


The Role of Leadership in Improving the Quality of Education at the Roudhotul Mushafiyah Islamic Boarding School Central Lampung

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Abstract

The Kyai as a leader in the pesantren has a major role in improving the quality of education in the pesantren, of course without leaving the salaf identity that already exists in the pesantren. The problem in this research is how to improve the quality of education at the Roudhotul Mushafiyah Islamic Boarding School and the factors that affect the improvement of the quality of education at the Roudhotul Mushafiyah Islamic Boarding School. The purpose of this study is to describe the role of leadership in improving the quality of education at the Roudhotul Mushafiyah Islamic Boarding School and the factors that influence the improvement of the quality of education at the Roudhotul Mushafiyah Islamic Boarding School. This study uses a descriptive qualitative approach, which describes or describes data related to the role of pesantren leadership in improving the quality of education at the Roudhotul Mushafiyah Islamic Boarding School, Kotagajah District. The subject of this research is the Kiai while the informant in this study is the Asatidz of the Roudhotul Mushafiyah Islamic Boarding School. Data collection techniques using observation techniques, interviews and documentation. The results of this study indicate that the role of pesantren leadership in improving the quality of education in Roudhotul Mushafiyah Islamic boarding schools is a number of activities carried out by pesantren leaders to improve the quality of education both in input and output. The leadership role of the Roudhotul Mushafiyah Islamic Boarding School in improving the quality of education plays a role as a leader and innovator without leaving its characteristics as a salaf Islamic boarding school.

INTRODUCTION

Role is a set of levels that are expected to be possessed by people who are domiciled in society. (Department of Education and Culture, 1990, p. 667) While the notion of a leader is someone who has the ability to be able to influence the actions of others in his work by implementing a system of power while power is the ability to directing and influencing subordinates related to the tasks that must be done. (Siti Aimah & Lely, 2017, p. 334)

Meanwhile, from other sources, leaders are people who are appointed as controllers in an organization. (Department of Education and Culture, 1990, p. 684). Meanwhile,

transformational leadership can be understood as leadership that continuously makes changes to improve the organization. This type of leadership does not only rely on personal charisma, but he must try to empower his staff, and also carry out various leadership functions. (Rahman Afandi, 2013, p. 101) Islam does not demand obedience or following from individuals who lead who then do not hold Islamic principles. Therefore, leadership ability without leadership authority will not be able to achieve various kinds of leadership goals (Moh. Subhan, 2013, p. 130).

According to another opinion, leadership is a process that can give meaning to collective efforts and things that can cause a willingness to make a desired effort to achieve goals. Apart from that, leaders are those who can consistently make effective contributions to social order, as well as those who are expected and also prepared to do so. (Zaenal Arifin, 2016, p. 206)

One type of leadership, namely the Autocratic Type, is a leader who: a) Regards the organization as personal property, b) Identifying or equating personal goals with organizational goals, c) Regards subordinates as mere tools, c) Does not want to accept and listen to criticism, suggestions and opinions from anyone, d) Too much dependence on formal authority. (Siti Aimah & Lely, 2017, p. 335)

Meanwhile, the paternalistic type is a leader who has the following characteristics; a) Judging the people who are under him as a person who has no mature character, b) Being overprotective, c) Very rarely gives his subordinates the opportunity to make decisions and initiatives, d) Rarely gives his subordinates the opportunity to develop their creative power and fantasy abilities, e) Often acts that he knows best from others. (Siti Aimah & Lely, 2017, p. 336)

While the charismatic type leader is adopted from the Greek word which means blessing that is inspired in a great way. It is not surprising that this charisma was initially always juxtaposed with "transcendental" things. Someone is said to have charisma when someone is able to create miracles or predict events that will occur in the future. (Nanang Mizwar Hasyim, 2018, p. 259)

Meanwhile, organizational leaders in Islamic boarding schools are called administrators. And administrators are a group of associations or can also be called people who manage or can also be called those who guide someone. (Department of Education and Culture, 1990, p. 997) Thinking creatively and being innovative Kiai actually cannot be separated from several factors, in including the vision and mission of the kiai himself and

also a deep sense of fear of some new ideas which are judged to be misleading and bring the Islamic boarding school community to a worse direction. (Kasful Anwar, 2010, p. 228).

