

Pesantren Management and Development towards Globalization

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Kiai Leadership: From Tradition to Transformation (The Challenges of Pesantren Towards Global Turbulence)

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Pesantren leadership is generally accepted as something that is a legacy. It has a meaning as something that is continued by people nearby. The model that it shows has positive and negative implications. It does not matter, if the successors who become the leaders have the capacity that can fulfill the necessity of all people. Pesantren leader at least has two criteria that are needed to run the function optimally. Those two things are related to his high capacity of scientific education and his dedication to the people who become the object of his message. The adequate scientific education owned by the leader of pesantren is important because it will help him handle the task that he must do. Second, the pesantren leader should be someone who has the ability to communicate the values of Islam to the community, in addition he must be able to Islamize the society by showing its true and deeply sense. This study is a descriptive case study that was performed in Gontor Islamic Boarding School. The results show that during the leadership of the third generation (Kiai Santoso Anom Besari) Gontor began to recede, teaching and educational activities in schools began to fade. One related reason to this problem was due to the lack of attention toward the regeneration. After Kiai Santoso passed away, the boarding school was really off. Kiai Santoso brothers weren't able to replace him to maintain the present boarding school. The boarding school which has an old mosque came from the heritage of his ancestors was after that supervised by Nyai Santoso who lived in a relic house with her seven children. Nyai Santoso apparently didn't want to see the Gontor vanish into history. Therefore, she sent her three children to several schools and other educational institutions to deepen their religious knowledge. The three children that she sent were K.H. Ahmad Sahal, K.H. Zainuddin Fananie, and K.H. Imam Zarkasy. After they continued their study, precisely in the year 1926 new Gontor re-established, and on October 12, 1958 Gontor officially submitted (wakaf) to the Muslims. Based on the above findings, the researchers further to conduct more comprehensive follow-up research on the leadership Kiai in pesantren, so it becomes a means to promote education institutions of Islamic boarding schools in the future.

Keywords: *Leadership, Kiai, Pesantren, Tradition, Transformation*

Introduction

Pesantren¹ is the oldest educational system in Indonesia. It is a socio-cultural phenomenon that is unique and its existence has been proven by history and continues today. Madjid² stated that in terms of historical, pesantren not only synonymous with all Islamization, but also implies authenticity Indonesia (indigenous). Therefore, pesantren has become the object of research western scholars who studied Islam in Indonesia as J.F.B. Brumund in his book *Het Volksonderwijs onder the Javanen* year 1857. This study was followed by several subsequent researchers such as Van den Berg, John, and Snouck Hurgronje. They realize how powerful the influence of pesantren in maintaining the social, cultural, political, and religious people of Java.

Kiai³ Leadership in pesantren commonly accepted as something of a legacy. That means it continued by people closest to biologically with previous leadership. It has positive and negative implications. As an institution of Islamic grounding in society, a pesantren leader requires at least two criteria to perform the functions of pesantren optimally. The two things are high scientific capacity and dedication to the people who became the object of message. Adequate essential scientific owned by the leader of pesantren is required. It impossible to entailed task without proper scientific capacity. Second, the pesantren leader should be someone who has the ability to communicate the values of Islam to the community, in addition also high dedication to Islamize society in the sense of the comprehensive.

The adequate knowledge is important to be owned by the leader of pesantren because the assignment that he execute is impossible to be implemented without the adequate knowledge capacity. Second, the leader of pesantren should be the person that has ability to communicate the values of Islam to the community, besides, the high dedication to Islamize community in the largest meaning.

The problem happens when there's a traditional successor who don't have the capacity needed to become a leader of pesantren. He was forced, in some cases to force ourselves to be the leader of pesantren because of long-running tradition in the community requires that he be a leader. This tradition continues to run because of the general belief that pesantren leadership is descendants But if we consider that the main function of pesantren is an agency of cultrate Islamic values in the society, the leader of pesantren should be chosen based on his competence of knowledge and his dedication to society.

