

Transformational Leadership Style Of Kiai In Improving Student Character Education

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Abstract.

This research is motivated by a description of the conditions in the field, the still weak leadership of pesantren in improving the character of santri in Sukabumi district. So that the focus of the problem in this research is directed at the kiyai's transformational leadership in improving the character of the santri. Various problems of transformational leadership style in improving the character of the santri depend on the leadership of the kiyai, if the kiyai in leading well using transformational leadership will have a positive impact on the character of the santri in the Assalam Islamic boarding school and the Assalafiyah Islamic boarding school, but on the contrary if the kiyai's transformational leadership is not good at leading the students, the character santri do not meet the expected standard. This study aims to analyze and find empirically about the kiyai's transformational leadership style in improving the character of santri in Islamic boarding schools Assalam and Islamic boarding schools Assalafiyah. The research process was carried out through the identification of phenomena that occurred in the leadership style of telling the kiyai's to improve the character of the santri, the selling leadership style of the kiyai's in improving the character of the santri, the leadership of the participating kiyai's in improving the character of the santri, the leadership style of delegating the kiyai's in improving the character of the santri, the obstacles faced by the style of transformational leadership in improving the character of students. The methods used for data collection are analytical descriptive methods and qualitative approaches with data collection techniques based on observations, interviews and data documentation from respondents. The results of this study are. 1. The telling leadership style is applied by kiyai's in improving the character education of students in Java. West especially in Assalam Islamic Boarding School and Assalafiyah Islamic Boarding School, because there are still many subordinates (asaatidz and stakeholders) who have not been able to interpret the goals of the pesantren in terms of tasks and performance. inability of subordinates seen in carrying out tasks without direction, and not confident. 2. The selling leadership style, the kiyai's attitude in relationship behavior seems to shift to be more pro-active in motivating and appreciating subordinates. Thus, the leader shows a lot of directing behavior and provides a lot of support. 3. Participating leadership style encourages followers to participate in two-way communication, and facilitates followers in decision making. Participating leadership style is proven to be applied by kiyai's. 4. The style of delegating (delegating) is applied when the maturity level of the subordinate is high because he is able and willing or confident in assuming responsibility, this style is chosen and applied by the kiyai's in improving the character education of santri in Islamic boarding schools in Assalam Islamic Boarding Schools and Assalafiyah Islamic Boarding Schools 5. Stylistic constraints transformational leadership in improving character education, namely in relationship behavior related to the attitudes and actions of subordinates personally and in groups in responding to work, such as employees having a smarter sense.

Keywords: Leadership, transformational kiyai's, santri character

I. INTRODUCTION

The existence of a Kyai as a pesantren leader, in terms of his duties and functions, can be seen as a unique leadership phenomenon. The legitimacy of the leadership of a cleric is directly obtained from the public who judge not only in terms of religious knowledge, but also from the authority (charisma) that comes from knowledge, supernatural powers, personal traits and often heredity. This is very different from the principal whose leadership legitimacy is obtained from the appointment and not from the community. The charisma of a cleric is believed by the community to be able to emit blessings for the people he leads, where the concept of blessing appears related to the capacity of a leader who is considered to have karomah, which is a supernatural power given by God to whom he wants. Along with the rapid development of information technology, as a leader, the kiai is not only required to be able to lead a boarding school, but he must be able to filter all incoming information, especially those that have a negative impact on pesantren residents, especially the students he leads. Considering that the position of the kiyai as the leader of the pesantren is very important to face the very formidable challenges ahead, the kiyai must have personality integrity that can be a role model for members, be proactive in anticipating a very dynamic external environment by mobilizing all resources and management elements owned by both tangible and intangible through the establishment of a brand image that can guarantee the building of trust for all stakeholders. If this condition

can be achieved, the sustainability of the pesantren he leads can be maintained. This is as said by Gary Yukl (1994:61) Bennis and Nanus (1995:14) there are four dimensions of leadership, namely: 1) Personality integrity. 2) Proactive. 3) Ability to mobilize all resources (resourceful) and 4) Elements or management tools (managerial tools). At this time there are many Islamic boarding schools that provide formal education without leaving the uniqueness of their pesantren (khalafiah boarding schools). Islamic boarding school as an educational institution until now its existence is still recognized, even playing its role in the midst of society in order to prepare reliable and quality human resources (HR), although this does not mean that Islamic boarding schools are free from various obstacles and obstacles they face, which are increasingly complex and challenging.

