

The Model of Kyai's Leadership in Islamic Boarding Schools (Multi-Case Study in Modern Ummul Qura Islamic Boarding School and Ar-Raudhah Amuntai Islamic Boarding School)



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ABSTRACT: This study aims to describe and analyze the kyai leadership model in Modern Islamic Boarding Schools. This research uses a multi-case qualitative approach. Data were collected through in-depth interviews, participant observations, and documentation. Data analysis was performed using an interactive analysis of Huberman's (2014) model. The study's results found that the Kyai Leadership Model in Ummul Qura' and Pesantren Ar-Raudhah Islamic boarding schools is a transformational leadership model with a participatory leadership approach. Transformational leadership models include charismatic leaders (individualized effect), motivators and inspirers (inspiration motivation), stimulating subordinates (intellectual stimulation), and understanding the personality of subordinates (Individualized consideration). Meanwhile, the participatory model of kyai leadership is in the form of openness, listening, and accepting the opinions of subordinates.

KEYWORDS: Leadership, Islamic Boarding School

INTRODUCTION

Kyai in pesantren culture has various roles as a scholar, educator, caregiver, community liaison, leader, and manager of pesantren. Such a complex role requires kyai can position themselves in various situations. Thus, carrying out these roles requires a kyai figure with high ability, dedication, and commitment.

The strong position of the kyai ultimately leads to the establishment of absolute authority. Thus, all pesantren policies, setting goals, implementation, and evaluation, become the absolute authority of a kyai. Kyai controls and controls all sectors of pesantren life. The ustadz, let alone just students, only dared to do something out of the ordinary after getting the blessing and permission of the kyai.

The demands of changing leadership models in pesantren have shifted from classical leadership as the only source of learning to modern leadership that can bring pesantren to stay afloat and more advanced. The classical role of kyai as a scholar or source of knowledge as well as educators and caregivers seems to indicate *distortion*. This condition, for example, can be seen in the roles played by kyai who is also the Chairman of the Foundation and has shifted from scientific roles to more social and political roles. Kyai has more hours of flying out than playing the role of a teacher. The busyness of kyai in social and political activities although *husnudzdzan* is an effort to raise pesantren, this phenomenon has negative implications for scientific traditions and the management of pesantren. The recitation of the yellow book (classical), the uniqueness of the pesantren, is no longer taught by kyai but entrusted to an assistant. Likewise, the management of the pesantren is handed over to the principal, whose charisma is certainly not the same as that of the kyai. The phenomenon mentioned above makes the pesantren's various attitudes and responses to the current of modernity. *First*, there are pesantren whose attitude is to reject modernism. A total closure to modernism characterizes this attitude, both the mindset and the education system, by strictly maintaining the authenticity of traditions and values of pesantren, both in the form of symbols and substance.

Second, there are boarding schools whose attitude is to accept modernization selectively. In this pattern, there has been a creative process from the pesantren circle in accepting modernization, namely accepting part of modernism and then combining it with the tradition of pesantren. In this pattern, pesantren apply modern methods with a teaching system that includes references to general knowledge in education, but classical books with pesantren-style teaching patterns are still applied.

Third, there are pesantren whose attitude is to accept modernization in total, thinking and references. This pattern, pesantren teaches religious patterns with references to the yellow book and general knowledge. The curriculum used is also the general curriculum, no longer the pesantren curriculum which uses the book of mu'tabar.

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Theoretically, a leader is someone who has the authority to effect others to achieve an organizational goal. Leadership is the process of influencing others in the organization and achieving the desired goals in certain situations and conditions (Rivai, V., & Sagala, 2013). A person needs someone else in their work activities, commonly called cooperation. Then every absolute cooperation requires a leader who can control and lead the organization.

In educational leadership, it seems that the leadership of the "among" system initiated by Ki Hajar Dewantara has been integrated with the education leadership system in Indonesia, namely "*Ing Ngarsa Sung Tuludu*" (leadership from the front is carried out by providing a good example), "*Ing Madya Mangun Karsa*" (leadership from the middle is carried out by creating initiatives and thoughts), "*Tut Wuri Handayani*" (leadership from behind is done by always encouraging, encouraging and motivating).

