

Leadership Model in Pesantren Baitul Qur'an, Wonogiri, Central Java, Indonesia

Sunar¹

¹ Nahdlatul Ulama University of Surakarta, Indonesia; Sunar19671221@gmail.com

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ABSTRACT

Pesantren Baitul Qur'an in Wonogiri, Central Java, Indonesia, is an Islamic educational institution for memorizing the Qur'an. This pesantren has succeeded in educating students to memorize the Qur'an for less than two years. This paper questions the leadership model of the leader of Pesantren Baitul Qur'an Wonogiri, who can maintain the teacher's quality so that students can memorize the Qur'an for two years. This study aims to analyze the leadership model of Pesantren Baitul Qur'an Wonogiri using a qualitative approach. This study argues that, *first*, the charismatic leadership model is more widely used by pesantren directors in everyday life because it inspires and influences other teachers' thoughts, feelings, and behaviour. *Second*, the democratic leadership model is more widely used by pesantren directors in the bureaucracy because every teacher has the right to make decisions to achieve teaching goals effectively and efficiently. *Third*, the participatory leadership model is more widely used by pesantren directors in the organizational field because it involves the community voluntarily, so all institutional agendas run well.

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Corresponding Author:

Sunar

Nahdlatul Ulama University of Surakarta, Indonesia; Sunar19671221@gmail.com

1. INTRODUCTION

Pesantren is closely related to *Kyai's* leadership model (Hafidh et al., 2022). *Kyai*, as a charismatic leader, has power over students, so the student imitates him without coercion or duress (Tokbaeva, 2022, pp. 311–328). When leaders empathize and empower them, charismatic leaders have more influence on members (Rahman et al., 2022). A leader is someone who can mobilize followers to achieve the goals of the organization. Thus, leadership is closely related to functional management, and even the leader is the core of the management (Sari & Hanafiah, 2022).

This research focuses on Pondok Pesantren Ma'had 'Aly Tahfidzul Qur'an Baitul Qur'an Wonogiri, Central Java, Indonesia. Based on the survey, 90% of students finished memorizing the Qur'an in less than two years, while 10% finished memorizing the Qur'an in three years (Fatin, 2021; Sembodo, 2021). It should be very proud of fantastic achievement because students in other Pesantren

need a longer time to finish memorizing the Quran. This paper questions the leadership model of Pesantren Baitul Quran Wonogiri, who can lead the teacher council in educating students to complete the memorization of the Quran in less than two years. The following research questions were set to find the answer to the leadership model of Pesantren in memorizing the Qur'an.

Previous researchers paid attention to the pesantren leadership model. Kompri (2018) argues that Pesantren is the oldest education system in Indonesia which is managed traditionally. On the one hand, pesantren leadership model is *individual-collective* and centred on the figure of the *Kyai*, but on the other hand, pesantren is under the foundation, so the leadership must collaborate with other leaders collectively. The leadership model from *individuals* to *collective* is much better in managing Pesantren because pesantren does not only depend on the figure of a *Kyai*, but all include all the pesantren elements. Thus, current research confirms that pesantren's leadership model has been experiencing social transformation, leadership succession, and management change (Prabowo, 2016; Remiswal et al., 2020; Sholihah, 2020).

According to Umiarso (Umiarso, 2018), pesantren are systemically developing towards modern institutional changes. According to current research, the leadership model of pesantren combines five leadership models: transformative, transactional, visionary, democratic, and charismatic. The various models generate leadership characteristics: integrity, discipline, competence, trustworthiness, humanism, communication, and organization. This leadership model aims to build the character of independent and disciplined students. *Kyai* often interacts directly with students and teachers to form effective communication to educate students through habituation, example, wisdom, and motivation. (Al Mubarak & Imron, 2021; Nawaz & Bodla, 2010; Rahayuning Tyas, 2019; I. Syafi'i, 2020).

