Nursetialloh

UIN K.H. Abdurrahman Wahid Pekalongan

elisnursetialloh@uingusdur.ac.id

*Correspondence: e-mail: elisnursetialloh@uingusdur.ac.id

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Abstrak

Konsistensi pondok pesantren dalam menguatkan perannya sebagai lembaga pendidikan Islam merupakan bukti bahwa pesantren *survival* ditengah dinamika ritme perkembangan zaman dari masa ke masa. Tujuan penelitian ini adalah mengurai bagaimana usaha yang dilakukan pondok pesantren dalam mempertahankan mutu lulusannya ditinjau dari perspektif gaya kepemimpinan Kiai. Selain itu, tulisan ini juga akan mengungkap bagaimana bentuk pengembangan manajemen pendidikan di pondok pesantren dalam menjaga mutu lulusan pondok pesantren di tengah kemajuan teknologi di era disrupsi. Penelitian ini menggunakan pendekatan multi situs dimana terdapat dua objek pondok pesantren yang ada di Jawa tengah telah memodernisasi sistem pendidikannya dalam menghadapi era disrupsi, teknik pengambilan data dalam penelitian ini menggunakan *depth interview*, *observation* dan *documentation*. Analisis data menggunakan teknik yang disampaikan Milles dan Hubberman yaitu reduksi data, display sata, verifikasi dan kesimpulan. Hasil penelitian menunjukkan bahwa gaya kepemimpinan Kiai selaku pimpinan Pondok Pesantren Al-Istiqomah Batang hampir sama dengan gaya kepemimpinan di Pondok Pesantren Walindo Pekalongan yaitu menggunakan gaya kepemimpinan *situational* dan *transformatif*, dimana Kiai selaku pimpinan di dua pondok pesantren tersebut mampu membaca dinamika situasi dan memilih gaya kepemimpinan yang efektif untuk diterapkan dalam situasi tertentu terlebih di era disrupsi. Pengembangan sistem pendidikan yang dilakukan di dua pondok pesantren ada sedikit perbedaan dimana Pondok Pesantren Walindo mengembangkan sistem pendidikan formal berbasis madrasah diniyah sementara di Pondok Pesantren Al-Istiqomah mengembangkan sitem pendidikan formal yang terpisah dengan madrasah diniyah. Implikasi dari hasil temuan ini berdampak pada kelebihan dan kekurangan dari masing-masing sistem termasuk ketahanan masing-masing pondok pesantren dalam mempertahankan lulusan yang bermutu.

Kata Kunci: *Situational Leadership, Transformative Leadership, Kiai, Pesantren, Mutu Lulusan*

Abstract

The enduring presence of Islamic boarding schools (*pesantren*) as vital Islamic educational institutions across dynamic epochs is a testament to their adaptability. This study unravels the strategies employed by *pesantren* to maintain the quality of their graduates in the face of contemporary challenges. Specifically, it investigates the role of Kiai leadership styles (situational and transformative) in fostering robust graduates, alongside exploring how *pesantren* educational management adapts to the age of disruption driven by technological advancements. Employing a multi-site approach, the study examines two *pesantrens* in Central Java that have modernized their educational systems to navigate the disruptive era. Data collection involves in-depth interviews, observations, and document analysis. Following Milles and Hubberman's framework, data undergoes reduction, display, verification, and subsequent conclusion drawing. The findings disclose significant similarities in Kiai leadership styles between *Pondok Pesantren Al-Istiqomah Batang* and *Pondok Pesantren Walindo Pekalongan*. Both Kiais exhibit adeptness in reading situational dynamics and choosing effective leadership approaches, a crucial quality in a disruptive era. The study also identifies nuanced differences in their educational management systems. *Pondok Pesantren Walindo* integrates formal education with *madrasah diniyah* (Islamic religious education), whereas *Pondok Pesantren Al-Istiqomah* maintains a separate system. These variations present distinct strengths and weaknesses, impacting each *pesantren's* capacity to nurture high-caliber graduates. This research contributes to understanding the dynamic landscapes of *pesantren* education in the face of disruption, highlighting the role of adaptable leadership and educational management in ensuring robust academic outcomes.