According to Baboon Suharto (Asy'ari, Hashim; Hasibuan, Abdul Azis; Rosyad, 2019), Kyai is the central figure of every pesantren, where kyai, in addition to having high knowledge kyai is also the founder, owner, and donator (*pewakaf*) of pesantren. Kyai is a term for religious figures, namely Muslims, who have deep insight and knowledge of Islam. The effect of kyai charisma is a force that can move its followers militantly and implement the hopes and goals that its followers believe can provide happiness in the future. Assuming that charisma can be identified with *power* kyai, then the charismatic leadership of kyai can also be studied with the concept of a source of authority.

If viewed from the initial observations made at the Ummul Qura Islamic Boarding School above, we can find some of the peculiarities possessed by the Islamic boarding school. Ummul Qura Islamic boarding school, with its head of the cottage, has a history of formal education levels to doctorates and now has more than 500 students. The curriculum used is varied, combining the national curriculum (general science) with the cottage curriculum, which contains the *tahfidz* of the Qur'an, *tahsin*, Arabic, and the yellow book. This Islamic boarding school applies learning methods with a semi-modern system (traditional and modern integration) learning like madrasahs in general which are carried out in the morning and reading books guided by kyai or ustadz in the afternoon, and the use of foreign languages (Arabic and English) in daily conversations in the cottage.

When viewed from a brief observation on the second site, we can know some of the peculiarities possessed by the Ar Raudhah Islamic boarding school. The Islamic Boarding School is a traditional Islamic boarding school with an educational history for cottage leaders to have more history of non-formal education levels. The number of students is now more than 900 students. The curriculum is a cottage curriculum that emphasizes mastering the yellow book as the core of Islamic teachings and following general education on the A, B, and C package education paths for its students. The learning method by applying the traditional system (*sorogan* learning) is that learning is carried out through kyai or *mu'alim* (nickname for the teacher) reading the book with meaning and students listening and recording it, or it can also be by means of students learning by depositing their book readings to kyai or one of the *mu'alim*.

Therefore, in this study, researchers tried to uncover one variable that may be the most influential in the rapid development of the Ummul Qura Amuntai Islamic boarding school and the growth of public trust in the Ar-Raudhah Amuntai Islamic boarding school, namely the leadership model.

METHOD

This research used a multi-case qualitative approach. Data were collected through in-depth interviews, participant observations, and documentation. Data analysis was performed using an interactive analysis of Huberman's model (2014). This analysis model consists of four steps that interact with each other between one step and another. These steps are data collection, data reduction, data presentation, and verification. This study tries to describe aspects relevant to the observed phenomenon and the characteristics of the existing phenomenon or problem. This research is also included in the type of *field research* (field research) with the object of research more than one or multi-case, namely: Ummul Qura Islamic boarding school and Ar-Raudhah Islamic boarding school located in Hulu Sungai Utara district. A multi-case study is a research design involving several cases, places, and research subjects. The subjects of such studies are assumed to have similar characteristics.

The data collection techniques used in this study were in-depth interviews with informants, participant observations with interview techniques, and documentation in the form of written, printed, or other document materials needed to support the study's conclusions. The validity of the data uses source triangulation in the form of *Transferability* (external validity), *Dependability* (*dependence*), and *Confirmability* (certainty). The key informants of this study were kyai, foundation administrators, ustadz, and parents of students. Furthermore, the next informant was determined using snowball sampling.