Islamic boarding schools are one of the informal educational institutions that have the following characteristics; 1) Remuneration is not received, it's just that remuneration is given voluntarily, 2) Can't be transferred, has never experienced a promotion, and doesn't have a boss (only if the Pesantren has a Kyai's boss), and doesn't need to meet certain formal requirements, 3) If you make a mistake or mistake, you cannot be punished, it's just that people's respect for him is reduced, his personality becomes less recognized. (Kartini Kartono, 2006, p. 11). It is very difficult to determine when Islamic boarding schools were first established, but it can be argued that the birth and growth of Islamic boarding schools did not go far after Islam spread across the archipelago (Amir Fadhilah, 2011, p. 106).

Islamic boarding schools are religious education which has the aim of galvanizing, fostering and creating human beings or generations of people who are knowledgeable, moral and also have noble character (Nur Jamal, 2015, p. 67). Apart from that, Islamic boarding schools in the basic sense are places for students to study, while huts are houses or simple dwellings made of bamboo. besides that, the word pondok comes from the Arabic language Funduq which means dormitory or lodging. (Imam Syafe'i, 2017, p. 64) Especially in Aceh, pesantren are also called "*trick*". According to Van Bruinessen's report, the oldest pesantren in Java is the Tegalsari pesantren, which was founded in 1742, where young people from the north coast study Islam. the entry of the students is in accordance with the regulations that apply in the Islamic boarding school. (Nur Jamal, 2015, p. 68)

Wali songo as a propagator of Islam in Indonesia has made many contributions to the establishment of a Islamic boarding school. In the various processes of their da'wah, they have built mosques and dormitories to serve as lodging for their students. (Amir Fadhilah, 2011, p. 106) The science studied at Islamic boarding schools with the demands of globalization and modernization, so that something produced by Islamic boarding schools is able to gain superiority over competition with output from other educational institutions, both in terms of religious education (tafaqquh fi al-din) or also in terms of science and technology. (Abd. Muin, 2012, p. 234).

Pondok Pesantren (Islamic Boarding School) is one of the educational institutions that has long appeared in Indonesia. Aside from being a means of studying, Islamic boarding schools are also a means of spreading Islam. At first the pesantren was called Pondok Pesantren. Because Islamic boarding schools are synonymous with Javanese

people who find it difficult to pronounce Islamic sentences. finally they get used to saying pesantren. thus it becomes a boarding school sentence. Including the Roudhotul Mushafiyah Islamic Boarding School, the sentence of the pesantren is in accordance with the theory described above.

Islamic boarding school institutions with various patterns of development are known in the history of Islam in Java as the spearhead of education and the development of Islamic religious teachings. If these religious teachings are often grouped in general into three areas, namely aqidah, shari'ah and tasawuf. then the style of pesantren is identified based on these fields. Likewise the Roudhotul Mushafiyah Islamic Boarding School which studies and practices the fields of Aqidah, Shari'at, and Sufism.

It is not an easy job to dissect and reveal the intellectual characteristics of the Islamic boarding school community (Mrs. Nyai, ustadz-ustadz, students, and Board of Islamic Boarding Schools). because, despite the existence of so many Islamic boarding schools in Indonesia over a long period of time with different backgrounds and history, the dynamics and role of Islamic boarding schools have continuously developed so rapidly over time. Likewise the Roudhotul Mushafiyah Islamic Boarding School which has a Nyai mother who is very instrumental in educating and creating the characteristics of the students so that their intellectuals can be found in education.

Kyai or Mrs. Nyai is a caliph or head of state or an institution such as a boarding school formally or informally obtains authority and power from two sources, namely Allah SWT and also His Messenger by implementing all the provisions contained in the Al-Qur'an and hadith, and the power of the people who have elected the caliph through their representatives in the Shura Council (legislative body) by deliberation. (Agustina Nurhayati, t.t., p. 6) In the Al-Qur'an it is also explained in the letter As-Sajdah verse 24, (Ministry of Religion of the Republic of Indonesia, 2000, p. 660):

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وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا

And We made among them leaders who guided us with our orders when they were patient, and they believed in our verses. (Q.S As-Sajdah: 24)

The verse states that the people always need a leader who can provide instructions and directions, so that in the end the leader becomes the mover, manager, and compassion for the people he leads. While the people who are led are patient in accepting the directions

and instructions of their leaders. And leaders also don't make things difficult for the people they lead

It is also explained in the hadith, (Imam Nawawi, 1994, p. 605):

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي بَيْتِي هَذَا: اللَّهُمَّ مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ فَاشْقُقْ عَلَيْهِ، وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَرَقَ بِهِمْ فَارْزُقْ بِهِ. (رواه مسلم)

From Aisha R.A. He said: I heard Rasulullah SAW. Saying in my house: "Oh God whoever is given the power to take care of my people then he makes things easier for them then make it easier for him.(H.R Muslim)

The hadith mentions that in leading the people or the people must provide maximum service.