Based on the description above, the pesantren leadership model consists of various types and kinds, but combining the individual and collective models is dominant. However, each pesantren leader has a different model of managing pesantren, with transformative, transactional, visionary, democratic, and charismatic models. Based on this background, this paper seeks to re-examine the discussion about the leadership model of pesantren, especially in Ma'had 'Aly Tahfidzul Qur'an Baitul Qur'an Wonogiri. The findings of this research will contribute to the study of leadership models in particular and pesantren in general.

2. METHODS

The object of this study is the leadership of the director of the pesantren in managing the pesantren Mahad 'Aly Tahfidzul Qur'an Baitul Qur'an Wonogiri. This research uses a qualitative approach to observe and interpret reality comprehensively and to obtain a reasonable and systematic interpretation, not test a theory or hypothesis ('Adlimah, 2022). The data sources of this study are divided into two, primary and secondary (Solahuddin et al., 2020). The primary data in this research was field data obtained through interviews with the directors of the Baitul Qur'an Islamic boarding school and various pesantren documents. While secondary data is obtained through previous research, magazines, books, scientific articles, or data-providing institutions (Saifuddin Zuhri Qudsy et al., 2020).

The data collection method is observation, interviews, and documentation (M. Syafi'i, 2022). The data is collected, organized, and analyzed to become information that explains the relationship between phenomena (Sudaryana & Agusiady, 2022). Researchers prepare and manage the data obtained as transcript text or photo, then reduce it regarding data analysis techniques ('Adlimah, 2022). After all the steps, this research will identify data in the report. The conclusions in qualitative research are new findings in object descriptions, causal relationships, or theories.

3. FINDINGS AND DISCUSSION

3.1. General Overview of Pondok Pesantren Ma'had 'Aly Tahfidzul Qur'an Baitul Qur'an Wonogiri

Pondok Pesantren Ma'had 'Aly Tahfidzul Qur'an Baitul Qur'an Wonogiri is an Islamic educational institution that combines memorizing of the Qur'an and Islamic studies (*dirāsah Islāmiyah*) using a higher education system. This pesantren was established by dr. H. Rosyid Ridho and Ustadz Abu Syauqi to young people who want to be able to read and memorize the Qur'an. Ustadz Abu Syauqi has an idea to establish Pesantren Baitul Qur'an Wonogiri as a home for the memorizers of the Qur'an.

Initially, Pesantren Baitul Qur'an Wonogiri was under Dewan Syura foundation. In the next phase, Pesantren Baitul Qur'an Wonogiri was under Dewan Dakwah Kabupaten Wonogiri to improve the quality and development of management. Pesantren Baitul Qur'an Wonogiri was established on 1 muharram 1428 H / 2007 AD (Sembodo, 2021). The first batch of students totaled 19 people. Initially, the student's residence was on campus 1, located at al-Faqih mosque, Pokoh, Wonoboyo, Wonogiri. Then, the student's residence was on campus 2, located in the at-Taqwa mosque, Made village, Slogohimo, Wonogiri. In addition, several other students lived in the Aung at-Taqwa mosque, Wonogiri (Fatin, 2021).

The initial concept of Pesantren Baitul Qur'an Wonogiri was pure memorization of the Qur'an. In the next phase, Pesantren Baitul Qur'an Wonogiri addresses regenerating ulama at the level Mahad Aly (Diploma 3) with a curriculum based on memorizing the Qur'an. Pesantren Baitul Qur'an Wonogiri provides full scholarships to all students for two years of education. Students from various regions in Indonesia only focus on memorizing the Qur'an 30 juz. According to the management, the effort to develop pesantren is to preach and serve society. The graduated students from Pesantren Baitul Qur'an Wonogiri mostly continue their education at the Mamba'ul 'Ulum Islamic Institute (IIM) Surakarta and other universities in Solo Raya (Fatin, 2021; Kamal, 2021; Nashir, 2021; Sembodo, 2021).