Keywords: *Situational Leadership, Transformative Leadership, Kiai, Pesantren, Quality of Graduates*

INTRODUCTION

Pondok pesantrens are the original educational institutions of Islam in Indonesia. They have been present for over 300-400 years and have reached almost all Muslim communities in Indonesia, especially in Java (Syafe'i, 2017). As non-formal educational institutions, *pesantrens* consistently teach and develop Islamic values to their students, who are more commonly known as *santri* (Athoillah & Wulan, 2019; Gamal Abdul Nasir Zakaria, 2010; Masturaini, 2022; Sulaiman, 2016; Surawan et al., 2022).

Throughout their long history, *pesantrens* have been a source of inspiration that is always interesting to observe. They have a high significance for study from various perspectives. In the dynamics of their development, *pesantrens* have remained resilient, consistent, and committed to their role as educational institutions that teach

and develop Islamic values. This reality can be seen not only when *pesantrens* faced political pressure during the Dutch colonial era, but also in the post-colonial era when Indonesia declared its independence. At that time, *pesantrens* were faced with a significant challenge due to the expansion of public education systems, modernization, and the formalization of madrasah institutions (Samsudin, 2020).

Pesantrens have been a vital part of Indonesian society for centuries, but they are now facing a new challenge in the era of disruptive innovation, which is characterized by rapid and fundamental change (Samsudin, 2020). One of the key challenges facing *pesantrens* in the era of disruptive innovation is how to prepare their students with high resilience. This means preparing them to be adaptable, flexible, and able to think critically and creatively (Alim & Syahrul, 2021; Chandra, 2020; Mufron, 2020; Ramadhany, 2019; Samsudin, 2020; Shohib & Mahsun, 2021). The era of disruptive innovation is characterized by rapid and fundamental change. This change is leading to a more open and adaptable society, where people are more willing to accept new ideas and ways of doing things.

Among the solutions to face the challenges of the disruption era is to make students more productive and to encourage them to apply 21st-century skills encompassing the 4Cs: critical thinking¹, creativity², collaboration³, and communication⁴, as well as the ability to employ Higher Order Thinking Skills

¹ Critical thinking skills, as defined by Facione (1990) in Irhami et al., involve interpreting situations, events, and data, along with analyzing them. This includes the identification of intended and actual inferential relationships among statements, questions, concepts, and descriptions meant to express beliefs, judgments, experiences, or opinions. Additionally, it encompasses the ability to provide explanations to articulate an individual's reasoning and justify it through conceptual evidence (Irhamni et al., 2022).

² Creativity skills involve the ability to create something new that did not exist before. Creativity requires courage because novel ideas often bring about their own set of challenges due to the unpreparedness for these new concepts. This skill also involves stepping outside the usual patterns commonly followed by people (Piiro, 2011). Innovation skills, on the other hand, encompass adding value, whether from creativity or other aspects, to everything that existed before. Innovation skills arise from situations that require or aim to enhance the capabilities of existing things. Innovating is also synonymous with the ability to analyze, modify, and renew (Nakano & Wechsler, 2018).

³ Collaboration skills are a key factor in realizing an effective learning process, and these skills are essential in the professional world. Collaboration is a specific type of social interaction and learning process where group members can actively and constructively work together to solve problems (Lee et al., 2015).

⁴ Communication skills serve as a means to fulfill social needs. Through communication, individuals can satisfy their needs for curiosity, self-actualization, and the need to convey ideas, thoughts, knowledge, and information reciprocally to others. Ineffective communication can lead to the development of dissatisfaction and closed attitudes among communicators (E. Wahyuni, 2015).

(HOTS)⁵ in understanding and solving problems (Purwaningrum, 2019). Mastery of 21st-century skills is an essential competence that must be possessed by students as the young generation of the nation, particularly the Z generation, also known as the i-Generation⁶ (Purwaningrum, 2019). On the other hand, the progress of internet and information technology has the potential to have negative impacts if students are detached from the values of the Qur'an, even leading to the degradation of the noble cultural heritage values of the nation (Sittika, Achmad Junaedi; Kejora, Muhamad Taufik Bintang; Syahid, 2021).