Urgently as a result of the increasing need for development and advancement of science and technology. These challenges and obstacles also cause value shifts, all of which have forced Islamic boarding schools to look for new forms that are in accordance with the needs of scientific development without neglecting the content and faith and piety to Allah SWT as well as the educational values that exist in the pesantren. . Looking at the educational background of the previous Islamic boarding school, which only emphasized religious teaching which partly has not been applied in daily life, to keep up with the times so as not to miss communication and technology information and damage to human morals, it is appropriate for Islamic boarding schools to start building and fostering the character of students. with Islamic values and advancing human resources. So what is no less important than the formation of a character education process in pesantren is the style of the leader or kiai in the pesantren in question so that the negative stigma of pesantren can be countered with a different reality. It's really a pity, at this time the pesantren he leads are more active outside which only makes his name and is just an administrative manager for his pesantren. Islamic boarding school as an educational institution until now its existence is still recognized, even increasingly playing its role in the midst of society in order to prepare reliable and quality human resources (HR), although this does not mean that Islamic boarding schools are spared from various obstacles and obstacles they face which are getting worse and worse. complex and urgent as a result of the increasing need for development and advancement of science and technology. These challenges and obstacles have also led to shifts in values, all of which have forced Islamic boarding schools to seek new forms that are in accordance with the needs of scientific development without compromising the content and faith and piety to Allah SWT as well as educational values in Islamic boarding schools.

The. Looking at the educational background of the previous Islamic boarding school, which only emphasized religious teaching, some of which have not been applied in daily life, to keep up with the times so as not to miss communication and technology information and damage to human morals, it is appropriate for Islamic boarding schools to start building and fostering character. students with Islamic values and advancing their human resources. So what is no less important than the formation of a character education process in pesantren is the style of the leader or kiai in the pesantren in question so that the negative stigma of pesantren can be countered with a different reality. It's really a pity, at this time there are still many Islamic boarding schools whose leaders are more active outside who only make their names and only become administrative managers for their pesantren. The pesantren became famous because of the activities of its leaders who often went out to preach, but the condition of the education and teaching process in the pesantren was not paid attention to. So that there is no togetherness, direct direction from the leadership, lack of example that can lead to examples for the students, and assignments that are only represented to young teachers who still lack experience. These are some of the things that then do not support the character education process through environmental engineering which is one of the supporting factors in the three education centers as previously explained. To be able to play an important role in education, of course, Islamic boarding schools need to continuously develop and improve internally, both the character building of students who are in the education of pesantren values, of course, each pesantren has its own characteristics, vision, mission, methodology, technology and educational activities, and of course the style of the kiyai or pesantren management is able to compete positively or compete at least able to catch up with the guidance of "keeping the old and still feasible and taking the new but better.

Character education is the main education taught in the pesantren environment, the important thing in life is the character of a person, with character with good character, someone will have good skills, someone will have good skills and have a good soul and life, many pesantren alumni occupies an important position in the community and plays a role in character building efforts and maintaining the existence of the Islamic ummah as well as influencing human resources in Indonesia, as we know that many alumni of Islamic boarding schools have become religious leaders, scientists and even entrepreneurs, from village heads, regents, politicians, members of the DPR, ambassadors, ministers, there are also those who hold positions as leaders of the DPR and MPR and even the President. Character education according to Sheikh al-Zarnuji, author of the book *Ta'lim al-Muta'alim Tariq al-Ta'allum*, emphasizes the character of students emphasizing aspects of adab values, both inner and outer adab in learning. True character is civilized character, namely the synergy between inner and outer adab. Character education is character education plus which involves aspects of knowledge, feelings, and actions and puts aside religious values. Whatever one's position will certainly affect other people, then one's character needs to be fostered and guided, especially in the life of the pesantren, because after graduation students will face the real world which is much different from the world of pesantren. For Islamic boarding schools, this change has applied the expansion of its function, which was originally only a place for teaching and learning the Islamic religion into a multifunctional activity center, including fostering the character of students with Islamic values so that they become perfect human beings in the hope that they can be useful for themselves, their families, society, religion, and his country.

II. METHODS

This study uses a qualitative approach. Some of the reasons for using a qualitative approach in this research include (a) The focus of this study is more directed at efforts to examine a process, reality, and phenomenon as a whole and interrelated with one another; (b) The problem observed in this study is more directed to an abstract reality, where the indicators can be known through speech, attitude, morality and behavior or action; (c) Efforts that will be made to collect information in this research are considered more effective if carried out communicatively, so that a broad and in-depth explanation will be obtained and include explanations related to processes or activities that occur in daily life. In addition, the consideration of the use of the qualitative approach above is also in line with what Alwasilah, A.C. (2008:103) said, namely (a) not only concerning knowledge that can be discussed, but also concerning knowledge that is not discussed; (b) discuss highly complex behavior; (c) there is an interaction between reality; and (d) descriptive character and avoid generalization.