FINDINGS

The research findings of the kyai leadership model in the Islamic boarding school multi-case study based on the results of data analysis from interviews, observations, and documentation are described as follows:

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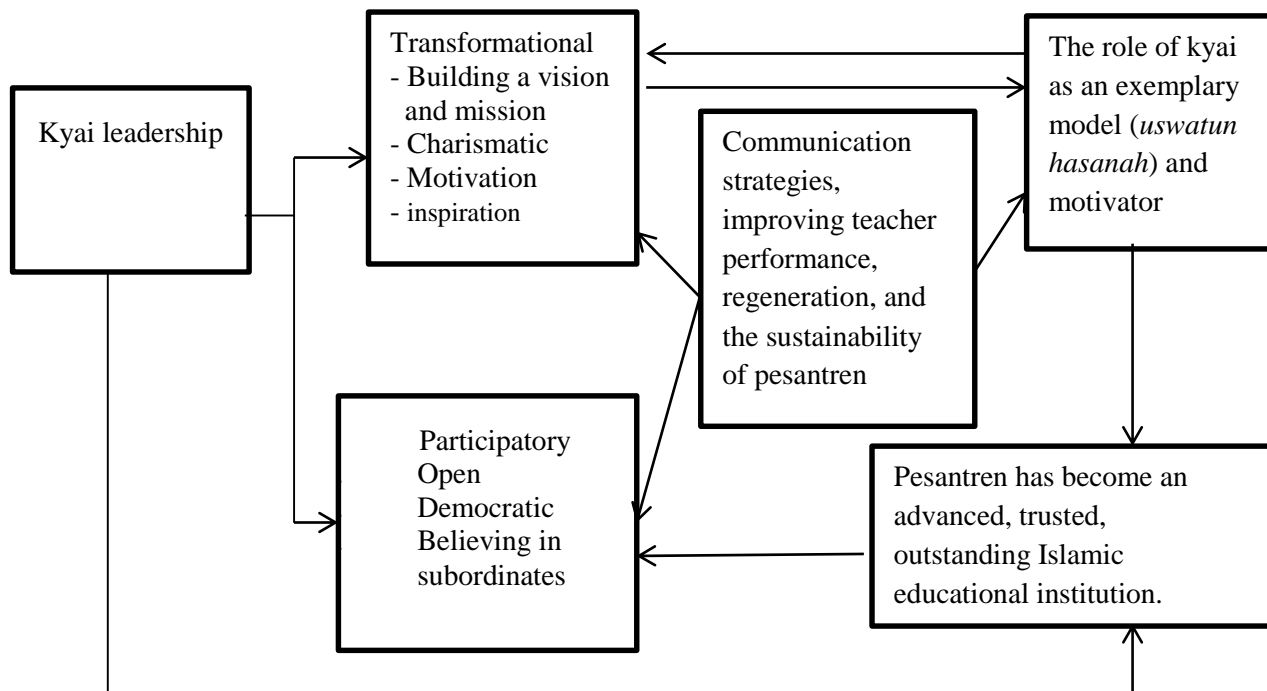


Figure: the results of data analysis

DISCUSSION

A. Kyai Leadership in Modern Islamic Boarding School Ummul Quro

1. Kyai Leadership Model in Modern Islamic Boarding School Ummul Quro'

1. Building a Shared Vision and Mission

Kyai Ummul Quro', namely KH Muhammad Saberan Effendi, is the highest leader in pesantren and the foundation. That way, he has full control over all activities in the pesantren, including formulating the vision and mission.

With this vision and mission, KH Muhammad Saberan Effendi directed all teachers' actions in ummul Quro' Islamic boarding school to achieve the vision and mission.

In understanding the vision and mission, according to Anak (Hasibuan, 2014), Vision is a goal that the organization wants (in this case, Pesantren) to achieve, including dreams, as well as the ideals of pesantren in the future. While the mission is concrete steps or actions to realize the vision. Vision is general, while the mission is more detailed or specific. The vision usually consists of several sentences of the statement, which are dense and clear, and represent everything. While, the mission usually consists of points that explain the objectives and is more elaboration than the vision. Vision is long-term. While the mission is short-term, the pesantren can execute it immediately and as soon as possible, and it can be changed if the previous missions have been carried out.