In the face of increasingly difficult social conditions and challenges, a more inclusive and transformative leadership style is needed from *Kiai* (Islamic scholars) in order to adjust the educational system of their institutions. This will ensure that *pesantren* graduates are mentally prepared to adapt to existing social conditions with the skills they possess, not only academic skills in the field of *tafaquh fi al-din* (Islamic jurisprudence) as their main focus of study, but also non-academic skills in the form of life skills (soft skills) that will enable them to face the rapidly changing and evolving social life, especially in the era of disruption.

If *pesantrens* are unable to adapt to the changing times, especially in the current era of disruption, it is possible that they will be left behind or overtaken by other Islamic educational institutions that are more adaptive and accommodating in responding to the challenges of the times. Therefore, further research on the relationship between *pesantrens*, *Kiai* leadership styles, and the quality of graduates in the era of disruption is an urgent matter that needs to be addressed.

⁵According to Resnick, characteristics of high-order thinking skills include: (1) non-algorithmic, (2) tends to be complex, (3) tends to produce multiple solutions, and (4) involves the application of various criteria, uncertainty, and self-regulation. The term "higher-order thinking skills" can be used to describe cognitive activities that go beyond the levels of understanding and application in Bloom's taxonomy (Gradini, 2019).

⁶The results of the 2020 Population Census in Indonesia indicate that the number of Generation Z individuals reached 75.49 million or approximately 27.94 percent of the total population. Following closely in the second position are Millennials, with a population of 69.38 million, constituting 25.87 percent of the total population (BPS, 2020). Generation Z refers to individuals born between 1997 and 2012, aged between 8 and 23 years. In contrast, Millennials are those born between 1981 and 1996, aged between 24 and 39 years (Deloitte, 2021). As Generation Z, these students will soon enter the workforce on a large scale. Being digital natives, they possess a different thinking process compared to the previous generations, as quoted from Irhamni et al., "Problem Solving: Cara Menumbuhkan Pemikiran Kritis pada Generasi Z di Pondok Pesantren Jagad 'Alimussirry'", *Jurnal SOCIETY: Jurnal Pengabdian dan Pemberdayaan Masyarakat*. 3, no. 1, (2022): 67 - 76 68.

Previous studies have shown that the leadership model and style of a school leader (*Kiai*) have a positive and significant impact on the people and organizations they lead. For example, a study by Tonich (2021) found that the leadership style and pattern of the principal have a direct impact on school performance that is greater than if it is transmitted through the school's organizational culture. Andani and Wibawa (2022) found that inclusive leadership is associated with subordinate innovative behavior, inclusive leadership has a positive and significant impact on perceived organizational support, and perceived organizational support has a positive and significant impact on subordinate innovative behavior.

In addition, several studies have shown that transformational leadership in an educational institution can produce graduates who meet the expectations and competencies that have been outlined. For example, a study by Primasary and Syamsudin (2023) found that a principal at an educational institution in Yogyakarta was able to improve the quality of graduates from the school they led by implementing a transformational leadership style.

In the context of the research site, this study focuses on two *pesantrens* that have adapted their educational system to the rapidly changing social landscape. These two *pesantrens* have similar forms of adaptation, which are based on the similar leadership styles of their *Kiai*. The two *pesantrens* are *Pondok Pesantren Walindo Siwalan Pekalongan* and *Pondok Pesantren Al-Istiqomah Banyuputih Batang*.