Ministry of Religious Affairs of Wonogiri Regency permitted Pesantren Baitul Qur'an Wonogiri to implement education and teaching number: 01/eks/MBQ-WNG/VII/2008, on July 20, 2008. Head of the Ministry of Religion, Wonogiri Regency, Drs. H. Mustaqiem Asnawi Ahmad signed establishment permit of Pesantren Baitul Qur'an Wonogiri, number: Kd.11.12/5/BA.01.1/984/2008, on September 9, 2008. In 2009 the management decided to merge campuses 1 and 2, located at the Hafshoh Pokoh Wonogiri mosque. At that time, Pesantren Baitul Qur'an Wonogiri occupied the Hafshoh mosque complex as granted land with an area of 2,500 m². This area was developed into an integrated campus with a three-story building.

3.2. General Overview of Pondok Pesantren Ma'had 'Aly Tahfidzul Qur'an Baitul Qur'an Wonogiri

Leadership is a series of abilities, personalities, and authority, that is useful to convince followers to be willing to do the tasks voluntarily, enthusiastically, without coercion or duress (Purwanto, 2006). Based on observations and interviews with informants, the leader of Pesantren Baitul Qur'an is someone who has advantages, authority, recognition, and support from his followers in pesantren to be able to move, guide and direct the teachers and students council following the vision and mission of the foundation (Nashir, 2021).

Veitzhal Rivai and Deddy Mulyadi argue that leadership is a process of influencing or leading by example to achieve a specific goal. Leadership is the art of influencing and directing person to obey, trust, honour, and cooperation to achieve common goals. The art of influencing involves three things: leaders, followers, and situations (Rivai & Mulyadi, 2012). Based on interviews with elements of students, the director of Baitul Qur'an Wonogiri has a character that should be a role model like Prophet Pubh., namely *ṣidīq* (truthfulness), *amanah* (trustworthiness), *tablīgh* (delivering the message), and *faṭānah* (intelligent), so that followers appreciate the leadership (Fatin, 2021). Based on the interviews with several Ustadz, the personality of Baitul Qur'an directors is honesty, self-confidence, responsibility, take risks, big spirits, stable emotions, having a strong personality, sensitive to others,

and having efforts to improve the image of the pesantren (Sembodo, 2021). Thus, the leader of Baitul Qur'an is someone who can influence and direct all pesantren activities and is fully responsible for every exercise to achieve a shared vision and mission.

The leadership of the Baitul Qur'an is determined by the foundation, which changes every term of office. Baitul Qur'an is managed using collective leadership management so that the division of roles follows each member's capacity. The highest structure of Baitul Qur'an is the chairman and director of the foundation, namely dr. Rosyid Didho and Ustadz Muhammad Lufthi al-Ḥāfiẓ. Based on observations and interviews, the figure of Ustadz Lufthi is the key to the success of pesantren because it influences academic development and employee cooperation. The crucial factors of Ustadz Lufthi are his authority, charisma, and leadership spirit, so students, subordinates, and the community follow him without coercion (Fatin, 2021; Kamal, 2021; Sembodo, 2021).

Information was obtained from interviews with informants at pesantren that Ustadz Lufthi was highly respected by all residents, students, employees, and subordinates. When Ustadz Lufthi walked and then crossed paths with a student, the student immediately bowed half of his body as a form of respect for him. When Ustadz Lufthi talks to employees or administrators, they pay attention to them (Kamal, 2021). Based on observations and interviews with several administrators and students, the leadership of Ustadz Lufthi largely determines the intensity of the member's involvement in the activity (Fatin, 2021; Kamal, 2021; Sembodo, 2021). Furthermore, the leadership model is a form of leader behaviour that includes his ability to lead. According to Hersey and Blanchard, the leadership model consists of three components, a leader, a follower, and a situation (Julaiha & Dkk., 2022). Meanwhile, there are three types of leadership models, namely: charismatic, democratic, and participatory.