What KH Muhammad Saberan Effendi did can also be understood as an effort to encourage teachers to know, permeate, and understand the foundations of hope and action and the purpose of the pesantren. That way, the teachers will be proud that they are part of realizing the goals and hopes of the noble pesantren. In addition, teachers will feel that their work is more meaningful because they are not only working to meet their needs, but they can work in an environment that has similar understanding and work motivation.

The vision of the Ummul Qura Islamic boarding school' (1) Forming a Generation of Shaleh, Knowledgeable, Noble, and Skilled Character. The mission is: (1) To Produce People Who Are Devoted to Allah Swt and have a Noble Character Based on the Qur'an and As-Sunnah, and (2) to develop Superior Education in the Field of Tahfidz, Classical Books, and Science and Technology.

If referring to opinions (Azzaini, 2015), then the vision above has been included in the ideal criteria because it contains several properties: (1) Imaginable (imaginable), (2) Desirable (attractive), (3) Feasible (realistic and achievable), (4) Focused (clear), (5) Flexible (aspirational and responsive to environmental changes), (6) Communicable (easy to understand).

It means that in addition to being able to lead to the achievement of the vision and mission of KH Muhammad Saberan Effendi, he is also a Kyai who can design the vision clearly and well.

a. Using principles *Idealized effectd, Inspiration motivation, dan Individualized Consideration.*

KH Muhammad Saberan Effendi, in daily life, becomes a subordinate (role model) or a figure who is admired, valued, and followed by his subordinates. He showed this daily nature through understanding the organization's vision and mission, having a firm stance, commitment, and consistency to every decision taken, and respecting subordinates. With his charismatic attitude, he was able to have a great effect on students, teachers, and the Islamic boarding school environment.

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He always tried to provide values of ethical and moral importance, showing confidence in the ideals and values of life. Bass (2006) posits that an essential part of transformational leadership is charisma, but charisma itself is not enough for transformational processes. (Aslamiah., 2019)

KH Muhammad Saberan Effendi provided inspiration and motivation for his subordinates. Demonstrates an attitude of readiness, openness, and flexibility to change. He inspired subordinates with high spirits and optimism and gave attention to the *ustadz* and *ustadzah* so that the *ustadz* felt capable of performing tasks. He had high motivation, good workability, big and noble goals, and he effected their subordinates to work together to achieve a goal.

The figure of KH Muhammad Saberan Effendi understands the individual differences of his subordinates, pays attention to their interests, enacts them as a person with their respective needs and abilities, and gives meaningful advice. In addition, he also received opinions or ideas from teachers or foundation administrators. KH Muhammad Saberan Effendi, on various occasions, especially in meetings, showed his open attitude in communicating. So that teachers can express and capture ideas at the same time. This open communication provides an excellent advantage in building an emotional connection between Kyai and teachers in pesantren.

b. Using Spiritual Motivation

In addition to being an example for the teachers, KH Muhammad Saberan is a figure who motivates and supports everything related to the progress of pesantren. It is evident from the meetings that the teachers' views are supported and given spiritual and spiritual motivation in the form of verses of the Qur'an that can make the teachers emotionally excited.

According to (Supardi, 2014), motivation is the support of the impulse that arises in a person consciously or unconsciously to act with a certain purpose. For those of you who are not excited or sad, the word motivation may be able to make teachers rise again. It can also be interpreted as a strong reason to act.

Moreover, if the motivation is based on spiritual foundations, the stronger the motivation will be to encourage teachers to feel part of the very holy goal of pesantren.

c. Dividing tasks proportionally

As the findings of the existing research, KH Muhammad Saberan has carefulness in delegating tasks. He divided the duties on the posts that were already available, especially to the leaders in the Ibtidaiyah, Tsanawiyah, and Aliyah madrasas.

From the discussion above, we can find a leadership model that follows several theories we have studied before. According to (Saleh, 2019), the term transformational is derived from the word *to transform*, which means to transform or transform something into another different form. A transformational leader must be able to optimally transform the organization's resources to achieve meaningful goals following predetermined targets.