Pondok Pesantren Walindo Siwalan Pekalongan is located in Siwalan District, Pekalongan Regency. Previously, the *pesantren* was named *Pondok Pesantren Mambaul Falah Walindo Kyai Parak Bambu Runcing*. In its development, in 2016, the *pesantren* adapted its form to become a Formal Religious Education (*Pendidikan Diniyah Formal/PDF*) and in Pekalongan Regency, it is the only *pesantren* that offers a formal religious education program. This change in the institutional adaptation form to Formal *Madrasah Diniyah* Education has been accommodated in government regulations in the form of the Minister of Religious Affairs Regulation (*Peraturan Menteri Agama/PMA*) number 13 of 2014 Article 22 paragraph 1 to 3, where the naming of the *Pendidikan Diniyah Formal* (PDF) is determined by the relevant educational unit, in this case *Pondok Pesantren Walindo*, which has obtained the

approval of the Ministry of Religious Affairs and its establishment is determined by the Director General of Islamic Education.

The results of the preliminary study conducted by the author at *Pondok Pesantren Mambaul Falah Walindo* Siwalan, Pekalongan Regency, showed that the form of *Pendidikan Diniyah Formal* (PDF) consists of two levels of education, namely *Madrasah Diniyah Wustha* (MDW) or equivalent to Junior High School and *Madrasah Diniyah Ulya* (MDU) which is equivalent to Senior High School. Both levels of education have graduated alumni.

Pondok Pesantren Al-Istiqomah is located in Banyuputih District, Batang Regency. Like *Pondok Pesantren Walindo* Pekalongan, *Pondok Pesantren Al-Istiqomah* is also a *salaf pesantren*, which is a type of *pesantren* that focuses on the study of classical Islamic texts. *Salaf pesantrens* are typically characterized by their traditional methods of instruction and infrastructure, and by the close emotional bond between the *Kiai* (Islamic scholar) and the *Santri* (student).

In recent years, *Pondok Pesantren Al-Istiqomah* has adapted to the changing times by adopting a combination of traditional and modern educational methods. In the classification system of the Indonesian Ministry of Religious Affairs, *Pondok Pesantren Al-Istiqomah* is classified as a "combination *pesantren*." The non-formal education programs offered by *Pondok Pesantren Al-Istiqomah* include an equivalency program for the *Wustha* (intermediate) and *Ulya* (advanced) levels of Islamic studies. This program is accredited by the National Accreditation Agency for Early Childhood Education and Non-Formal Education (*BAN PAUD-PNF*) with a grade of B. The formal education programs offered by *Pondok Pesantren Al-Istiqomah* include an Islamic junior high school (MTs) and a vocational high school (SMK). The MTs has been granted operational permission by the Regional Office of the Ministry of Religious Affairs of Central Java Province with the number 588/2021, and the SMK offers two majors: nursing assistant and clinical and community pharmacy.

METHODOLOGY

The research approach used in this study was a qualitative approach to the leadership of *Kiai* (Islamic scholars) in the quality of graduates of *Pondok Pesantren*

Walindo Siwalan Pekalongan and *Pondok Pesantren Al-Istiqomah* Banyuputih Batang. The qualitative approach used in this study was based on the consideration that the object of study in this research was the meaning of an action or what is behind the action of a person or event (Purwanto, 2022).

More specifically, the research approach used in this study was phenomenological-naturalistic, where phenomenological means that a researcher studies and gives meaning to events in relation to people and in certain situations through theory. Meanwhile, the naturalistic approach means that a researcher finds the meaning of every phenomenon so that it is expected to find local wisdom, traditional wisdom, and moral values. The meaning of the data can only be done if the depth of the facts obtained (Bogdan & Biklen, 2003).

The type of research used in this study was a field research with a multi-site study design. This multi-site design was chosen because the subjects at the research sites have the same characteristics, namely there is a similarity in the leadership style owned by the *Kiai* as the leader of *Pondok Pesantren Walindo* Siwalan Pekalongan and *Pondok Pesantren Al-Istiqomah* Batang. The main purpose of qualitative researchers with a multi-site approach is to examine the similarities adopted by the two subjects being studied (Hasiara, 2018).