In this study, a descriptive method with a qualitative or naturalistic approach was chosen to describe the conditions and special characteristics of the characteristics of the research object, so that an in-depth picture was obtained regarding the managerial supervision strategy of madrasa supervisors in improving the managerial competence of madrasah principals. Research methods The data collection technique that will be carried out in this study is the observation technique carried out in this study is participatory observation, namely the researcher comes directly to the research location. Interview is one of the data collection techniques used in descriptive research. This documentation study was conducted in order to improve the data obtained from interviews and observations. Data analysis techniques refer to the opinion expressed by Ary, Jacobs, and Sorence (2010: 481) that data analysis techniques must include three important stages that should not be skipped. The three important stages are familiarizing and organizing, coding and reducing, and interpreting and representing.

III. RESULT AND DISCUSSION

The

There are four leadership styles in transformational leadership which include telling, selling, participating and delegating. A leader to be effective he must be able to adapt his style to the demands of changing situations. Hersey and Blanchard (1982:180-183) say that: Transformational leadership theory rests on two fundamental concepts, namely: the level of readiness/maturity of individuals or groups as followers

and leadership styles. The right leadership style also depends on the readiness / maturity of the individual or group as followers. Hersey and Blanchard's situational leadership theory identifies four levels of follower readiness in the notation R1 to R4. Hersey & Blanchard have inspired a model of leadership style that follows the situation of subordinates by dividing the leadership style into four dimensions, namely the leadership style of telling (telling), selling (selling), participating (participating) and delegating (delegating). A wise leader will choose a style that is appropriate to the situation and abilities of his followers. But no one style can be considered the best because it depends on the situation, the follower's experience and the task that needs to be done. Leadership Style of Telling Kyai in Improving the character education of students in Modern Assalam Islamic Boarding Schools and Assalafiyah Islamic Boarding Schools. Pesantren is one of the religious education functions to prepare students to become members of the community who understand and practice the values of their religious teachings and/or become experts in religious knowledge. This is as stated in the Act. No.20 of 2003. Regarding the National Education System, the Ninth Part of Religious Education Article 30 Paragraphs 1-4: 1) Religious education is organized by the Government and/or community groups of religious adherents, in accordance with statutory regulations. 2) Religious education serves to prepare students to become members of the community who understand and practice the values of their religious teachings and/or become experts in religious knowledge. 3) Religious education can be carried out through formal, non-formal, and informal education channels. 4) Religious education in the form of diniyah education, pesantren, pasraman, pabhaja samanera, and other similar forms.

As with the leadership style in Islamic boarding schools in improving the education of students, the kiai's attitude that leads to direction and supervision is an action usually taken by the kiai as a leader to subordinates. The telling leadership style is deliberately applied by the Kyai because there are still many subordinates who have not been able to interpret the goals of the pesantren in terms of tasks and performance. Characteristics of low follower readiness can be seen in the inability of subordinates to carry out tasks without direction, lack of confidence in their abilities and ignorance in the scope of work. The characteristics shown are in line with those proposed by Sutarto (2006: 139-140) which states that a low level of maturity with the symbol (R1) indicates incompetence, weakness in initiative and insecurity at work. Under these conditions, the leader's behavior is categorized (S1) with a low meaning on the relationship behavior dimension so that the leader provides detailed instructions and monitors performance closely. Based on the similarities between the application of the telling leadership style in pesantren by the Kyai and the concept proposed by Hersey and Blanchard, it can be concluded that the telling leadership style is followers who show low maturity. The condition of subordinates like this still really needs direction and support as well as guidance from superiors regarding how, when and where subordinates can carry out their responsibilities and duties. The Leadership Style of Selling Kyai in improving character education in Modern Assalam Islamic Boarding Schools and Assalafiyah Islamic Boarding Schools. The leadership of the kyai in Islamic boarding schools has a major influence on the sustainability of a pesantren, even its influence on the people in its environment. As the opinion of Sukamto (1999:13) which says that pesantren, especially in Javanese and Madura communities, have occupied strategic positions, and are able to influence all levels of society due to the charisma of the clerics and the great support of the students who are scattered in the community. The lives of Kyai and santri make the position of the pesantren become multifunctional. Kharisma Kyai gets support from the community because he has moral stability and qualified scientific quality. Kyai are not only categorized as religious elites but also pesantren elites who have high enough loyalty to store and practice religious knowledge and are able to color the styles and leadership in Islamic boarding schools.