Practically Transformational leadership, according to (Lethwood, 2018), describes transformational leadership in eight dimensions: (1) Building a school vision, (2) Defining the goals of the school. (3) Providing intellectual stimulation, (3) Offering individualized entrapment, (4) Modeling good practices and important organizational values, (5) Demonstrating the best expectations, (6) Creating a productive school culture, (7) Developing structures to assist in the development of participation in school decisions. In addition, transformational leadership also Motivates the Team; this motivation is not only internal but external. How to convey that motivation to people is what a person can do with transformational leadership.

2. Kyai's Leadership Strategy of Islamic Boarding School Ummul Quro'

a. Maintaining the Cadreization of Islamic Boarding Schools

Kyai Ummul Quro' maintains the regeneration in pesantren; this occurs in two forms: (1) Assignment and (2) Teacher Recruitment.

The assignment of tasks or assignments is usually carried out in meetings. Assignment or assignment also considers the quality and capability of the Resource receiving the task. Kyai knows the achievements and movements of the teachers through teacher reports and leaders in each institution under Kyai: *Madrasah Ibtidaiyah, Madrasah Tsanawiyah, and Madrasah Aliyah*.

Previously, the teachers who entered the Ummul Quro' Islamic boarding school had also passed a series of fairly strict selections. Not only in academic matters but also in matters of loyalty and manners or Islamic educational terms referred to as '*Adab*'. The parameter "*Al-Adab Qobla Science*" means *adab* before science.

b. Supporting Various Training for Teachers

According to the department, teaching staff at Ummul Quro Islamic boarding school must be physically and spiritually healthy and have a minimum level of education with an S1 background. With its background, this institution can provide standardization of services and educational archetypes to students.

With the applied educational pattern, this institution requires appropriate human resources to implement learning and teaching activities and supervise students in the dormitory environment. The teaching staff must be physically and spiritually healthy and have a minimum level of education with an S-1 background and *salafiyah* and modern Islamic boarding schools in Indonesia. With its background, this institution can provide standardization of services and educational archetypes to students.

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Ummul Qura Islamic Boarding School also carries out refreshments to always improve the quality of education and teaching, both in the form of educational facilities up to the scholarship level and in the form of short-term training or in the form of visits to other educational institutions to provide input on the progress of Islamic boarding schools.

3. Implications of Kyai's Leadership Model in Ummul Quro

a. School Curriculum Development

Education at the Ummul Qura Islamic Boarding School is supported and supported by other programs. Pondok Pesantren Ummul Qura implements an integrated education system, where the shortcomings will be filled with other system advantages.

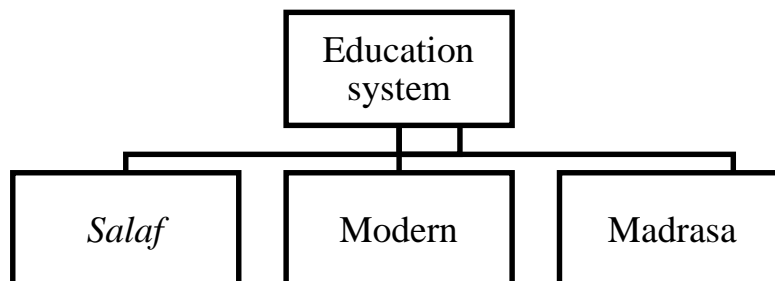


Figure 5.1 Education System Schematic of Islamic Boarding School Ummul Quro

This strategy is one of the efforts to achieve the vision and mission effectively and efficiently; due to the openness of Kyai, the curriculum eventually developed in such a way that were different entities united in one formal education administration.

This strategy can also be said to be an innovation carried out by Kyai to make pesantren continue to advance and can adapt to the times.

b. Teacher's Openness

In an organization, the openness of its members is what can sustain the success of the organization. Likewise, in pesantren, teachers are members of the organization where the pesantren is the organization. Meanwhile, kyai is the leader of the organization.