The position of the kiai, who is completely decisive, tends to lead to the establishment of absolute authority. Zamakhsyari indicated that most of the Kiai in Java thought that a pesantren could be likened to a small kingdom where the Kiai was the absolute source of power and authority in the life and environment of the pesantren. The Kiai control all sectors of pesantren life. The ustadz, let alone the santri, only dared to do something out of the ordinary after receiving the blessing of the Kiai.

Related to the role of pesantren leadership, researchers have conducted studies. Hafidh (2017) focuses on his study on the role of kiai leadership in improving the quality of Islamic boarding schools in Ciamis district. Aini (2020) emphasizes the Kyai's Leadership Role in the strategic management of pesantren education. Meanwhile, Kurniati et al (2019) are more specific about the Kyai's Leadership Role in Educating and Forming the Character of Santri who are Ready to Serve the Community.

This research is more focused on the leadership of Kyai and Nyai in managing pesantren resources, both teachers and students. Therefore, this research is different from previous research, especially in the research subject and also the leadership style of the Kyai and Nyai.

METHOD

The approach method in this research is descriptive qualitative field, meaning research that describes a certain object and explains several things related to or systematically describes the facts and characteristics of certain populations factually and

accurately. The subject in this study was Mrs. Nyai Mahmudah Al-Hafidzoh. as caretaker of the Roudhotul Mushafiyyah Islamic Boarding School. In this study, the objects of the research were ustadz or ustadzah and male students at the Roudhotul Mushafiyyah Islamic Boarding School.

The observation method is the observation by researchers of the research object. In observation, this method was used to observe directly the importance of the leadership role of Islamic boarding schools in improving the quality of education and to observe the overall description of the research location which was then refined into the form of field notes at the Roudhotul Mushafiyyah Islamic Boarding School.

Researchers used the interview method to obtain more information about the role of Islamic boarding school leadership in improving the quality of education at the Roudhotul Mushafiyyah Islamic Boarding School. Interviews are used aiming to collect data that is not possible to obtain from observation. Some of the things that will be asked are prepared carefully in advance with the aim of making it easier to collect the required data. The subjects interviewed were the caretakers of the Roudhotul Mushafiyyah Islamic Boarding School, Mrs. Nyai Mahmudah Al-Hafidzoh and Kyai Sutardi as one of the clerics at the Roudhotul Mushafiyyah Islamic Boarding School.

FINDINGS AND DISCUSSION

The Role of Leadership in Improving the Quality of the Roudhotul Mushafiyyah Islamic Boarding School

“Leadership is a personality that has influence (leadership as personality and its effects). Personality can be interpreted as the traits (traits) and character possessed by a leader who shows excellence, causing the leader to have influence on subordinates. (Hafulyan, 2014). A leader is appointed through certain procedures and requirements who are responsible for achieving educational goals through efforts to increase the professionalism of educational staff which has implications for improving the quality of education. Professional leaders will think about making changes, no longer thinking about how a change is as it is so they are not crushed by these changes.”

“One of the roles of a leader in improving the quality of education at the Roudhotul Mushfiyah Islamic Boarding School is influenced by the creativity that exists within a leader, namely the ability to transform ideas and imagination as well as big desires into reality. To be a creative person, a leader must have imagination, must have the power of ideas to give birth to something that did not exist before, then a leader must also try to

find ways to turn these ideas into reality. Thus, to be creative every leader must have two main variables, ideas and work. Ideas and ideas without work will only produce beautiful dreams without bringing about change, just as work without new ideas will only result in stagnation.”

After finding some of the desired data, both from the results of observational research, interviews and documentation. Then the researcher will present research data on the Role of Islamic Boarding School Leadership in Improving the Quality of Education at the Roudhotul Mushfiyah Islamic Boarding School. As for the data that will be presented by the researcher in accordance with more details the researcher will try to explain it.

Sources of data are observations, interviews and documentation with Mrs. Nyai Mahmudah as the leader at the Roudhotul Mushfiyah Islamic Boarding School. The interview was conducted on Wednesday 04 March 2020. From the results of this interview, information data was generated about Islamic Boarding School Leadership in Improving the Quality of Education.

The role of the Roudhotul Mushfiyah Islamic Boarding School in improving the quality of education is that the first thing to be addressed is physical facilities in the form of renovation of the Mushola of the Roudhotul Mushfiyah Islamic Boarding School. daughter, apart from that it is also used for Muroja'ah activities (Muhlisin, personal communication, 5 March 2020).