The existence of Kyai in Islamic boarding schools is not only limited as people who understand religion and owners as well as pesantren leaders, but more than that, Kyai is also required to be a filter for various aspects of negative influences that come from outside the pesantren which will certainly hinder the process of realizing students who have good character education. This is as stated by Raharjo (1995: 46), that the position of Kyai in Islamic boarding schools places more emphasis on aspects of share ownership and morality as well as the depth of religious knowledge, and often ignores managerial aspects. Because generally Kyai is not only a leader, more than that, Kyai is also the owner of the pesantren. The position of

the Kyai as a mentor and role model for all pesantren residents will in turn make the Kyai as researchers, simulators and filters of various aspects of culture that come from outside or as cultural brokers (cultural agents). As is the case in the Assalam Kiyai Islamic boarding school as the leader in improving the selling leadership style in connection with the potential for subordinates to improve their abilities and responsibilities. For example, in several religious practices that are directly related to santri such as the sunnah prayer and the yellow book recitation, subordinates are found to be able to develop these practices with personal initiatives. Maturity level is being shown by subordinates by making several innovations such as making Tahfid Al-Qur'an activities with the audio visual method, the students through this method listen to the readings first read by the qori or at the same time can see the pronunciation of each letter so that it is read correctly. Through selling leadership style. The cleric directly gives specific directions to all subordinates in achieving the program verbally but still listens to opinions, ideas and suggestions from subordinates in order to improve the program. In this case too, the Kyai always directs specifically by saying that every activity must be able to carry the characteristics of the santri's personality, namely noble in attitude as a reflection of spiritual values. The characteristics of spiritual intelligence are seen when the person has a flexible attitude, high awareness, is steadfast in dealing with problems, and is independent. This is Zohar and Marshal (2001:14), explaining the signs of

Based on the characteristics and implementations that have been applied by Kyai in pesantren, it can be understood that the selling leadership style in its application, the leader provides structured instructions accompanied by support. This leadership style is applied when subordinates have a low level of maturity to a moderate level, where subordinates are unable or have inadequate skills, but have the willingness to take responsibility and carry out work tasks. The benefits of using leadership style adjustments allow managers and their staff to rate leadership style and maturity in the same instrument. Kyai's Participating Leadership Style in improving the character education of students. The concept of transforming leadership was developed to help people who carry out the leadership process, regardless of their role, to be more effective when they build relationships with others. This concept explains the relationship between a person's effective leadership style compared to the level of maturity in followers, for leaders. Furthermore, Hersey and Blanchard (2003:179) explain that in situational leadership, maturity is defined as the ability and willingness of people to take responsibility for directing their own behavior. The maturity variables should only be considered with certain tasks that need to be carried out. A person or a group cannot be said to be mature or immature in the overall sense. In addition to assessing the maturity of people in a group, a leader is also required to have the ability to assess the maturity level of people as part of a group, especially if the group often interacts together in the same field of work. As happens with students in a class with different levels of maturity. A teacher encounters a class as a group at a certain level of maturity in a particular field. But at the same time, a disciple in the group was on a different level. When the teacher is dealing with the student personally, he or she must behave very differently than when dealing with the class as a group. Thus a leader in his leadership may have to behave differently when dealing with individual group members, and also a different way of carrying out his leadership when dealing with the group as a whole which cannot be separated. Therefore, according to situational leadership, there is no one best way or style to influence people of different maturity levels.

The application of this participating style on the basis of subordinates having the motivation and desire to learn in developing the character education of students in Islamic boarding schools. This style encourages followers to participate in two-way communication, and facilitates followers in making decisions. This style is applied by the Kyai in fostering the spiritual intelligence of students because they find followers or subordinates with a very high level of readiness and ability. In this style followers or subordinates are at a high level with classification (R3), this emphasizes a high amount of relationship behavior but the amount of task behavior is still moderate. The leadership style at this stage encourages individuals or groups to share ideas and at the same time facilitate work with the enthusiasm shown by subordinates. In this style, subordinates also show an attitude of confidence in doing their work so that the leader is no longer acting as a director. Leaders maintain open communication, but do so by tending to be more of a good listener and ready to help their subordinates. Thus, the participating leadership style applies

actions with the characteristics of two-way communication, exchanging ideas in problem solving, decisions are made jointly and supports the efforts of subordinates. In the participating transformational leadership style, the attitude shown by the cleric in improving the character education of students in Islamic boarding schools shows that the maturity level of subordinates is from medium to high. This is evident in the implementation of the daily activities of students, the subordinates position themselves no longer as executor when there are instructions from the leadership but on the basis of their initiative in achieving goals at the pesantren. The action in the concept of situational leadership initiated by Hersey and Blanchard on leadership behavior is classified (S3) which means that leaders in carrying out their leadership exchange ideas and provide facilities in decision making. Meanwhile, in the realm of follower readiness, it is categorized (R3), which means that subordinates are able to carry out tasks without leadership instructions but feel insecure or lack confidence. Leadership Style of Delegating Kyai in Improving Santri character education in Sukabumi district. Follower maturity is a matter of level, to determine the appropriate leadership style by sorting out the maturity continuum under the leadership model into four levels: low (M1), moderate (M2), then moderate to high (M3), and high (M4). . The leadership style suitable for each maturity level includes the right combination of task (directive) and relationship (supportive) behavior.