Kyai is required to be able to present an atmosphere of openness to the teachers. Like the company's leadership who presents openness like its employees. That way, various ideas, and opinions may affect the progress of pesantren. According to (Wote and Alice Yeni Verawati, 2019), open leadership is referred to as the Open Leader attitude, where this leader tends to give little or no direction to employees. These leaders tend to be transparent about their goals and constraints, sharing data and resources as widely and completely as possible. Leaders work collaboratively, transferring ownership of ideas, and outcomes with contributors (especially subordinates), while building strong and diverse communities to support and direct projects and organizations. They also set requirements for others to do the same, ensuring accountability, equality, and transparency in a project and its community.

c. Public Trust

Building public trust in pesantren is by providing opportunities for the community to speak up and dare to report the real situation and respond to the report as material for evaluating the improvement of education services. The leader must be able to hear the complaints conveyed honestly and without shame and will not embarrass his stakeholders. If people have started complaining, good leaders must diagnose appropriately and be able to provide the best solution to overcome it.

Quoting (Suharsaputra, 2013) explains several things about building trust for an institution:

(1) Self Trust, believe in yourself, that a leader has high integrity, has good goals in carrying out his leadership, his statements are always perfect, and has an amazing track record; this is commonly referred to as the "Axis of Credibility". (2) correlation Trust here is necessary to have the conduct of an organization complete with its ranks consistently and continuously.

(3) Stakeholder Trust, every organization he leads is not allowed to protect but must dare to guarantee the quality of the members of the organization by giving very high trust. Here the principles of cooperation in building an organization are applied.

(4) Market Trust, used by using the principle of reputation, the advantages of branding image and showing real evidence, that what is conveyed is proof and the resulting product is selling well.

(5) Societal Trust, leaders must be able to maintain the trust given by the community by giving back that trust in the form of a dynamic and sustainable empowerment process.

B. Kyai Leadership in Islamis Boarding School Ar-Raudhah

1. Model Kepemimpinan Kyai Pesantren Ar-Raudhah

a. Enforcing Discipline in Islamic Boarding Schools

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The Ar-Raudhah Islamic boarding school has been led by H. Abdussamad, BA, since 2013. He is a son of the region who has a great vision to advance the socio-religious life in his area. Residing on Jl. Brigadier-General H. Hasan Baseri, Pasar Monday Village RT. 06 Central Amuntai District Upper North River Prov. South Kalimantan. Born in Ujung Murung, April 27, 1945. His education started from the ujung murung folk school, Normal Islam, Usuluddin Amuntai. Initially, he was a Guru / Mualim since the Ar-Raudhah Islamic boarding school was established. He became the Principal of Ulya School and finally became the caretaker of the Lodge.

One of the strong characteristics of the figure of KH Abdussamad is his *istiqomah* in enforcing the discipline in pesantren. Discipline is something that is seen as very important for him for the advancement of pesantren. Without discipline, pesantren would not be possible to run properly.

According to (Martoyoo, 2000) work discipline is an important thing that needs to be considered and should not be left alone because there are various positive reasons why work discipline needs to be maintained. First, it reduces the problems caused by undisciplined behavior. The main result and goal of implementing discipline in the workplace are to limit and reduce problems resulting from undisciplined behavior; for example, work delays and absences often interfere with the productivity of employees and their teams. Secondly, maintaining workplace standards (in this case pesantren), when applied consistently and fairly, the work discipline system will strengthen the rules that the company has set and be able to improve morale and maintain standards. Employees will also tend to respect the rules in the workplace more and reduce the likelihood of violations and disciplinary sanctions.

Third, Maintain work consistency. Work discipline can keep the office's regulations and systems running consistently. So, with the discipline that is usually applied, in this case, teachers and pesantren cannot change the rules, and work consistency will be maintained. Fourth, it helps to avoid legal problems later in life. When the office is accustomed to applying the discipline of keeping any agreements on black paper on white, everything will be clear in the eyes of the law. So, when a problem arises in relation to this matter, the agreement that has been made can be a clear legal basis which is right and wrong.

b. Becoming *Uswatun Hasanah* and Communicate in Dynamic Style

Kyai at the Ar-Raudhah Islamic boarding school upholds *uswatun hasanah*. It follows the teachings of the Islamic religion that every human being, especially a leader, must have a good figure or, in other words, have *uswatun hasanah* as the Messenger of Allah SAW.

