

Implementation Of Kiai's Leadership Style In Improving Teacher Creativity At The Jawahirul Hikmah Islamic Boarding School Tulungagung

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Abstract

The research in this dissertation is motivated by the kiai as the leader of the pesantren which is an interesting leadership phenomenon. Kiai and teachers innovate with various forms of activities. Kiai improves the quality of Human Resources (HR) for teachers/asatidz and administrators, by instilling faith in the hearts of every student, administrator and board of Asatidz with a sincere attitude of lillahi ta'ala, riyadhoh, uswatun hasanah (exemplary) and patient; changing the mindset of asatidz, developing teacher skills and introducing and strengthening all institutional rules, duties, rights and obligations of asatidz, both as citizens of Islamic boarding schools, communities and citizens. The research approach uses qualitative methods. Data collection techniques are participant observation, in-depth interviews and documentation. The data analysis techniques used are 1) data condensation 2) data presentation, 3) conclusion drawing/verification. From the results of this study, it can be concluded that: 1) The implementation of the kiai leadership style in increasing teacher creativity at the Jawahirul Hikmah Islamic Boarding School Tulungagung is carried out by: a) Visionary leadership style is carried out with the kiai being the direction setter, agent of change, good mentor and role model the spirit of jihad and the spirit of fighting for and advancing the Jawaahirul Hikmah Islamic boarding school by forming a team in the management of educational institutions and collaborating with external parties in learning activities. b) The entrepreneurial leadership style is carried out by the kiai forming an entrepreneurial organization for Marble mining, carp and catfish farming, freshwater lobster cultivation, AQUA QY Factory to increase teacher creativity. c) Style Innovative leadership by: (1) Kiai forming Marble mining entrepreneurship organizations, carp and catfish farming, freshwater Lobster cultivation, AQUA QY Factory to increase teacher creativity. (2) Kiai providing guidance by forming small groups with a quarantine model, (3) Outdoor class by making small groups in learning. d) Charismatic leadership style consists of: (1) belief in the kiai in providing policies, there are directions and instructions for program implementation to teachers/asatidz and administrators. (2) the kiai in his leadership involves members/followers and gives confidence to his members through all activities. (3) Leaders focus on the performance of their subordinates by providing motivation by providing complex, challenging, initiative, risk so that members become more responsible and diligent. e) The democratic leadership style provides the freedom to accept suggestions, thoughts, ideas from teachers to improve the existing programs at the Jawaahirul Hikmah Islamic Boarding School.

Keywords: Leadership Style, Teacher Creativity

I. INTRODUCTION

Currently, there are three known educational institutions in Indonesia, namely pesantren, madrasas, and schools. Islamic boarding schools are traditional Islamic education institutions that were born earlier in the archipelago compared to the other two institutions. Meanwhile, the mention of pesantren outside Java is different, for example, in Minangkabau it is called Surau, in Aceh it is called Meunasah or Dayah (Azra, 2002: 107). Pesantren is an Islamic education and teaching institution. In general, education and teaching in pesantren is carried out in a non-classical way. The learning generally uses the halaqah system, where a kiai is in front or in the middle of the circle of students so that the kiai becomes one of the central figures. As stated by Dhofier, there are five elements that make up Islamic boarding schools, namely kiai, mosques, dormitories, santri and the yellow book. In this case, the kiai is the owner, manager, teacher, and at the same time the leader at religious events; mosque as a place of learning; the yellow book as learning material; students as people who learn or learning objects; while the dormitory as a residence for students (Dhofier, 1983: 41). Pesantren is an educational dimension that has distinctive supporting elements called hardware and software elements. Hardware elements are kiai, huts, mosques, study rooms, and books, while software elements are education and teaching systems, education and teaching methods, teaching strategies and tactics, evaluation systems and values that support the success of the process.

learn how to teach. The software device in terms of dimensions is very different from school educational institutions (Arifin, 1993: 154). Ali Anwar, in his study, divides pesantren into two typologies, namely salaf and khalaf pesantren. Salaf Islamic boarding schools are Islamic boarding schools that have all the elements that make up the pesantren as described above, namely the presence of kiai as caregivers, a surau or mosque as a place of teaching, dormitories as a place to live for students, the yellow book as a study, students as students, and teaching and learning activities. held with bandongan, sorogan, and classical methods. Meanwhile, khalaf pesantren are pesantren that have collaborated between formal and non-formal education because they follow the times (Anwar, 2007: 27). Islamic boarding school which is the hallmark of Islamic education in Indonesia which provides material on religion. Pesantren is an educational institution organized by the community with a combination of general education and religious education. Islamic boarding schools have unique characteristics, namely students after returning from boarding schools and returning to the community already have an attitude of independence, simplicity, responsibility, full of patience, strong self-discipline and so on. In the Qur'an, the spirit of change and revolution includes transformation so that its epistemological basis can be found from several verses about the prophets and apostles. In the Qur'an surah al-Baqarah verse 218:

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ بِالرَّحْمَةِ الْكَافِيَةِ فِي مَرْحَمَتِنَا وَمَن لَّمْ يَتُوبْ إِلَى اللَّهِ حَقًّا لَنَنصِبْ لَهُ سُلْطٰنًا مِّنْ دُونِنَا لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَتَذَكَّرَ لِقٰئِ اللَّهِ الَّذِي هُوَ أَعْيُنُهُمْ أَغْرٰبٌ (٢١٨)

Indeed, those who have believed, those who emigrated and fought in the way of Allah, they hope for Allah's mercy, and Allah is Forgiving, Most Merciful.

The leadership style of the Prophet Adam was the first human being and the most against ignorance by studying the names of creatures and opposing injustice as his own son did. Prophet Noah who led, guided and treated fairly the poor at that time was marginalized by the rich group at that time. Prophet Shu'aib who opposed economic injustice for the Madyans. Prophet Musa who freed the slaves of the Children of Israel from the grip of Pharaoh. Prophet Muhammad SAW who completes the Shari'a and teachings of Islam. He can communicate with his best friends and even his enemies. Because he is also a growing Muslim, migrating from the era of ignorance with all the bad deeds of the Quraysh infidels became the fastest person to make changes and improvements in all lines. Leadership is a practical skill that includes the ability of a person or an organization to "lead" or guide other people, teams, or the entire organization. Leadership or leadership is the art and skill of an insider utilizing his power to influence others to carry out certain activities that are directed at predetermined goals (Saefullah, 2012: 139). Leading is working on an intention for a certain purpose, but which is carried out by others. People who are led are those who are governed, influenced, and regulated by formal or informal regulations. In this study the kiai's leadership in increasing teacher creativity, kiai motivates teachers to be creative in learning activities and in extracurricular activities. Teachers always try to find better ways to serve students so that students will judge that teachers are creative and don't just do things routinely.

Creativity that has been done by the teacher now than what has been done before and what is done in the future is better than now. The procedure for developing creativity, students are guided to have critical thinking, and able to solve problems. Therefore, through the learning process certain objectives, efforts are made to achieve these goals. Teachers need to provide learning conditions that allow for the addition of aspects of flexibility, expertise, and quantity of creativity abilities possessed by students (Hamalik, 2016: 179). Teacher creativity is important in learning activities, because the teacher plays a role in stimulating students to think more scientifically and observing natural phenomena that are the object of study in learning and the teacher's creativity products will stimulate students' creativity in the implementation of learning. Thus, teacher creativity plays a very important role in learning to support learning activities so that educational goals are achieved. The Jawaahirul Hikmah Islamic Boarding School which is located in Tumpuk Hamlet, Besuki Village, Besuki District, Tulungagung Regency is also no less interesting. This Islamic boarding school, which is located about 25 km from the center of Tulungagung City, is also an independent boarding school. In addition to success with various achievements in various fields of extracurricular activities for students, such as the marching band which won various national events, this pesantren also has

a lot of creativity carried out by teachers, namely the availability of bottled mineral water business units, catering, and convection.

Kiai and teachers innovate with various forms of activities. Kiai increases the creativity of teachers/asatidz and administrators, by instilling faith in the hearts of every santri, administrator and board of Asatidz with sincere attitude of lillahi ta'ala, riyadhoh, uswatun hasanah (exemplary) and patient; changing the mindset of asatidz, developing teacher skills and introducing and strengthening all institutional rules, duties, rights and obligations of asatidz, both as citizens of Islamic boarding schools, communities and citizens. Kiai as a pesantren leader is an interesting leadership phenomenon. Apart from being the leader of Islamic educational institutions who have complex roles, such as compiling curriculum, regulations, evaluation systems, educators and teachers of religious studies, kiai also act as coaches and educators of the people with a set of traditional heritages that have been institutionalized in society. The leadership of the kiai with all its complexity and uniqueness has made the figure of the kiai of the Islamic boarding school until now an interesting phenomenon to be studied in its development in society. The existence of Islamic boarding schools is considered very appropriate in facing the era of digital technology as it is today without abandoning the Islamic values that have become their identity, teachers carry out creativity that can be proud of to form a strong generation.