In order for the leadership process to run well, a leader who will use a situational leadership style based on Hersey & Blanchard (2003:186-190), taking into account the steps that must be taken by a leader with a transformational style, namely: Kyai's success in managing task behavior and relationship behavior is an effort to make students spiritually intelligent. This is the main factor in fostering the spiritual intelligence of students with the assumption that students will have spiritual intelligence through the effectiveness of the leadership style. The form of the realization of fostering the spiritual intelligence of students is the Kyai's ability to make delegating a part of the situational leadership style. It is evident that after the process of character building and capacity building was carried out by the Kyai, the delegating leadership style seemed to be applied to both pesantren. This style is a leadership style with a high level of maturity which is characterized by a change from a medium level of maturity to a high level of maturity. In the delegating leadership style, Kyai shows four main actions including: a) The role of the leader in formulating problems and information channels. b) The leader delegates problem solving and decision making to subordinates. c) Subordinates plan and carry out tasks. d) Subordinates control the execution of tasks. In this style, work behavior and relationship behavior show high (R4) because the cleric tends to shift responsibility or the decision-making and implementation process to subordinates. This can happen because the individual is at a high level of competence in relation to his work. Furthermore, Hersey & Blanchard (2003: 188) developed a Maturity Style Match rating format that measures maturity using only one scale for each dimension—one to measure ability and the other to measure willingness. In this instrument one's ability (knowledge and skills) is seen as a matter of level. This means that one's ability does not change drastically from one moment to another. At certain times, a person has little, medium, rather large or very large abilities. But kemaun, (confidence and motivation) is different. A person's motivation can, and often does, fluctuate from one moment to another. Therefore, in relation to one's will, it can be said that it is rare, sometimes, often, usually willing to take responsibility in carrying out certain tasks.

It was explained that the transformational delegating leadership style was chosen and applied by the clerics in improving the character education of students in West Java Islamic boarding schools, precisely in Assalam Islamic Boarding Schools and Assalafiyah Islamic Boarding Schools. In the aspect of task behavior, it was found that the Kyai's delegating leadership style in the aspect of task behavior was not fully able to be carried out by the Kyai. This is because in some conditions the Kyai still has to be involved, such as setting goals and giving specific directions. In these two conditions it is stated that the Kyai is still involved because subordinates are still dependent and have not been able to represent actions as required in the delegating leadership style, namely planning and implementation are fully carried out by followers or subordinates. However, there are several actions that are in line with the delegating leadership style that has been successfully carried out by the Kyai in fostering the spiritual intelligence of students. These actions are in organizing work situations and giving specific directions, in both cases it was found that even without the role of the Kyai, subordinates were still able to do it because there was a Kyai's envoy in the conditioning of

these two actions. Delegating leadership style shows high follower readiness with classification (R4), this emphasizes on both sides, namely high work behavior and relationship behavior with a sign that the leader transfers responsibility for the decision-making process and its implementation. This style arises because individuals and groups are at a high level of competence in relation to their work. Thus, this style is the style with the highest level and is considered effective because the subordinates are in a competent capacity condition and the behavior of the work relationship shows effectiveness, coordination and efficiency. There are several characteristics that indicate the delegating leadership style, including (a) the leader focuses on problem formulation and information channels, (b) the leader delegates problem solving and decision making to subordinates, (c) subordinates act to plan and carry out tasks and (d) subordinates control the implementation duty.

Delegative leadership is a leadership style that is carried out by the leader for his subordinates who have the ability to carry out their activities that are temporarily unable to be carried out by the leader for various reasons. This leadership style is characterized by the lack of leaders giving direction, decisions are left to subordinates, and it is hoped that organizational members can solve their own problems. Leadership style is a characteristic of a leader's behavior in carrying out his duties as a leader. Thus, the leadership style of a leader is strongly influenced by his personal character. Delegative leadership style is very suitable if the staff has high ability and motivation. Thus the leader does not give too many instructions to his subordinates, even the leader provides more support to his subordinates. From the four transformational leadership styles of telling, selling, participating and delegating, it can be understood that the key factor for effective leadership is identifying the maturity level of the individual or group to be influenced, and then using the appropriate leadership style. This is as another opinion stated by Edgar H. Shein in Hersey and Blanchard (2003:177) which states that: "a successful manager must be a good diagnostician and can appreciate the spirit of assessment. If the abilities and motives of the people under him vary greatly. So he must have the diagnostics and sensitivity to be able to sense and appreciate those differences." Furthermore, Hersey and Blanchard (2003:177) say: "leaders must have the personal flexibility and range of abilities needed to vary their own behavior. If the needs and motives of subordinates are different, then they must be treated differently. As for Northouse's opinion (2013:95), transformational leadership emphasizes that leadership consists of dimensions of command and support, and each dimension is applied appropriately in certain situations. The essence of situational leadership is that it requires leaders to adapt their style to the skills and commitment of followers. . Effective leaders are those who know what their subordinates need and adapt their style to meet those needs.