First is the charismatic model. The charismatic leadership model is an extraordinary gift of leadership that belongs to a person who owns authority, so followers follow him without coercion and put rationality aside. According to Max Weber, Charisma is a gift owned by certain people that cannot be rationally formed or digested (Šnitņikovs, 2022). The main character of a charismatic leader is confident, has a vision, able to narrate a concept, has a strong belief, has a character as an agent of change, and has a sensitivity to the environment (Rivai & Mulyadi, 2012). Charismatic leaders influence others, so they follow and move illogical because charisma is unreasonable, intuitive, and mysterious (Setiawan & Muhith, 2013).

Charismatic leaders are born because they have specific psychics, mental, and abilities, so their followers follow their commands, even irrational commands. The behaviour of the charismatic leader can create an impression among his followers that the leader is competent to achieve a shared vision. The charismatic leader can increase followers' willingness to obey and be loyal to idiosyncratic goals because the leader can relate visions with values and aspirations deeply rooted in the feelings of his followers. The charismatic leader exemplifies the behaviour followed by his followers, communicates expectations, improves the performance of the followers, expresses trust in his followers, and motivates relevant to the group's vision (Zazin, 2010).

Followers follow charismatic leaders with high loyalty, just like all elements of pesantren follow Ustadz Lufthi (Sembodo, 2021). As a pin-taker who charisma, Ustadz Lufthi has privileges, personality, admirability, and authority. Eventhough he is still young, Ustadz Lufthi's charisma comes into sight from daily life. Students, employees, and subordinates respect him so that he influences others (Fatin, 2021). The character of Ustadz Lufthi is high self-confidence, clear vision and mission, above-average abilities, a strong commitment as an agent of change, and heightened sensitivity to the environment. The charisma of Ustadz Lufthi is a gift from God Almighty, as if he has supernatural abilities that can motivate his followers. Hence, the followers are willing to achieve the ideas and vision of the foundation.

The second is the democratic model. The democratic leadership model is a leader who makes decisions through members' deliberations to reach a consensus. Democratic leaders emphasize member participation more than unilateral decision-making. The democratic leader does not use his authority to make his own final decisions and give unilateral directions to subordinates but seeks various

opinions from all elements to make the final decision (Zainudin & Samidi, 2022). Ustadz Lufthi was a democratic leader that appeared in his efforts to stimulate members to work cooperatively to achieve common goals. Ustadz Lufthi acts, behaves, and strives always to be based on the interests and needs of the foundation. Ustadz Lufthi appreciates the potential of each individual, listens to the advice of subordinates, is willing to recognize the expertise of specialists in their respective fields, as well as being able to make the most effective use of member capacities (Fatin, 2021; Kamal, 2021; Sembodo, 2021). Thus, Ustadz Lufthi considers its members' abilities before making binding decisions for each foundation element.

Ustadz Lufthi's democratic leadership orientated the coordination of tasks and a sense of internal responsibility to create pleasing cooperation between members. The power of a democratic leader lies in the active participation of each member, not not in the individual leader. The democratic leadership depends on members' interests and is conscientious in realizing common truth and justice. In moving subordinates, Ustadz Lufthi always refers to the jargon that humans are the noblest creatures in the world. Ustadz Lufthi consistently tried to synchronize the interests and goals of the organization with personal interests and goals. Ustadz Lufthi is happy to accept suggestions, opinions, and even criticisms from subordinates to establish a good work team. Ustadz Lufthi prioritizes cooperation and teamwork to achieve common goals. Ustadz Lufthi gave his associates the broadest possible freedom to do something. If someone does wrong, the mistake is corrected so that the subordinate does not make the same mistake. In addition, Ustadz Lufthi sought to make his associates more successful than himself and to develop his leadership capacity to create quality members (Fatin, 2021; Kamal, 2021; Sembodo, 2021).