The data collection techniques in this study included: first, field studies (factual/empirical conditions) to obtain primary data directly from the source (Fadli, 2021). In this case, the primary data sources are the *Kiai* caretaker of the pesantren, *ustadz*/teachers, and *santri* so that the social reality of formalization that occurs in the two pesantrens studied can be known; second, literature study where the researcher collected the necessary secondary data consisting of works written by intellectuals and education experts in books and journalistic reports related to the theme of *Kiai* leadership with all kinds of its styles and the quality of *pesantren* graduates in the environment of *Pondok Pesantren Walindo* Siwalan Pekalongan and *Pondok Pesantren Al-Istiqomah* Banyuputih Batang.

To obtain data in an integrative manner, the researcher used three techniques, namely: in-depth interviews, observation, and document study. Interviews are the main technique in qualitative research. The interview technique used was a structured interview, where the researcher has prepared a list of interviews to be asked

further to the informants. In addition to the interview technique, the next technique that the researcher used in data mining is the observation technique, where this technique was done to complement and test the results of interviews given by the informant which may not yet describe the situation that is desired according to the focus of this research. The researcher used active and passive observation according to the needs and conditions. In the observation in the environment of *Pondok Pesantren Walindo Siwalan Pekalongan* and *Pondok Pesantren Al-Istiqomah Banyuputih Batang*, the researcher used a notebook, recorder, camera and video to record important things in the research as well as to capture moments relevant to the focus of the research, which is about the leadership of *Kiai* in maintaining the quality of graduates in the era of disruption.

RESULT AND DISCUSSION

***Kiai* Leadership in Maintaining the Quality of *Pesantren* Graduates**

Leadership is the quality of a leader in carrying out their duties and responsibilities, and the quality of a leader in carrying out their moral and legal formal responsibilities for the entire implementation of the authority that has been delegated to the people they lead. Some leadership theories (Munawaroh et al., 2022) are as follows. (1) Genetic Theory, which interprets leadership as traits within the individual leader: A person can become a leader because they are born to be a leader and not because they are made or educated for it. (2) Social Theory, a theory that views leadership as a function of the group. According to this theory, the success or failure of a leadership is not only influenced by the abilities or qualities of the individual, but rather, what is more important is influenced by the qualities and characteristics of the group being led. (3) Situational Theory, a theory that holds that leadership is highly dependent on the situation. (4) Ecological Theory, a theory that states that leadership is a combination of natural talent that has been present since birth with intensive education and training. (5) Socio-Behavioral Theory, which states that leadership is born of: (a) natural talent, descent, and intelligence; and (b) experience in leadership.

Of the five leadership theories mentioned above, there are essentially three main (grand) theories related to the concept of leadership. The three grand theories

of leadership, according to Syahril (2019), are as follows: First, the trait theory. This theory is also called the genetic theory because it assumes that leaders are born, not made. This theory explains that the existence of a leader can be seen and assessed based on birth traits as something that is inherited. This theory states that leadership is identified based on the traits or characteristics possessed by leaders. This approach suggests that there are certain characteristics such as physical, socialization, and intelligence (tendencies) that are essential for effective leadership, which are the innate qualities of a person. This theory has the basic assumption that leadership requires a set of traits, characteristics, or temperaments that guarantee success in every situation. The success of a leader is placed on the leader's own personality.

Second, the behavioral theory. This theory attempts to explain what an effective leader does, how they delegate tasks, communicate, and motivate subordinates. According to this theory, anyone can learn and develop into an effective leader, regardless of their innate qualities. So, a leader is not born to be a leader, but to be a leader can be learned from what effective leaders do or from experience. This theory states that leadership must be seen as a relationship between people, not the qualities or characteristics of an individual. Therefore, the success of a leader is determined by the leader's ability to relate and interact with all of their members.

Third, the situational theory. This theory assumes that the emergence of a leader is the result of the formation of the environment from time, place, and circumstances. Leadership from the perspective of situational theory refers to a normative approach. This theory broadly explains that the success of a leader in carrying out their duties is highly dependent on the situation and the leadership style they use. For different situations, different styles are used. Based on the situational theory, someone must be able to change their leadership style model according to the demands and situation of the times. Therefore, changing situations and conditions require changing leadership styles and models. If the leader does not make changes that are in line with the needs of the times, their leadership will not be fully successful.