Obstacles to the Kyai's Leadership Style in improving the character education of students in Assalam Islamic Boarding Schools and Assalafiyah Islamic Boarding Schools. Leadership is a process of influencing others to do something. A leader is claimed to have the ability to make the members he leads want to do what is the goal of the organization he leads. The behavior and intellectual abilities of different followers require a leader to choose a different style, sometimes to be gentle, sometimes to be tough and firm. From the overall leadership style applied by the Kyai in fostering the spiritual intelligence of the santri, it is not entirely in accordance with what was planned. The obstacles encountered in the leadership of the Kyai in the pesantren will certainly be an obstacle to the realization of the goals desired by the pesantren in fostering the spiritual intelligence of students. This is in accordance with the opinion of Dawam and Ta'rifin, (2005:73) which explains that in the leadership of a Kyai in pesantren, there are weaknesses and strengths. The weak point is that Kyai is a central figure in the world of Islamic boarding schools and more than that is a determining factor for the success of students in seeking knowledge. In the academic realm of Islamic boarding school education, the significance of the Kyai's role in making policy also makes learning in pesantren, which is usually non-stop, less regular in curriculum. Understanding Organizations There are even Islamic boarding schools that do not implement the curriculum system at all. Teaching materials are the prerogative of the Kyai. Kyai, in the world of Islamic boarding school education becomes an autocrat.

The obstacles encountered in the Kyai's situational leadership style in improving students in Sukabumi district, especially in the Assalam Islamic boarding school and the Assalafiyah Islamic boarding school, came from the pesantren environment such as the declining performance of asa'atidz and

stakeholders. The factor that causes the decline in the dimensions of task behavior is the lack of experience and knowledge in organizational management which causes low *asaatidz* and stakeholder motivation. Talking about leadership will not be separated from organizations including Islamic boarding schools where the *Kyai* is a leader. This is according to the opinion of Effendi (1986:84) which says that: "Organization is a mechanism or structural element, with that structure all subjects, if in the Islamic boarding school environment are *Kyai*, administrators/*asaatidz*, and students as software, as well as hardware such as mosques, *ta'lim majlis*, *madrasas*, facilities and other infrastructure, all of which can work effectively and can be utilized according to their respective functions and proportions in carrying out the duties and responsibilities of the organization. In addition, the aspect of inadequate facilities and infrastructure is also an obstacle factor in improving the character education of students. In terms of the availability of technology as a medium to achieve goals, it is considered to be very urgent in connection with the implementation of fostering character education for students, which is closely related to the teaching process and habituation of the daily implementation of students. As for what is meant by spiritual intelligence (SQ) according to Zohar and Marshall (2001:3):

Obstacles in fostering the character education of students also come from the students themselves such as differences in character, the attitude of students who are not the same, and attitudes that are contrary to the identity of a student (such as smoking, stealing, and others). The different educational backgrounds of parents are another obstacle, it is motivated by economic factors, parental figures and the previous environment. According to the view of Islam, as parents, they must develop their offspring so that they always hold fast to *Tawhid*. Not only that, parents should also continue to try to make their offspring into *kaffah Muslims*, who can be the dream of the Prophet Muhammad, both in this world and in the hereafter. Another opinion that is in line is explained by Sururin (2004:29.), humans are born in a state of nature where they have a sense of monotheism and are equipped with Allah with a potential for intelligence, ability, character, and motive. Humans as servants of Allah SWT and as caliphs on earth have been equipped with various potentials. By being blessed with this potential, it is hoped that humans will be able to carry out their duties. And among the potentials possessed by humans is the potential for religion. The religious nature found in humans is an instinct that drives their hearts to do holy deeds based on the inspiration of God Almighty. Human nature has a holy nature, which with that instinct, he openly accepts the truth and accepts the presence of God as God Almighty. However, when parents are unable to do so, Islamic boarding schools become the most relevant alternative. The low motivation possessed by the students becomes an obstacle, such as feeling lazy and undisciplined in carrying out their obligations as a student. The intellectual abilities of students are diverse. This condition is considered an obstacle because it requires the teaching approach method to be different, meaning that one method with conditions in which there are different intellectual abilities requires teachers to apply different types of approaches and different assessments.