The third is the participatory model. The participatory leadership model is a leader who constantly involves members in decision-making so that all members have a hand in the decisions taken because decisions are binding for all members, not only crucial for the leadership (Andayani, 2022). Decisions are taken from the participatory leadership model result from consultation with subordinates. It does not mean delegating all authority to members, but the leadership position is accommodating proposals and determining the best suggestions (Prasetyo, 2022). Ustadz Lufthi implemented a participatory leadership model by adapting member proposals and setting decisions together. Ustadz Lufthi conducts two-way communication in every decision. Ustadz Lufthi actively listens and responds to problems, then encourages associates to participate in the management of pesantren (Fatin, 2021; Kamal, 2021; Sembodo, 2021). Ustadz Muhammad Lufthi as a participatory leader increased job satisfaction in Pesantren; It can also increase the creativity and innovation of all members in Pesantren. The decision taken is a joint decision to be able to improve the quality of performance and also be able to increase the commitment of all employees in pesantren (Sembodo, 2021).

From the description above, the researcher found three leadership models of Baitul Qur'an Wonogiri from Ustadz Lufthi: charismatic, democratic, and participatory. These three leadership models inspire and influence followers so that they follow him without coercion. Members follow the leader's orders not because of power but due to good example exemplified by the leader. This research argues that a good leader is charismatic, democratic, and participatory, not a leader who suppresses his subordinates using his power.

Discussion

A leader is a person who coordinates, conducts experiments, makes plans, and leads individuals or groups to achieve common goals (Rahbar, 2022). Recent research on leadership theory argues that only leaders who have the competence to influence individuals or groups without coercion can become leaders (Jian, 2021). Therefore, the leader of the pesantren is someone who can coordinate, conduct experiments, make plans, and influence all elements of the pesantren to achieve common goals (Budianti et al., 2022).

From the above description, the research found three leadership models of Baitul Qur'an Wonogiri: charismatic, democratic, and participatory. The charismatic leadership model is used in

everyday life, thus inspiring and influencing the thoughts, feelings, and behaviour of followers through the leader's personality. The democratic leadership model is used in the bureaucracy by including each member in making decisions. The participatory leadership model is used in organizations, where pesantren leaders involve people voluntarily in every activity so that agendas and events run smoothly.

This research confirms the previous research that the leadership of pesantren is a combination of transformative, transactional, visionary, democratic, and charismatic leadership models. Current research argues that pesantren have been experiencing a modern transformation so that pesantren are not inferior to other formal educational institutions (Amirudin, 2019; Hafidah & Makruf, 2020; Khusnul Khotimah, 2017; Sa'adah, 2018). Pesantren Baitul Quran Wonogiri gave the title D-3 to the students after completing the memorization of the Quran, so the title should be used to prepare for a better future.

Finally, this research finds that Pesantren Baitul Quran Wonogiri is unstoppable in moving and improving the institutional and management sectors in line with the challenges of the times. Pesantren Baitul Quran Wonogiri does not want to be a traditional pesantren whose alums cannot contribute to society but continue to strive so that its alums can compete in this modern era. Thus, the Baitul Quran Wonogiri pesantren believes that pesantren is not a barrier to thinking ahead and has the readiness to contribute to unlimited space and time.

4. CONCLUSION

This research argues that are three leadership models in pesantren Ma'had 'Aly Tahfidzul Qur'an Baitul Qur'an Wonogiri: *first*, the charismatic leadership model is more widely used in daily life because pesantren directors can inspire followers through their personality so that they can influence the thoughts, feelings, and behaviours of others. In addition, the charismatic leadership model is also helpful in chairing foundation meetings because the director's personality dominates the ability to communicate, so the inner atmosphere of the follower admires and glorifies the leader. *Second*, the democratic leadership model is more widely used in the bureaucracy because each member has the right to contribute to determining the decisions to be taken so that the foundation's goals can be achieved effectively and efficiently. This leadership model gives followers respect, trust, and a willingness to engage and contribute to decision-making. *Thirdly*, the participatory leadership model plays a role in the organizational sphere since the process involves people voluntarily in activities so that all plans go better.

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