Exemplary both as an approach and a method is commonly found in Islamic boarding school education in Indonesia. The *asatidz* or teachers in Pesantren are the best example for their students; they are formed with various conditions where they have a moral responsibility to be *uswatun hasanah*.

In addition, by showing *uswatun hasanah* in his daily life at pesantren, the built-in communication pesantren tends to use a dynamic communication style. This dynamic leadership communication style means that communication actors will be more aggressive in conveying and capturing messages. In this style, both leaders and subordinates are well aware that their organizational or corporate environment is dynamic so that it focuses on action. This leadership communication style aims to stimulate employees to work faster with better results. In a dynamic working atmosphere, this style of leadership communication is suitable for solving critical problems. This leadership communication style can work well if leaders and employees have enough ability to work and solve critical problems in a dynamic environment.

c. Engaging in Islamic Boarding School Activities

Kyai Ar-Raudhah has a scope of work like other educators. It is caused KH Abdussamad is not the leader of the Foundation at once. With this scope of work, Kyai Ar-Raudhah is automatically involved in various activities in pesantren. Even though his age has advanced, KH Abdussamad does not hesitate to be directly involved in pesantren activities. KH Abdussamad always leaves for pesantren every morning and usually arrives early to maintain the discipline of entering pesantren, which has been arranged in the pesantren deliberations.

It is not uncommon for KH Abdussamad to take the initiative to involve every teacher in decision-making. He invites and provides opportunities for his subordinates to be actively involved and equally take on roles. It means that his leadership has a very close correlation with participation, namely the mental and emotional involvement of employees in the group so that they desire to contribute to their group's goal and have a great sense of responsibility.

From the discussion of leadership above, the leadership of KH Abdussamad is based on the theory that we have discussed using the model:

a. Transformational Leadership Model

Kyai at the Ar Raudhah Islamic boarding school always shows an example of a role model for teachers and students, as a figure who gives *uswatun hasanah* attitude to his subordinates. The attitude of discipline and respect for subordinates can make him a charismatic role model in the eyes of his subordinates.

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Giving a concrete example as a leader, he effected his teachers and students to instill the importance of discipline and ethical values. So that indirectly, he has authority in the hearts of the residents of pesantren. Have a soul of love for pesantren, willing to sacrifice for the benefit of pesantren. According to (Aslamiah., 2019), a person with transformational leadership has an identity or perception of conformity in terms of putting the organization's interests ahead of the interests of others and self-interest.

b. Participatory Leadership Model

Participatory leadership requires leaders to be involved in the organization of the institution. In addition to this leadership, the leader emphasizes group work up to the bottom level. To make this happen, the leader usually shows openness and trusts subordinates highly. So that in the process of making decisions and determining targets, the leader always involves subordinates. In this system, the communication pattern that occurs is a two-way pattern by giving freedom to subordinates to express all their ideas or problems related to the implementation of work.

Leaders who use a participatory leadership style can be more successful as leaders (Leaders). The participatory leadership style is very effective in setting goals because it always expects opinions, suggestions, and criticisms from subordinates during decision-making. The creativity of thinking of the leadership of the boarding school is more inclined toward the kyai as the central figure. Therefore, special awareness is needed for kyai to be able to accept and implement various ideas that can bring Islamic boarding schools in a better direction. Opinions, suggestions, and criticisms from subordinates are needed to create a work situation that supports each other and is not monotonous and flexible, strong cooperation in achieving common goals. (Remiswal, Hasbi, & Diani, 2020)(Partiningsih, 2014)

The characteristics of participatory leadership include: (1) The leader and subordinates are both involved in decision making and problem- solving or if the leader will make decisions, carried out after suggestions and opinions from subordinates. (2) The leader gives subordinates the flexibility to carry out the work. (3) Relations with subordinates are well established and in an atmosphere full of friendship and mutual trust. (4) The motivation given to subordinates is not only based on economic considerations but also on the importance of the role of subordinates in carrying out organizational tasks.