Interviews and observations that have been carried out regarding the role of pesantren leadership in improving the quality of education are obtained as follows:

Nyai's role as a manager in improving the quality of education

Regarding Nyai's role as a manager, several things have been done to improve the quality of education as follows:

Ustadz Competency Improvement

Based on the results of an interview with Mrs. Nyai Mahmudah as the leader of the Roudhotul Mushafiyah Islamic Boarding School on March 4 2020, that the program is to improve teacher competence by holding gatherings to discuss what is needed.

Motivating and giving direction to teachers or Ustadz

Kiai often provide motivation to teachers. The motivation given is carried out at meetings and more often individually. Nyai often gives motivation to ustadz during the soan teachers, namely motivating and sometimes giving directions so that the quality of teaching is better and more enthusiastic in teaching. Teachers are directed to teach more

professionally and deliver material using appropriate strategies and methods so that the material can be easily understood by students.

Nyai also often gives directions and input when there are activities or agendas at the lodge so that the event runs optimally. While doing research, it was seen that the Kiai was giving directions when the students were doing tazayun.

The Role of Nyai as an Innovator in Improving the Quality of Education.

Nyai Mahmudah as the leader of the Roudhotul Mushafiyah Islamic Boarding School is recognized as a leader who has characteristics that show her vision, ability and expertise as well as actions that prioritize the interests of other people (community) rather than personal interests. Because of that he is a charismatic leader who is made a role model, idol and role model by his subordinates so that the behavior of the pesantren community is formed in building a quality network as a representation of obedience to the kiai as disciplinary behavior, enthusiasm and commitment of the pesantren community in achieving the quality of education that has been agreed upon (Sutardi, communication private, t.t.).

Regarding Nyai's role as an innovator, several things have been done to improve the quality of education, as follows:

Increase in the number of new students

In order to attract the attention of the prospective students, Nyai did not have a special method, it's just that alumni who have been successful in their area have become a separate attraction for prospective students, besides that she also distributed pamphlets or brochures containing the vision and mission of the Pondok, student activities, activities extras, facilities and means (Roudhotul Mushafiyah Islamic Boarding School, 2020).

Involve students in competitions

To increase the competitive spirit of the students, the talents and abilities of the students, the Kiai also includes several students in the competition. Among them is when students will take part in the Syarhil Qur'an competition, the boarding school provides teachers to teach students who will take part in the competition (Muhlisin, personal communication, 5 March 2020).

Nyai's role as a leader in improving the quality of education

The Roudhotul Mushfiyah Islamic Boarding School adheres to the homogeneity of the implementation and administration of education. This is due to the fact that the implementers of education are output from the Roudhotul Mushfiyah Islamic Boarding

School itself, which has good qualifications from various aspects both academic and non-academic, personality, and morality. As an ustad, you are not only required to carry out your duties professionally, but you must also have professional knowledge and skills, namely being able to convey your knowledge to your students.

Factors influencing the improvement of the quality of education at the Roudhotul Mushafiyyah Islamic Boarding School

Islamic boarding schools must have a strong vision and mission, vision is a goal, if it is successfully realized then it is the success of the pesantren as well as the success and success of the santri. While the mission is the form or form of the vision. All asatidz boards are able and willing to work hard, have a high enough work motivation, provide optimal service and discipline. Maximum involvement of ustadz in the Roudhotul Mushafiyyah Islamic boarding school. Consistent, dynamic and integrated curriculum so that the goals can be achieved optimally.

CONCLUSION

The role of pesantren leadership (a) Nyai's role as a manager in improving the quality of education. (b) The Role of Nyai as an Innovator in Improving the Quality of Education. (c) Nyai's role as a leader in improving the quality of education. Improving the quality of education in Islamic boarding schools. (a) Nyai and the ustadz must have and understand a clear work vision, be able and willing to work hard, have a sufficiently high work motivation, be diligent and steadfast at work, provide optimal service, and have sufficiently strong work discipline. (b) maximum involvement of asatidz, by increasing the competency and work profession of asatidz in teaching activities in diniyyah activities. (c) Students; The approach that must be taken is "the child as the center" so that the competencies and abilities of the students can be explored so that the pesantren can take inventory of the strengths that exist in the students. (d) Curriculum; the existence of a consistent, dynamic and integrated curriculum can enable and facilitate the expected quality standards so that goals (objectives) can be achieved optimally.

Based on the results of research conducted by researchers at the Roudhotul Mushafiyyah Islamic Boarding School, Kotagajah District, Central Lampung Regency, it was stated positive and acceptable.

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