During this time, the leader of pesantren comes from the closest family of the leader before, and it's not a problem if he have the capacity needed. But the interrelatedness family with the leader before may not become the only standard in success of pesantren leadership. The leadership patterns of pesantren that being leaded traditionally during this time, according to the researcher it will be a problem. In the future the challenge that will be faced by pesantren will be higher and more complex, so that the representation and collective transformation leadership increasingly likely to modalities situational leadership behaviors, the distribution of authority and power also assignment and function of ledership more clear and guided. It can also be understood from a leadership crisis is currently experiencing deadlocks democracy, coupled with social problems that need servicing more participatory and accountable

In addition, the pesantren leadership pattern during this time is known by autocracy leadership which is not involving many persons that at their turn obstruct the directness of existence the pesantren boarding school. The collective leadership pattern try to find the benefit of policy so that the other leadership elements can sit engage in deliberation in finding ideas and decisions that have legal formal power. Planning and socializing program that appropriate to the authority capacity from each leader to whole layer units beneath level. Togetherness, because environment generally purposed that togetherness so that if the face so many problems will always being solved together especially when the leader less able (not competent) so that pesantren can be dynamic, not stiff, full of innovation (change) programs and relevant to the global world.

Gontor is one of the many pesantren educational institutions scattered across Indonesia, that have implemented leadership from the traditional to the transformative. Gontor was built on Monday, 12 Rabiul Awwal 1345 H coincide with 20th September 1926⁴ by three brothers that known as "Trimurti", they are K.H Ahmad Sahal, K.H Zainuddin Fananie and K.H Imam Zarkasy and now Gontor is leaded by the second generation. There are two scaffolds of education that being organized by Gontor, they are middle scaffold that called *Kulliyatul*

Muallimin al-Islamiyah (KMI) and college scaffold called Darussalam Institute of Islamic Studies (ISID) and now Darussalam University (UNINDA).

The name of Gontor is difficult to be separated from treasure of Islamic Educational Institute in Indonesia, the fame and the authority the institute as Islamic educational institute that capable is not slipped away from the cold hand of its caretaker. This is important to be raised because in the reality the successful or the failure a pesantren is determined by dependability and sincerity of the caretakers (kiai) in developing the institutes that they lead, thus, actually it's not too excessive if there are many researcher said and measure that pesantren is a personal enterprise of the leaders⁵. Based on the exposure above, this concise article has purpose to explain how the history of kiai's leadership in Gontor.

Tradition and Transformation Leadership

Traditional Leaders approach is one of singular authority. Traditional leaders in the corporate world believe that their power derives from their position of authority. Old school corporate hierarchy often bestows power based on longevity with a secondary look at prior results. The longer you stay with your firm, the farther up the ladder you progress, the greater your power⁶. In pesantren tradition, the kiai leadership is hereditary from leader and the whole affair pesantren are under the responsibility of kiai.

The idea about transformational leadership theory is first time raised by Burns (1978) in his discussion about politic leadership. In his article is described the the transformational leadership is a process where the leaders and the followers self-promote each other to the higher morality and motivation phase. The theory about this leadership then being developed by the other prominent figure like : Bass (1995,1996); Bennis and Nanus (1985); Sashkin and Fulmer (1988); also Ticky and Devanna (1986), explained that the leadership as a process influencing commitment for together goal and giving authority to the followers to reach it⁷.

The transformational leaders try to raise the awareness of the followers by shouting out the ideals that is higher and the moral values like liberty, justice, and humanity; this is not based on emotion like greed, jealousy, or hatred. Transformational leadership is related to the relevant values for the process of exchange (change), like honesty, justice, and responsibility that exactly the value like this is the thing that very difficult to found in Indonesia

Transformational leader is the agent of change and acts as catalyst. Thus, transformational leader is the leader that gives the character to change the system to the better direction by increasing all of human sources that already exist. A transformational leader try to give reaction that raises the spirit and quick work ruse as maximal as possible, always appear as a pioneer and the change porter. According to Covey (1989) and Oeters (1992), the transformatinal leader has the certain vision, has holistic draw about how an organization in the future when all of the goals and targets already reached. Thus, transformational leader is a visioner leader⁸.

Besides, a transformational leader can be measured in its relation with the effects of the leader to his followers. The follower of a transformational leader feels the existence of trust, admiration, allegiance, and honor to the leader and they are motivated to do more than what they are being expected before.

Research Method

This study used a qualitative approach with the historical method. Historical approach in this paper is very helpful to explain what happens in a society within a certain time, in this case the leadership of kiai Gontor from Tegalsari period up to the leadership of kiai today. The data

collection is done by reviewing documents and classical texts related to the theme of the research. In addition, the researchers also conducted participant observation and interviews with experts who know the facts of history. The technique of data analysis was done by using interactive models⁹. Data analysis technique was used to analyze the data associated with the kiai Gontor leadership. Meanwhile, data analysis starting from the data collection, data reduction, data display, and conclusions: drawing / verifying.