***Kiai* Leadership Style**

Leadership style is the way a leader carries out their leadership functions or manages their functions in leading their subordinates. The following are the

leadership styles: First, democratic leadership style. This leadership style describes the ability to influence others to be willing to cooperate in achieving the goals that have been set by various ways or activities that can be done where determined together between subordinates and leaders. This style is sometimes referred to as a subordinate-centered leadership style, leadership with equality, participatory or consultative leadership. The leader consults with his subordinates in formulating a joint action decision (Mattayang, 2019).

This is in line with what was conveyed by Woods (2004) in Laliasa et al., which states that democratic leadership is the ability to influence others to be willing to cooperate to achieve the goals that have been set by various activities that will be carried out determined together between leaders and subordinates. Democratic leaders usually see their role as a coordinator and integrator of various elements and components of the organization. The leader places himself as the controller, regulator and supervisor of the organization without hindering the rights of his subordinates to express their opinions (Laliasa et al., 2018).

Second, delegative leadership style. This leadership style has the characteristics that the leader will rarely give instructions, decision making is delegated to subordinates, and members of the organization are expected to be able to solve all their problems themselves. This delegative leadership style has the characteristics of the leader's behavior in carrying out his duties as a leader. Thus, the leadership style of a leader will be greatly influenced by the character of his personality. Delegative leadership is a leadership style that is carried out by the leader for his subordinates who have the ability, so that they can carry out their activities that for a while cannot be done by the leader for various reasons.

The delegative leadership style is particularly suitable when the staff exhibits high motivation and capability. Consequently, leaders refrain from issuing excessive directives to subordinates, instead focusing on providing support to their team members (Mattayang, 2019). Delegative leadership is characterized by infrequent issuance of explicit instructions, delegation of decision-making authority to subordinates, and an expectation that members of the organization can independently resolve challenges. This leadership approach is implemented by leaders for subordinates possessing the requisite abilities to carry out activities

temporarily and when the leader is unable to perform certain tasks under specific conditions. The delegative leadership style is especially apt when the staff demonstrates elevated motivation and proficiency, allowing leaders to refrain from issuing abundant commands and, instead, concentrate on offering support to their subordinates (Wisnu Prasetya et al., 2017).

Third, the bureaucratic leadership style is delineated by the maxim "Leading based on regulations." Leaders exhibiting bureaucratic tendencies adhere strictly to established procedures governing both their own actions and those of their subordinates. Bureaucratic leaders, as a rule, base decisions entirely on pre-existing rules, displaying minimal flexibility. All activities must align with the leader's directives, with limited freedom granted to others for creativity and action, subject to adherence to prevailing regulations. Key characteristics of the bureaucratic leadership style include leaders determining all decisions related to every aspect of work, establishing standards for how subordinates should perform tasks, and the imposition of clear sanctions if a subordinate fails to meet predetermined performance standards (Mattayang, 2019).

Furthermore, Thoha, as expounded by Pagal et al., delineates several approaches employed in implementing the bureaucratic leadership style: (1) rule enforcement, (2) organization and delegation of tasks, (3) precise decision-making, (4) personnel guidance and development, and (5) enhancement of professionalism (Yunan Pagala & Utha, 2022).

Fourth, the authoritative leadership style concentrates all decisions and policies entirely within the leader's purview. The authoritarian leader assumes control over all task assignments and responsibilities, while subordinates merely execute given tasks. Authoritarian leadership typically converges towards task-oriented directives. This implies that, with tasks assigned by an institution or organization, the institution's policies must be projected in how the leader directs subordinates to ensure the realization of these policies. Here, subordinates function as mere machines, driven according to the leader's will, with no consideration given to initiatives originating from subordinates (Mattayang, 2019).

According to Herlinda Maya Purnama Sari (2016), cited by Wahyuni et al., autocratic leaders often believe they know what they want and tend to express these

needs through direct commands to subordinates. Autocratic leadership entails strict supervision, making it challenging for subordinates to satisfy their egoistic needs. In autocratic leadership, leaders consistently dictate what their members should do. The initiative and creative thinking of members are severely restricted, denying them the opportunity to voice their opinions (S. Wahyuni et al., 2022).