II. METHODS

Pendekatan kualitatif adalah pendekatan yang berusaha mendeskripsikan peristiwa, perilaku orang atau suatu keadaan pada tempat tertentu secara rinci dan mendalam dalam bentuk narasi (Fitri dan Haryanti, 2020). Penggunaan dalam penelitian ini, didasarkan pada beberapa pertimbangan dengan memperhatikan ciri-ciri pendekatannya adalah: Pertama, penelitian kualitatif memiliki latar alamiah. Kedua, instrumen kuncinya adalah manusia. Ketiga, adanya batas yang ditentukan oleh fokus penelitian. Fokus penelitian bertujuan untuk memilah-milah apabila berhadapan dengan kenyataan ganda di lapangan. Keempat, penelitian kualitatif bersifat deskriptif. Artinya, bersifat mendeskripsikan data-data atau fenomena yang ada di lapangan. Kelima, analisis datanya bersifat induktif. Artinya, suatu analisis dari yang bersifat khusus menuju suatu yang bersifat umum. Keenam, more concerned with the process than the results (Moleong, 2005: 8).

The type of research used by the researcher is a study case (case study). A case study is an in-depth study of an aspect of the social environment including humans in it by using a single setting or data repository (Bogdan and Biklen, 1998: 62). This case study is the researcher's choice to obtain accurate data regarding implementation of the kiai leadership style in increasing teacher creativity at the Jawahirul Hikmah Islamic Boarding School Tulungagung. The three techniques are in accordance with what is offered by Bogdan and Biklen (1998), namely: participatory observation (participant observation), in-depth interviews (indepth interview), and documentation (documentation). Data analysis according to Miles and Huberman, that analysis of qualitative research data can be carried out through three streams of activities that occur simultaneously, namely: 1) data condensation 2) data display (data displays and 3) conclusion drawing/verification (conclusion drawing/verification).

III. RESEARCH RESULTS AND DISCUSSION

Implementation of the Kiai's Leadership Style in Improving Teacher Creativity at the Jawahirul Hikmah Islamic Boarding School Tulungagung

The implementation of the kiai leadership style in increasing teacher creativity at the Jawahirul Hikmah Islamic Boarding School Tulungagung is as follows:

1. Visionary leadership style

Visionary leadership is very much needed in realizing changes in quality pesantren education and the creation of educational services that meet the needs of the community. Kyai not only aspires that his students can only master religious sciences, but is also able to finance his life by learning to live independently by

cultivating gouramy and catfish and so on. The results of this study are in accordance with Sanusi (2009: 22) that Visionary leadership, which is a leadership pattern aimed at giving meaning to work and efforts that need to be carried out together by members of the organization by providing direction and meaning to work, and the efforts made based on a clear vision. The implementation of visionary leadership at the Jawaahirul Hikmah Islamic Boarding School consists of:

a. *Kiai as policy makers*

Leadership style is a behavioral norm used by a person when that person tries to influence the behavior of others (Thoha, 2004: 51). Visionary leadership provides encouragement and strength for Islamic boarding schools in various developing conditions, so they are able to survive with all forms of change that occur by determining policy directions according to the needs of students. Kiai Moch Zaki's visionary leadership, which was continued by his son Gus Zaldi as the direction setter, was carried out by communicating the vision to all components of the JH Islamic boarding school both horizontally and vertically. Verbally the vision of the Islamic boarding school is conveyed through meetings with all components of the pesantren in the form of meetings and informal meetings. Every time he meets with internal and external parties, he always reveals the vision of the Islamic boarding school in realizing students with noble character who excel in achievement. Leadership as a determinant of direction, the leader directs his followers towards the achievement of organizational goals. If the leader does not understand the follower's condition, the leader inside acts as a guide,