The Dynamics of Kiai Gontor's Leadership History

In the middle of 18th century, there lived a big kiai named Kiai Ageng Hasan Bashari or Besari in Tegalsari village. Tegalsari is a secluded village around 10 km from south of Ponorogo city. It is hemmed in by two rivers, Kenyang River and Malo River. Where the established a pesantren that became known as pesantren Tegalsari¹⁰. In history dynamic, this pesantren has ever got golden period, thousands students came to study in this pesantren. They came from entire Java. Because of the number of students, all of village area became pesantren. Moreover, their pesantren also built in the village around. Pondok tegalsari has contributed a big meritorious service in building Indonesia through their alumnus. Some of them became Kiai, Mufti, prominent figure and many others.

After Kiai Ageng Basahari passed away, he was replaced by his seventh son, his name is Kiai Hasan Yahya, then Kiai Hasan Yahya was replaced by Kiai Bagus Hasan Bashari II whose then replaced by Kiai Hasan Anom. That was how Pondok Tegalsari lived and developed from generation to generation. But, in the middle of 19 century or in the fourth generation Kiai Bashari's family, Pondok Tegalsari started to lessened¹¹.

In the Kiai Khalifah leadership period, there was a student who was very prominent in some of science fields; his name was Sulaiman Jamaluddin, the son of penghulu Jamaluddin and grandchild of Pangeran Hadiraja, the tenth Sultan of Cirebon. He was so close to his Kiai, and Kiai also loved him so much. And so, after he got enough knowledge, Sulaiman Jamaluddin was taken as son-in-law by The Kiai. Then, he became a young Kiai who was often trusted to replace the Kiai to lead the pesantren when the Kiai was handicapped. Moreover, finally Kiai gave him credibility to his student and son-in-law to build pesantren in Gontor village.

Gontor¹² is the name of a village. At that time still woods where there was no much people visit. Moreover, this wood was known as a hidden place for robbers, criminals, and drunkard. In this village Kiai Sulaiman Jamaluddin was given an instruction by his parent-in-law to path a pesantren like Tegalsari by equipped 40 students by Kiai khalifah. Pondok Gontor became a pioneer from Pondok Modern Darussalam Gontor today (new Gontor).

Pesantren founded Kyai Sulaiman Jamaluddin is growing rapidly. Especially when leaded by his son named Kiai Archan Anom Besari. Their students came from entire Java. After Kiai Anom passed away, Pondok has continued by his son named Kiai Santoso Anom Besari. Kiai Santoso was the third generation from the founder of old Gontor. At this third generation leadership, Gontor started to lessened, the teaching activities and education in this pesantren started to fade Among the deterioration because it is due to lack of attention to the regeneration.

After Kiai Santoso Passed away, pesantren completely stopped. Kiai Santoso brothers no longer are able to replace them to maintain the existence of pesantren. Now, there was only Nyai Santoso and his seven children with an unpretentious house and old masjid legacy her ancestors. But, Nyai Santoso would never want to see Gontor disappeared swallowed by history. Therefore, he sent three people among sons and daughters to several schools and other educational institutions to deepen their religious knowledge, and among the three sons he was are K.H Ahmad Sahal (1901-1977), K.H Zainuddin Fannanie (1905-1967), and K.H Imam Zarkasy

(1910-1985).

That three sons of Nyai Santoso above, later is often called "Trimurti", and on the third hand of his new Gontor was later re-established.. The opening of new Gontor legitimaely declared on Monday Kliwon 20th September 1926 M coincide to 12 Rabiul Awal 1345 H. This new Gontor was built on heritage value of muslim boarding school which was integrated to system and modern educational method. This method, in the next can create and develop certain ethos which has made the students became more dynamic, critical, and creative.

Interpretation and Discussion

Leadership repeatedly purposed as the activities to influence people or group to reach a goal which has been set. In the perspective of management, leadership can be defined as " the ability to activate, influence, motivate, ask, give direction, advise, lead, command, prohibit, even to punish (if needed), and also to develop with the intention so that human as a management media shall to work in order to reach the administration goal effective and efficiently"¹³. The leader is an important part in an organization. The leader is a controler and direction determiner that will be taken by organization to reach a goal that has been set. That is why failure and success of an organization is determined by the leader. This statement is supported by many research result that shows that leadership styles in an organization is a factor that related to productivity and effectivity of the organization. This idea is also obtain in pesantren's world where the leadership style of a Kiai will be very influential to the whole pesantren's performance.