Solutions for *Kyai's Leadership Style* in Improving the character education of students in Modern *Assalam Islamic Boarding Schools* and *Assalafiyah Islamic Boarding Schools*. In addressing the obstacles, the solution is a must that is carried out by the *Kyai* as the leader in fostering the character education of students through a transformational leadership style. *Kyai* is a figure who is the key to determining the style and model of a *pesantren* and becomes a role model for *pesantren* residents, the orders and prohibitions of the *Kyai* will be followed by all members of the *pesantren* which is likened to a small kingdom. This is as stated by Mastuhu (1994:58), *Kyai* is the key figure that determines the life style of the *pesantren*. All residents in the *pesantren* are obedient to the *Kyai*. They try hard to carry out their orders and leave all their prohibitions, and try not to do things that are considered not to have the blessing of the cleric, but they always try to do things that are considered to have the blessing of the cleric. Most of the *Kyai* assume that a *pesantren* institution can be likened to a small kingdom led by a *Kyai*, where the *Kyai* is the absolute source of power and authority as a leader (power and authority) in the daily life of the *pesantren*. A similar opinion is explained by Dhofier (2011: 94), not a single *santri* in a *pesantren* or anyone else is able to ignore the power of the *Kyai* (around his *pesantren*) except for another *Kyai* who is more influential. The students always hope and think that the *Kyai* who is their role model is an individual who totally believes in himself

with the term (self-confident), both in matters of Islamic knowledge, or in terms of power and management of the pesantren.

As an implementation of the character education of students, religious teaching requires an applicable teaching method so that in its presentation, students can easily digest the material presented. Therefore, the application of information communication technology in teaching requires the use of audio-visual-based technology supported by personal computers, internet access, projectors and multimedia rooms. Advances in technology and modernity in addition to having a positive impact sometimes also have a negative impact. This is a formidable challenge for educators, including for leaders of Islamic boarding schools/kyai to respond to it. In this case, Patoni (2007:25) says that the attitude that must be taken by Kyai and the Muslim community in general in responding to modernity includes total rejection. Everything that comes from the West is flatly rejected. Because the West is synonymous with secularization and westernization. This attitude was taken based on considerations of religious teachings. One of the cornerstones of reference to the rules of Usul Fiqh: "Al-Muhafadzatu'ala al-qodiimi al-shalih, wa al-akhdu bi al-jadidi al-ashlah" (Maintaining good old values and looking for new values that better). In this position the cleric plays an important role, namely socializing a new culture through various activities by utilizing existing elements.

IV. CONCLUSION

Based on the results of the research and discussion, a general conclusion is obtained that the kiyai's transformational leadership style in improving the character education of students in West Java, especially in the Assalam Islamic boarding school, is not only fixed on one style, in addition to the telling, selling, participating style, the delegating style is used. Because in transformational leadership there is no one best way or style to influence people with different maturity levels. People can gain maturity in a particular task through education or experience and a combination of both. Therefore, in discussing maturity in relation to ability, it can be seen from job maturity (ability) and psychological maturity (willingness). The implementation of the Kyai's transformational leadership style in improving character education in West Java, especially in Asslam Islamic Boarding Schools and Assalafiyah Islamic Boarding Schools can be concluded as follows: The Kiyai's leadership style is telling in improving the character education of students at the Assalam Islamic Boarding School and the Assalafiyah Islamic Boarding School in West Java. The telling leadership style is a leadership style that shows a low level of individual and group readiness. attention to task is high, but attention to relationships is low and follower maturity is low. The telling leadership style is applied by Kyai in improving the character education of students in West Java, especially in Pondok Assalam and Pondok Pesantren Assalafiyah, because there are still many subordinates (asaatidz and stakeholders) who have not been able to interpret the goals of the pesantren in terms of tasks and performance. the inability of subordinates is seen in carrying out tasks without direction, and is not confident. The condition of subordinates like this still really needs direction, support and guidance from superiors regarding how, when and where subordinates can carry out their responsibilities and duties. Of the four transformational leadership styles, the telling style is the most frequently used style in the leadership of the Kyai in pesantren, with the condition of subordinates being diverse in ability to make it effective and synchronous because the command is focused on the Kyai, where the Kyai is the key figure in determining the style and model of a pesantren. and become, the orders and prohibitions of the Kyai will be followed by all the residents of the pesantren which is likened to a small kingdom.

Kiyai's selling leadership style in improving the character education of students at the Assalam Islamic Boarding School and the Assalafiyah Islamic Boarding School in West Java. The selling leadership style applies open communication to receive opinions, ideas, suggestions and ideas from subordinates. However, it is still like telling the division of tasks and work is still directly supervised by the leadership. because the maturity level of new subordinates shifted from low to medium. The selling leadership style is carried out in improving the character education of students in West Java, especially in Assalam Islamic Boarding Schools and Assalafiyah Islamic Boarding Schools carried out by subordinates at both pesantren, showing that the ideas and ideas that exist in subordinates can be a development in improving the character