b. *Kiai as agents of change*

The kiai at the Jawaahirul Hikmah Islamic boarding school became a cleric change agents who are responsible for driving change. Agents of Change take the lead in changing social systems. directly caught in the pressures to make changes (Soekanto, 1992: 273). He made a lot of new changes, namely the Jawaahirul Hikmah Islamic Boarding School not only taught about Religious Sciences there also taught general knowledge. The Jawaahirul Hikmah Islamic Boarding School not only teaches knowledge about religion, but there is also an institution which is sheltered by the Islamic boarding school, namely Jawaahirul Hikmah Kindergarten, Jawaahirul Hikmah Middle School and Jawaahirul Hikmah High School. The kiai at the Jawaahirul Hikmah Islamic boarding school becomes the agent of change who is responsible for bringing about change where the kiai transforms the Tumpuk Village area of Besuki which was originally a swamp into a ndalem (home of a kiai), and a marble quarry that is used to run the daily economy. The JH Islamic Boarding School has a concern for science and technology, one of which is proven through the development of lobster cultivation in the pesantren complex. In the mountains we can make a pond. This is also for learning how we can save water. It all has to do with the ecosystem. So, around the cottage also plant teak trees. Organizational change is the act of switching an organization from the current conditions to the desired future conditions in order to increase its effectiveness. Influential leaders, do not implement changes in a vacuum, but the changes are carefully refined through the creation of various parts (Hersey et.al, 1996: 491).

With the existence of formal educational institutions, it is hoped that the Jawaahirul Hikmah Islamic Boarding School can prepare and form a young generation with religious insight and high intellect. The various kinds of achievements achieved by Jawaahirul Hikmah Middle and High School in regional and national competitions are proof of the success of the Jawaahirul Hikmah Islamic Boarding School in fostering students and their students. Extracurricular activities such as Scouting and Scientific Research also lead the students to excel in these fields. The JH Islamic Boarding School provides students not only with religious knowledge. However, he added, the students also need to be equipped with general knowledge and technology. To produce technocrats who are based on faith and have future insight so as to bring benefits to the Indonesian nation and all mankind. The role of the visionary leader is as a pioneer and trigger for various changes that occur towards better implementation of the vision. Successful change in an organization should follow four steps: (1) the desire for change (desire of change), before change occurs, each individual must feel a need, it can be in the form of deficiencies and dissatisfaction so far and a desire to improve, (2) liquefaction (unfreezing), which includes providing encouragement, persuading through approaches by

reducing threats and rejection so that each individual is ready to change, (2) changing (changing) which includes giving change to each individual through new learning in their attitudes, In this case, workers are given new information, new behavior models, and new ways of looking at things so workers learn with new attitudes. and (3) stabilizing (refreezing) new changes to make them permanent (Robin, 2008: 289). Leadership as a change agent for visionary leaders is required to have and develop appropriate strategies and plans in achieving the organization's vision. This is in accordance with the word of Allah in the Qur'an Surah Al Hasy verse 18:

اَلَّذِيْنَ اٰتٰوْا اللّٰهَ لِنَتَّظِرُ الْعِدِّ اَتَّوْا اللّٰهَ الْوَنَ -۱۸-

"O you who believe, fear Allah and let everyone pay attention to what he has done for tomorrow (hereafter); and fear Allah, verily Allah is aware of what you do.

c. *Kiai as mentor*

Effective visionary leaders must be good mentors. By this means the leader must use group cooperation to achieve the vision set. Effective visionary leaders must be good mentors. This means that the leader must use group cooperation to achieve the set vision (Nanus and Dobbs, 1999: 18).Kiai formed teamwork in realizing the vision and mission of the Jawaahirul Hikmah Islamic boarding school, namely: forming a team in the management of educational institutions and collaborating with external parties in learning activities. Kiai formed teamwork in realizing the vision and mission of the Jawaahirul Hikmah Islamic boarding school, namely: forming a team in the management of educational institutions and collaborating with external parties in learning activities. Kyai whenever he meets with managers and educators always directs and provides guidance so that the process of realizing the vision is actually achieved. A leader can do much to facilitate the successful implementation of change, through political actions including creating coalitions, forming teams, selecting the right people to be placed in key positions, making symbols of change, and monitoring and detecting issues that need attention (Yulk, 1998: 300) . .