In general, in n the tradition of pesantren, Kiai is a educator, leader, and the owner of pesantren. It influences to the system of leadership in pesantren where everything is centered to Kiai and everything is on Kiai's hand. So that, some of people said that pesantren is similar to a dynasty or a little kingdom; when kiai passed away, all of the pesantren's assets including the leadership are inherited to their generation. After inherit authorization, the son of Kiai replace his father become the holder of dominance and whole authorization in the environment of the pesantren. He becomes a pillar of the whole problems in pesantren.

There are two things that can be noted from this leadership pattern; 1) only son of Kiai is reserve the right to inherit the leadership in pesantren. 2) pesantren is run by the one and only leader. The problem that often arises with regard to the first point of this is the lack of leadership patterns kiai child to inherit his father's leadership. So that if Kiai of pesantren passed away, the life directness of his pesantren is no longer can be defended. Meanwhile, the problems that faced by second point of this one leadership is when the pesantren become bigger, the amount of students increasing become hundreds even thousands, so that the problems that will appear are also much more with the level of complicated that higher. So that the only one leader is doubted that he will be able to solve the problems surely.

From here, born an idea so that the leadership of pesantren in the future no longer by dynasty sytem and individual. The settler a leader of pesantren should be determined by the factor of properness than generation. So that a son of Kiai is not automatically become a leader of pesantren except if he has properness standard to become the leader of the pesantren. Thus, for the case of big pesantren that has hundreds and thousands students, the individual leadership pattern no longer runs effectively. So that its needed to be applied collective leadership pattern to ensure the effectivity and efficiency of education in the pesantren. By this collective leadership, the tasks and problems in pesantren can be delegated to the parties (institute/part/department/personnel) who is qualified in their field. Besides, the collective leadership pattern also try to find the benefit policy so that the element of other leadership can

sit engage in deliberation in finding ideas and decisions that have legal formal power. Plan programs and socialize within the capacity of the authority of leadership throughout each layer of lower-level units. Togetherness, because environment generally purposed that togetherness so that if the face so many problems will always being solved together especially when the leader less able (not competent) so that pondok pesantren can be dynamic, not stiff, full of innovation (change) programs and relevant to the global world.

Additionally, the management system of pesantren in general is private property (Kiai's family) or institute. So that sometimes there's no clear arbiter limit between Kiai's family ownership and pesantren ownership then appear the disturbance after the founder passed away¹⁴. Therefore, came the idea to benefaction or wakaf Gontor for the Muslims.

Most basic in the submission of this benefaction is a form of sincerity. Next is thought that arises from past history that most boarding schools in the past relied heavily on the charisma kiai. This is strength and a weakness of pesantren. Those strengths are clear, but the weakness will appear when linked with the future of pesantren¹⁵. So, there are many of pesantren when the Kiai passed away, the pesantren also stopped, caused of the lack of forming of cadres. That is why, Trimurti opined that pesantren has to have an establish management in order to produce the qualified and responsive students and alumnus to the challenges and changes the period that is so quick and strict.

The idea of wakaf is also inspired by the existence of Al-Azhar University in Mesir. These universities was founded from a small masjid hundred years ago and still survive until today and and even has a waqf land area and able to provide scholarships to foreign students from all over the world every year.

The things that have done by the three founder of Gontor then followed by some decisions about system and mechanism organization of pesantren that give the limits about right, authority and obligation for the management, including the family of Kiai. This is supposed that Gontor will constant and run forward although already left by its founder. This step is one of modernization of educational pesantren's system that will be foundation for the process developing of Gontor in the future time.

From this historical phenomenon, that is surrendering wakaf legacy from three brothers to pesantren and Muslims is unveiled legally on 12th October 1958 coincide with four "windu"¹⁶ commemorate the establishment of Gontor. Proved that Timurti's principles that is often being screamed to their students among other, "Bondo, Bahu, Pikir, lek Perlu Sak Nyawane Pisan" (wealth, energy, thoughts if necessary also the soul), really done; the real of sincerity in struggle which is proper to be followed. A life philosophy that is exact and so meaningful deeply. A symbol of how hard they struggle in the past time where they always face the death. An instruction that waken the spirit of the students to always fight and try as much as possible in the life, because the death can any time come. "Life once, life meaningfully" and "being commendable but dont ask for merit". This is type of the values and struggle soul that always implanted by kiai to the students.