Fifth, the charismatic leadership style is grounded in the leader's ability to influence subordinates collaboratively in achieving organizational goals through the allure of their personality. Subordinates are typically captivated by the leader's inspirational communication style. Additionally, leaders with this charismatic personality exhibit a visionary quality, signifying an expansive and forward-thinking mindset that transcends short-term considerations. Leaders with this style appreciate positive change and embrace its challenges (Mattayang, 2019).

In line with this perspective, Judge (2008), as cited by Dwapatesty et al., identifies four characteristics of charismatic leaders: (1) possessing a vision and the ability to articulate it clearly and compellingly; (2) willingness to take personal risks and make sacrifices to realize the vision; (3) heightened sensitivity to the needs of their subordinates; and (4) demonstrating extraordinary and unconventional behavior, deviating from customary norms (Dwapatesty et al., 2021).

Sixth, the transactional leadership style is characterized by a leader guiding or motivating followers toward predetermined goals by clarifying role expectations and tasks. Transactional leadership focuses on leader-follower relationships without an emphasis on creating change for subordinates. There are four characteristics of transactional leaders: (1) contingent rewards, exchanging rewards for efforts, promising rewards for good performance, and recognizing achievements; (2) active management by exception, identifying and addressing deviations from rules and standards; (3) passive management by exception, intervening only when standards are not met; and (4) *laissez-faire*, relinquishing responsibility and avoiding decision-making (Budiwibowo, 2016).

Seventh, the transformational leadership style directs attention to the developmental aspects and needs of each subordinate. Transformational leaders alter their followers' awareness of issues by helping them view old problems in new ways. Leaders of this kind can invigorate, inspire, and motivate their subordinates to exert

extra effort in achieving shared goals and objectives within the organization. Characteristics of transformational leaders include: (a) possessing charisma or influence, consistently providing vision and a sense of mission, instilling pride, earning respect and trust; (b) being inspirational by communicating high expectations and using symbols to focus efforts, depicting essential meanings in a straightforward manner; (c) intellectual stimulation, encouraging intelligence, rationality, and careful problem-solving; and (d) paying personal consideration and attention to each subordinate, serving employees personally by coaching and advising (Budiwibowo, 2016).

The Leadership Style of *Kiai* in *Pesantren Walindo* and *Pesantren Al-Istiqomah*

Based on the data obtained and the researcher's observations of various developments in the educational systems at *Pesantren Walindo Siwalan Pekalongan* and *Pesantren Al-Istiqomah Batang*, the researcher draws the conclusion that the leadership styles in both boarding schools are similar, and one might even argue, identical, falling into the category of transformative-situational leadership. Further data reveals that the *Kiai* of *Pesantren Walindo* once mentioned that the institutional status change to *Pendidikan Diniyah Formal* (PDF) at Walindo flowed naturally, following the current, meeting the needs and demands of society. This transformation underwent rigorous stages and selection processes.

Similarly, the leadership style of *Kiai* in *Pesantren Al-Istiqomah Batang* involves managing the *Pesantren* with openness. *Kiai* not only preserves established scholarly traditions but also opens new horizons as a foundation for the skills of the students in facing future life dynamics. The emotional closeness between *Kiai* and *santri* is notable, with *Kiai* directly involved in handling the students. Evolving with the times, *Pesantren Al-Istiqomah* adapts and combines modern learning systems, classified in the Ministry of Religious Affairs as a Combination Islamic Boarding School, yet it still maintains the *Salafi* Islamic Boarding School tradition.

According to Budiwibowo (2016), the leadership style of *Kiai* in *Pesantren Walindo* and *Pesantren Al-Istiqomah* exhibits characteristics such as: (a) possessing a highly authoritative demeanor in executing the vision and mission of the led Islamic Boarding School, earning utmost respect and trust from educators, administrators, and the educated students; (b) inspiring administrators, educators, and students with

high expectations for each developed program; (c) providing intellectual stimulation that encourages intelligence, rationality, and careful problem-solving for administrators, educators, and students; and (d) demonstrating personal consideration and attention to administrators, educators, and students, serving all personally by offering spiritual advice and guidance.