d. *Kiai as uswatun hasanah or a good role model*

Visionary leaders set an example and role model for others. The main example is the spirit of jihad and the spirit of fighting for and advancing the Jawaahirul Hikmah Islamic boarding school. Instilling a spirit of discipline, sincerity and a good work ethic to teachers and education personnel by doing so. Besides that, it also accepts anyone who comes without discrimination with various interests, both large and small scale. Kiai's example by providing motivation and spirit to others to always strive to advance Islamic education. The kiai set good examples for students and administrators by praying together, studying the Koran and other activities. Visionary leaders make efforts to implement the vision into the organizational culture. Culture is an important aspect in the education system that provides comfort for a person. Visionary leaders are characterized by the courage to change, involve others, openness, sportsmanship, and consensus building trust (Brown and Anfara, 2003: 6).The results of the research above strengthen the theory of Bennis and Nanus (1997: 78) revealing that there are four roles that must be played by visionary leaders in carrying out their leadership, namely: direction setters. front; (2) The role of the agent of change (agent of change). (3) Spokesperson. (4) Coach (coach). A leader must be able to maximize the potential of all "players" to collaborate, coordinate their activities or efforts, towards achieving the vision. The leader, as a coach, always tries to focus the members/workers on the realization of the vision by guiding, giving hope, and building trust among the players in the organization.

2. Entrepreneurial leadership style

The entrepreneurial leadership style is carried out by the Kiai forming an entrepreneurial organization for Marble mining, carp and catfish farming, freshwater lobster cultivation, AQUAQY Factory, so the creativity of teachers can be maximized. The results of this study strengthen the research of Zuliani, Zulfahmi & Ilham (2018) that entrepreneurship in Islamic boarding schools means that the leaders of Islamic boarding schools empower students and alumni to develop business units in Islamic boarding schools. *Entrepreneurship* Islamic boarding schools are able to equip students with various entrepreneurial competencies which will later bring great benefits in their lives. Saroni (2012: 45) says "entrepreneurship

education is an educational program that works on the entrepreneurial aspect as an important part of equipping students with competencies". According to Fayolle et al. in Purnomo (2014) "any pedagogical program or process of education for entrepreneurial attitudes and skills, which involves developing certain personal qualities." Any educational program or pedagogical process for entrepreneurial attitudes and skills, which involves the development of certain personal qualities. According to Wibowo (2011: 30) entrepreneurship education is an effort to internalize the entrepreneurial spirit and mentality both through educational institutions and other institutions such as training institutions, training and so on. According to Lo Choi Tung (2011: 36) "the process of transmitting entrepreneurial knowledge and skills to students to help them exploit a business opportunity", (the process of transmitting entrepreneurial knowledge and skills to students to help them take advantage of business opportunities).

Hood and Young in Lo Choi Tung (2011) said "entrepreneurship education is to teach people to start new businesses successfully and operate the businesses profitably, and thus facilitates the economic growth". successful and profitable, thereby facilitating economic growth). *Entrepreneurship* according to Ciputra (2009), namely the process of educating someone to know about entrepreneurial theory (to know) or have the skills possessed as entrepreneurs do (to do) and must be able to encourage someone with an entrepreneurial spirit to confidently choose the entrepreneurial profession. Entrepreneurs are people who combine factors of production, such as natural resources, labor, materials and other equipment to increase the value higher than before. Entrepreneurs are people who introduce changes, innovations and other production improvements. Entrepreneurship is often associated with the process, formation, or growth of a new business that is oriented towards profit generation, value creation and the formation of unique and innovative products (Suryana and Bayu, 2014). An entrepreneur is always committed to doing his job to get the expected results. He is not half-hearted in doing his work because of that he is always diligent, tenacious, and never gives up. His actions were not based on speculation, but on careful calculation. He dares to take risks in his work which is supported by a strong commitment to encourage an entrepreneur to keep fighting for opportunities to get results.

3. Innovative leadership style

Kiai Zakki as the founder of the Islamic boarding school is to make decisions on the innovations implemented by Gus Zaldi who acts as a change agent, reformer agent, as well as innovation implementer in accordance with the qualifications and abilities he already has from his previous experience of managing pesantren, also assisted and supported by all internal parties of the pesantren, including the students. The implementation of innovative leadership as a result of teacher creativity education makes students become independent and entrepreneurial individuals with students who are entrepreneurship in many fields such as music coaches, convection, printing, photography, event organizers and so on. Implementation of Kiai's innovative leadership: 1) Kiai provides direction by forming small groups with a quarantine model, The results of this study are in accordance with Komariah and Triatna stating:

Innovation is a new idea that is applied to initiate or improve a product, process or service. An innovative leader is actually a figure who is able to implement new ideas by turning creative concepts into reality. The forms of innovation can be in the form of ideas, goods, events, techniques/methods, practices that are observed, realized, felt and accepted as new by a person or group (society), both as a result of discovery and invention. . (Komariah and Triatna, 2005). The kiai leadership innovation together with the teachers/asatidz and administrators carry out programs that refer to the vision and mission of the Islamic boarding school, because the visions and missions are targets to be achieved in an academic period, where the implementation is reflected in the form of programs Islamic boarding school. Winardi (2010) that, "change should always have the meaning of switching from the previous state (the before condition) which is not yet established, not good, not qualified, has a negative stigma to change to the opposite state (the after condition). For this reason, this innovative leadership, if observed from the explanation above, is actually in order to change and improve a condition that is not yet established, not good, has no quality and has a negative stigma to change for the better than before.

4. Charismatic leadership style

Charismatic leadership often makes the institutions they lead progress rapidly or even dim after the death of their leader because the leader has become an irreplaceable figure for his followers. However, there are also educational institutions that still exist even though a charismatic leader has died, such as Kiai KH. Moch Zaki who had died, was succeeded by his son Gus Zaldi. Although the founder of the lodge has died, this does not mean that the Jawahirul Hikmah Tulungagung Islamic Boarding School is dim. On the contrary, it is growing rapidly. The implementation of charismatic leadership consists of: 1) belief in the kiai in providing policies, there are directions and instructions for implementing the program to teachers/asatidz and administrators. 2) the kiai in his leadership involves members/followers by communicating their expectations to members and at the same time the leader will also give confidence to his members through all activities/activities and events at the Islamic boarding school always involve teachers/asatidz/administrators/students, this is done for sure so that members feel they belong and participate in the development of Islamic boarding schools. 3) Leaders focus on the performance of their subordinates by providing motivation by providing complex, challenging, initiative, risky tasks so that members become more responsible and diligent. Charismatic leaders behave that can lead to motivation for the achievement of group goals. Charismatic leaders provide motivation by providing complex, challenging, initiative, risky tasks so that members become more responsible and diligent. In addition, to motivate charismatic leaders, they also provide advice or knowledge that can inspire members by placing more emphasis on values and loyalty. Realizing the vision of Islamic boarding schools using the media of work meetings which are held every three months and at the end of the year. The meeting was used as a vehicle for guidance and direction for all components of the pesantren regarding the vision of the pesantren that must be realized according to the purpose of the vision being formed.

On the other hand, Kyai whenever he meets with managers and educators always directs and provides guidance so that the process of realizing the vision is actually achieved. gather educators for direction and guidance towards a better and bring in outsiders to assist in realizing the creativity of educators in Jawaahirul Hikmah. The results of this study strengthen the theory of Munawir (2005) charismatic leadership is the obedience shown by the community of followers because it is considered authoritative in leading the community. Authority arises because the leader has a moral force and broad knowledge. Charismatic leadership style can be interpreted as the ability to manage personality traits possessed so that they are able to influence, such as thoughts, feelings and actions of others. Therefore, the inner atmosphere that arises is a feeling of admiration and exalting the leader so that he is willing to do things the leader wants. Likewise, according to Yulk (1997) charismatic leadership has the following behaviors: 1) belief in the leader, 2) leader, 3) loyal to the leader, 4) loyal to the leader, 5) obedient to the leader, 6) involving members/followers, 7) focus on the performance of their subordinates. A charismatic and faithful leader realizes and is grateful that the advantages in his personality are a gift from Allah SWT. Therefore, the leader will always try to move and encourage his followers to do actions that are pleasing to Allah SWT for the purpose of prospering the earth as the task of his caliphate (Nawawi, 1993). A special personality is the basis of a charismatic leader so that in the eyes of the people around he is judged to have a commendable character. Therefore, his leadership behavior tends to apply a democratic and authoritarian model. For example, a president has charisma for his people, certain ulama' for his people, traditional leaders in the midst of his tribe and so on.

5. Democratic leadership style

The leadership of the kyai with a democratic style in the division of tasks to members must be in accordance with the abilities of the members. Democratic leadership in making decisions based on the results of mutual deliberation and consensus. Democratic leaders must be able to understand the different personality characteristics of each member. This helps the leader in assigning tasks and direction to his members. Democratic leaders are leaders who include members in making decisions to achieve the goals of the institution. The democratic leadership style gives freedom to receive suggestions, thoughts, ideas from

teachers to improve the program. Democratic leadership in making decisions based on the results of mutual deliberation and consensus. Democratic leaders must be able to understand the different personality characteristics of each member. This helps the leader in assigning tasks and direction to his members. Democratic leaders are leaders who include members in making decisions to achieve the goals of the institution.