Conclusion and Recommended

Leadership of Kiai during this time is identical to legacy that given down declined from generation to the next generation. It is often that leadership pattern like this bring up problems because the one that given the legacy didn't have competence being required to become a leader. It's not rare when the Kiai passed away, the boarding school also die. This matter ever experienced by Old Gontor at Kiai Anom Besari's period. According to that objective fact, it's the time to change the leadership management of Kiai, from traditional to transformation. It means

that the candidates of replacement leader must have conditions and indicators that needed by a leader of a pesantren Islamic educational institute. This is very needed in order to avoid the obscure story of pesantren can be repeated again in the future time. In addition, the striving and pesantren's striving in the future time are more complex.

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¹ Abdurrahman Wahid (2002:p.50) interpreted pesantren as a place where santri (student) live. Abdurrahman Mas'ud wrote the word pesantren stems from santri which means one who seeks Islamic knowledge. Usually the word pesantren refers to a place where santri devotes most of his or her time live in and acquire knowledge. Mastuhu (1994:p3) Boarding school is one of the Indonesian Islamic education that is traditional for Islam in religious teaching, and practice it as a guide to daily life, or so-called *tafauquh fiddin* by emphasizing the importance of morality in civic life.

² Nurcholis Madjid. *Bilik-Bilik Pesantren Sebuah Potret Perjalanan*. Jakarta. Paramadina. 1997. p. 3.

³ Kiai word does not come from Arabic but he comes from the Javanese word that has meaning people who are respected and have the glory. Meanwhile, the notion of Kiai in general in Indonesia addressed to the founder and leader of the pesantren who devoted his life to Allah to spread the teachings of Islam through education. With this clear, that word Kiai implies respect given by the community to those who have knowledge of Islam and regarded as their leader. This title was given by the people, not the academic degrees obtained through formal education.

⁴ Nur Hadi Ihsan dan Akrimul Hakim. (2004). *Profil Pondok Modern Darussalam Gontor Edisi Pertama*. Gontor: Trimurti Press.

⁵ Tim. (1996). *K.H. Imam Zarkasy dari Gontor Merintis Pesantren Modern*. Gontor. Gontor Press. p. 6.

⁶ 8 Differences between Traditional and Collaborative Leaders. Available from: <http://blog.innocentive.com/2013/11/21/8-differences-between-traditional-and-collaborative-leaders/> . accessed (04/06/16).

⁷ Gary Yulko. (2007). *Leadership in Organization*, Tejr. Budi supriyanto. Jakarta: PT Indeks. p. 209-291.

⁸ Komariah & Triana. (2006). *Visionary Leadership menuju Sekolah efektif*. Jakarta: Bumi Aksara. p. 78.

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- ⁹ A.M. Huberman dan M. B. Miles.. (1985). *Qualitative Data Analysis; a Sourcebook of New Methods*. London. Sage Publications. p:21.
- ¹⁰ Nur Hadi Ikhsan. (2001). *Pola Penyelenggaraan Pondok Pesantren Ashriyah /Khalafiyah Profil Pondok Modern Darussalam Gontor*, Jakarta: Depag..p: 11.
- ¹¹ *ibid.* p: 12.
- ¹² Is so called because it was once a "dirty" (*Eng Gon ko Tor* (Javanese language) places inhabited by wild animals, none of the people who dared to stay in place very well known as a hideout of the robbers, champ, harrier and people dirty behave in society.
- ¹³ E.Mulyasa. (2007). *Manajemen Berbasis Sekolah; Konsep, Strategi, dan Implementasi*. Bandung. PT Reamaja Rosdakarya. p. 107-108.
- ¹⁴ Tim. (1996). *K.H.Imam Zarkasy dari Gontor* p: 78.
- ¹⁵ Tim. (1996). *K.H.Imam Zarkasy dari Gontor*. p: 77.
- ¹⁶ Windu is the term for a period of 8 years. According to the Javanese calendar, which reformed and perfected by Sultan Agung, the king of the Sultanate of Mataram, the tiger is composed of eight years with the name-year: Alip, Ehe, Jimawal, Je, Dal, Be, Wawu, and Jimakir. As a comparison, the Chinese and Japanese dating system uses cycles of twelve years using animal symbols to characterize life that may occur in the years concerned. Windu also has a cycle, which consists of four cycles, each of which is called Windu Adi, Kunthara, Sengara, and Sancaya. Thus, one cycle takes 32 years. Available from: <https://id.wikipedia.org/wiki/Windu>. (Accessed 04/06/16).