education of students. Kyai displays an open attitude when there are ideas and involves subordinates in setting goals even though the decision is made by the Kyai. With good cooperation between Kyai and his subordinates (asaatidz and stake holders) produce effective leadership. In the selling leadership style, the Kyai's attitude in relationship behavior seems to shift to be more pro-active in motivating and appreciating subordinates. Leader shows a lot of directive behavior and provides a lot of support. The leadership style of participating clerics in improving the character education of students in Assalam Islamic Boarding School and Assalafiyah Islamic Boarding School in West Java. Participating leadership style encourages followers to participate in two-way communication, and facilitates followers in decision making. The participating leadership style has been proven to be applied by Kyai in improving the character education of students in West Java, especially in Assalam and Assalafiyah Islamic boarding schools, because followers or subordinates are found with a very high level of readiness and ability. In carrying out their duties, subordinates always try to show ability and renewal but still feel less confident in implementing their ideas and ideas. Therefore, the behavior of the leader shows more attention to the quality of the relationship and less attention to the completion of tasks. Leaders ask for reactions and views from followers before making a decision because the decision is still in the hands of the leader. In the participating transformational leadership style, the attitude shown by the cleric in improving the character education of students in Islamic boarding schools shows that the maturity level of subordinates is from medium to high. This is evident in the daily activities of the students, the subordinates position themselves no longer as executor when there are instructions from the leadership but on the basis of their initiative in achieving goals at the pesantren.

The leadership style of delegating clerics in improving the character education of students at the Assalam Islamic Boarding School and the Assalafiyah Islamic Boarding School in West Java. The style of delegating (delegating) is applied when the maturity level of the subordinate is high because he is able and willing or confident in assuming responsibility, this style is chosen and applied by the Kyai in improving the character education of santri in West Java Islamic boarding schools, precisely in Assalam Islamic Boarding Schools and Assalafiyah Islamic Boarding Schools. Delegative leadership is a leadership style that is carried out by the leader for his subordinates (asaatidz and stakeholders) who have the ability, so that they can carry out their activities which are temporarily unable to be carried out by the leader for various reasons. This leadership style is characterized by the lack of leaders giving direction, decisions are left to subordinates, and it is hoped that organizational members can solve their own problems. Delegative leadership style is very suitable if the staff has high ability and motivation. Thus the leader does not give too many instructions to his subordinates, even the leader provides more support to his subordinates. In some policies this style has been carried out by the two pesantren. Constraints of the Kyai's transformational leadership style in improving the character education of students in the Assalam Islamic Boarding School and the Assalafiyah Islamic Boarding School in West Java. Constraints of transformational leadership style in improving character education in West Java, especially in Assalam Islamic Boarding Schools and Assalafiyah Islamic Boarding Schools, namely in relationship behavior related to the attitudes and actions of subordinates personally and in groups in responding to work, such as employees having a sense of being smarter, not wanting to cooperate, closed to coordination and individual ego attitude. Another obstacle is that the supporting factors for the facilities for the needs of students are considered inadequate where the number of students is not directly proportional to the availability of student facilities which include the number of dormitories, bathrooms and study rooms. Constraints that come from the students themselves are differences in character, attitudes of students who are not the same, and attitudes that are contrary to the identity of a student (such as smoking, stealing, etc.). Students' low motivation becomes an obstacle, such as feeling lazy and undisciplined in carrying out their obligations as a student. The different educational backgrounds of parents are another obstacle. The various intellectual abilities of students and different levels of maturity of their subordinates are considered as obstacles because they require that the teaching approach method is not the same, and also requires the Kyai as a leader to adjust his leadership style.

The solution to the Kyai's transformational leadership style in improving the character education of students in Assalam Islamic Boarding School and Assalafiyah Islamic Boarding School in West Java. Responding to obstacles in the transformational leadership style in Islamic boarding schools in West Java,

especially in Assalam Islamic Boarding Schools and Assalafiyah Islamic Boarding Schools, several actions were taken by the Kyai. Obstacles related to infrastructure and supporting facilities for ICT learning, Kyai try to fulfill them either through funding sources owned by Islamic boarding schools or through government assistance breakthroughs, while for the improvement of Human Resources, seminars or trainings are held. When it is found that employees still have low motivation, the action is given training and peer guidance in an effort to improve abilities. On the other hand, when there are employees who have high motivation and achievement, the Kyai will give rewards such as Umrah or Hajj to the holy land. Habituation of deliberation or meetings that are implemented once a week, so that all forms of obstacles can be conveyed so that solutions are then sought through discussions involving the opinions, ideas and ideas of subordinates. Kyai realizes that in realizing transformational leadership style education, leadership roles and figures are part of the solution when obstacles occur. Another solution is to carry out an evaluation, every program that begins with a plan and then its implementation always ends with an evaluation. Through evaluation, Kyai can identify aspects that are strengths, weaknesses, opportunities and opportunities. To maintain the relationship between the leadership and subordinates, at the end of each year the Kyai holds a teacher gathering involving all levels involved in the pesantren.

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