The democratic leadership style provides the freedom to accept suggestions, thoughts, ideas from teachers to perfect the existing programs at the Jawaahirul Hikmah Islamic Boarding School. Democratic leaders are aware that the strength of the group is the strength of its members as a whole. If it will strengthen its hegemony, the leader will strengthen its members as well. That way, it can be stated that if the leader wants to improve the quality of the organization, what he does is to improve the quality of each member of his group. Therefore, the main principle in democratic leadership is to involve everyone in determining and establishing strategies in an effort to achieve collective goals. Decision making is based on deliberation and consensus. Meanwhile, other principles are the principles of coaching group members that are continuously carried out so that their quality increases (Sulhan, 2004). In educational institutions, Democratic leadership model is an ideal form because it provides the opportunity that each individual actively participates in the development and progress of the organization. This leadership places every suggestion and opinion as a reflection of initiative and creativity is always considered together to be realized for the common good.

IV. CONCLUSION

The implementation of the kiai leadership style in increasing the creativity of teachers at the Jawaahirul Hikmah Tulungagung Islamic Boarding School is carried out by: 1) The visionary leadership style consists of: a) Kiai Moch Zaki's visionary leadership which was continued by his son Gus Zaldi as a direction setter. This is done by communicating the vision to all components of the Islamic boarding school. JH both from horizontally and vertically. b) Kiai at the Jawaahirul Hikmah Islamic Boarding School are agents of change who are responsible for inspiring changes in the Jawaahirul Islamic Boarding School by teaching religious and general knowledge to prepare and form a young generation with religious insight and high intellect. c) Kiai as mentor The best way is to form teamwork in realizing the vision and mission of the Jawaahirul Hikmah Islamic boarding school, namely: forming a team in the management of educational institutions and collaborating with external parties in learning activities. d) Kiai as *uswatun hasanah* or good role models, namely: spirit of jihad and the spirit of fighting for and advancing the Jawaahirul Hikmah Islamic boarding school. 2) The entrepreneurial leadership style is carried out by Kiai forming Marble mining entrepreneurial organizations, carp and catfish livestock, freshwater lobster cultivation, AQUA QY Factory to increase teacher creativity. 3) Innovative leadership style consists of: a) Kiai provides direction by forming small groups with a quarantine model, b) Outdoor class by making small groups in learning. 4) The charismatic leadership style consists of: 1) belief in the kiai in providing policies, there are directions and instructions for program implementation to teachers/asatidz and administrators. 2) the kiai in his leadership involves members/followers by communicating their expectations to members and at the same time the leader will also give confidence to his members through all activities/activities and events at the Islamic boarding school always involve teachers/asatidz/administrators/students, this is done for sure so that members feel they belong and participate in the development of Islamic boarding schools.

3) Leaders focus on the performance of their subordinates by providing motivation by providing complex, challenging, initiative, risky tasks so that members become more responsible and diligent. 5) The democratic leadership style provides the freedom to accept suggestions, thoughts, ideas from teachers to perfect the existing programs at the Jawaahirul Hikmah Islamic Boarding School. Based on the results of the research that has been put forward by researchers, the practical implication is that the leadership of the kiai has a complex role, such as compiling curriculum, regulations, evaluation systems, educators and teachers of religious studies, the kiai also acts as a builder and educator of the people with a set of traditional heritage that has been institutionalized in the community. Public. The leadership of the kiai with all its complexity

and uniqueness has made the Jawahirul Hikmah Islamic boarding school more mature in responding to the dynamic changes of the modern era by realizing changes in quality pesantren education and the creation of educational services that meet the needs of the community. So we need a pesantren leader (kiai) who takes part in increasing the creativity of teachers at the Islamic boarding school. The leadership of the kiai has foresight in increasing the creativity of teachers to lead their students to become truly independent and spiritual and make organizations that are always dynamic. Kyai not only aspires that their students can only master religious sciences, but also be able to finance their lives by learning to live independently by cultivating gouramy and catfish and so on, so that later they can finance life in Islamic boarding schools after returning from school. pesantren and face the real reality of life, the students are able to live independently and not depend on their parents.

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