The Development of the *Pesantren* Education System

Based on the results of document analysis, data was obtained that the development of the education system at the *Pesantren* Walindo Siwalan Pekalongan is slightly different from the education system at the *Pesantren* Al-Istiqomah Batang, where the development of the education system is more focused on the formalization of religious education in the form of *Pendidikan Diniyah Formal* (PDF) and *Ma'had Aly* (Pesantren-Based Higher Education). Therefore, *Pesantren* Walindo Siwalan Pekalongan still maintains the *madrasah diniyah* education system as its basis of education in order to maintain the quality of the students in the field of *tafaqquh fi al-diin*, although it is open to receiving general curriculum.

The education program at *Pesantren* Walindo Pekalongan consists of three programs, namely: *Tahfidz al-Qur'an*, *PDF Wustha* (SMP) and *Ulya* (SMA), and *Ma'had Aly*. With the PDF and *Ma'had 'Aly* learning system, students study religious sciences based on classical books in the morning until noon. General subjects are only those required by the curriculum, namely: citizenship education, Indonesian language, mathematics, natural science, and arts and culture. The afternoon is used for rest time. After *Maghrib* prayer, the students study *wetonan* and *sorogan* with the *kiai*.

Based on the researcher's observation of the course schedule, it is known that the classical books used in the *PDF Madrasah Diniyah* are relatively weighty for non-PDF traditional *pesantren*. In the field of *fiqh* (*siyasah*), for example, there are books, such as *al-Ahkam al-Sultoniyyah* by al-Mawardi and *Muqoddimah* by Ibn Khaldun; in the field of *Tafsir and Hadith* using *al-Itqan fi Ulum al-Qur'an* by Jalaluddin al-Suyuthi and *Mabahits fi Ulum al-Hadits* by Subhi Shalih; and in the field of *fiqh* there are *Subulussalam*, *Fathul Muin*, and *Iqna'*.

In contrast to the education system at *Pesantren* Al-Istiqomah Batang, in addition to maintaining the *salafiyah pesantren* program with classical book studies

and its *tahfidz* program, this Islamic boarding school also develops a broader education system that includes Non-formal Education in the form of Equivalent Education Level *Wustha* and *Ulya* and Al-Istiqomah Community Vocational Training Center (*Balai Latihan Kerja Komunitas/BLKK*) in the field of Junior Graphic Design training, and Formal Education by organizing *Madrasah Tsanawiyah* (MTs), which is equivalent to junior high school, under the Ministry of Religion. In addition, the Islamic boarding school also established a vocational high school, SMK Bhakti Kencana (Boarding School), which is one of the forms of formal education units that provide vocational education at the secondary education level as a continuation of MTs level with vocational programs consisting of Nursing Assistant and Clinical & Community Pharmacy.

CONCLUSION

The leadership style of *Kiai* as the head of *Pesantren* Al-Istiqomah in Banyuputih Batang is nearly identical to the leadership style at *Pesantren* Walindo in Siwalan Pekalongan, both employing a situational-transformative leadership style. In this approach, *Kiai*, as the leader in both Islamic boarding schools, demonstrates an ability to comprehend situational dynamics and selects an effective leadership style to be applied, particularly in the era of disruption. However, there are slight differences in the development of the educational systems in the two *Pesantrens*. *Pesantren* Walindo focuses more on the formalization of religious education, establishing *Pendidikan Diniyah Formal* (PDF) and *Ma'had Aly* (College-Based Islamic Boarding School). In contrast, *Pesantren* Al-Istiqomah emphasizes the development of a separate formal education system, including *Madrasah Tsanawiyah* (MTs) and Vocational School, SMK Bhakti Kencana, offering vocational programs in Nursing Assistant and Clinical & Community Pharmacy.

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