2. Kyai's Leadership Strategy of Islamic Boarding School Ar Raudhah

a. Collaborating with parties outside the school

To improve human resources in schools that, on average, have not met the educational qualifications of the first strata level. Kyai collaborates with various parties to train these resources to have skills supporting pesantren.

In this case, KH Abdussamad collaborated with the local education office to guide teachers to have better teaching skills to advance the Ar-Raudhah Islamic boarding school.

b. Providing Opportunities for Alumni

Pesantren Ar-Raudhah views their alumni as aware of the future of the pesantren. Therefore, Kyai opened as wide as possible opportunities for alumni of the pesantren to teach again at the pesantren. Especially for pesantren alumni who have studied abroad, especially in the Middle East, even though they are in a level of education that is not formal but non-formal.

The return of alumni of the Ar-Raudhah Islamic boarding school to teach again at the pesantren can also be interpreted as Kyai's effort to maintain the values that already exist in the pesantren. Those who have studied at the ArRaudhah Islamic boarding school know the ins and outs of the Ar-Raudhah Islamic boarding school, especially its advantages and disadvantages so that it can be improved in the future.

c. Giving Scholarship

Providing scholarships to students is an indirect effort to motivate internal and external pesantren to glance at pesantren. Internally, the provision of scholarships triggers a competitive climate for students and even guardians of students. Some people see it as a special attraction to pesantren so that they put their trust in pesantren in the future.

3. Implications of Kyai's Leadership Model of Islamic Boarding School Ar-Raudhah

a. Having a Healthy Work Climate

In an institution, both companies and Islamic boarding schools, it is necessary to have a healthy work climate. The work climate depicts quality, atmosphere, and character seen in norms and values, interpersonal correlations, teaching and learning atmosphere, organizational structure, positive ties with institutions and the physical environment in the institution where employees serve.

In Pesantren, employees or teachers must be given regulations with supervision, as did KH Abdussamad. Even with a note in such supervision, there is no need for any emphasis, punishment, or sanctions of a humiliating, degrading or material nature. But through, personal reprimands to offenders as a comparison glass for all components of the pesantren creates a good work climate.

A work climate can also be measured by means of the dimensions of safety (sense of security), teaching and learning (teaching and learning activities), interpersonal correlations (correlations with others), and institutional environment (work environment). According to (Robbins, 2007), The work climate contains a series of behavioral variables that refer to values, beliefs, and basic principles that act as a basis for an organizational management system. b. The teacher feels protected by Kyai. With the leadership

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carried out by KH Abdussamad, who is also involved in various activities and has a function as a regulator and director of pesantren, the teachers at the Ar-Raudhah Islamic boarding school feel disregarded.

Teachers feel educated and directed to the right tasks and do not feel demeaned. On the other hand, the spiritual motivation provided by Kyai is an additional strength for teachers always to be bound by religious and divine values. As a figure believed to have a gift or charisma, he can become a devotee or father to the Ar-Raudhah Islamic boarding school.

As an institution that carries Islamic values with a charismatic leadership model, Pesantren becomes easier to internalize because it is not only the worldly goals desired by the pesantren but also the goals of *ukhrawi*.

CONCLUSION

The Kyai Leadership Model used in Ummul Qura' and Pesantren Ar-Raudhah has similarities and differences. The similarity between the two is that they are open to opinions and have 'authority' and *uswatun hasanah*, then both also use the Transformational leadership model. His differences in Pesantren Ar-Raudhah, in addition to the Transformational leadership model Kyai also uses the Parsipiative leadership model.

The ustadz/mu'alim should be able to continue to develop themselves by participating in activities and programs that have been allowed by Kyai as the caretaker of the cottage to help improve the progress of the cottage and the sustainability of the Islamic boarding school.

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